

Esnoga Bet Emunah

6970 Axis St. SE

Lacey, WA 98513

United States of America

© 2018

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

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.

Paris TN 38242

United States of America

© 2018

<http://torahfocus.com/>

E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Adar 16, 5778 – March 02/03, 2018	Third 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:

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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
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 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 Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
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!

Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!

We pray for Her Excellency Giberet Sarai bat Sarah who is having some housing difficulties. May she and her beloved husband be guided by Ha-Shem's mighty hand, most blessed be He, concerning either the purchase of a new home or renting a new one closer to her husband's work-place.

We also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy it, and resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem's mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

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 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 pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with 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!

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 favour 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

=====

Shabbat “V’qach Meitam Mateh” – “And get from them a rod”

Shabbat	Torah Reading:	Weekday Torah Reading:
וְקַח מֵאֵתָם מִטָּה		Saturday Afternoon
“V’qach Meitam Mateh”	Reader 1 – B’Midbar 17:16-24	Reader 1 – B’Midbar 19:1-3
“And get from them a rod”	Reader 2 – B’Midbar 17:25-28	Reader 2 – B’Midbar 19:4-6
“Y toma de ellos una vara”	Reader 3 – B’Midbar 18:1-7	Reader 3 – B’Midbar 19:7-10
B’Midbar (Num.) 17:16 – 18:32	Reader 4 – B’Midbar 18:8-10	
Ashlamatah: Is 11:1-10	Reader 5 – B’Midbar 18:11-16	Monday & Thursday Mornings
	Reader 6 – B’Midbar 18:17-20	Reader 1 – B’Midbar 19:1-3
Psalms 103:1-9	Reader 7 – B’Midbar 18:21-24	Reader 2 – B’Midbar 19:4-6
	Maftir – B’Midbar 18:21-24	Reader 3 – B’Midbar 19:7-10
N.C.: Mk. 10:23-34; Lk. 18:24-34; Rom. 9:14-33	Yeshayahu 11:1-10	

Contents of the Torah Seder

- Vindication of Aharon– Numbers 17:16-28
- Duties and Emoluments of Priests and Levites– Numbers 18:1-7
- Dues of the Priests from the People – Numbers 18:8-14
- Disposal of Firstlings – Numbers 18:15-18
- Heave Offerings and Covenant of Salt – Numbers 18:19-20

- Dues of Levites from the People – Numbers 18:21-24
- The Dues of the Priests From the Levites – Numbers 18:26-32

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol XIV: Final Wanderings

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier

Published by: Moznaim Publishing Corp. (New York, 1983)

Vol. 14 – “Final Wanderings,” pp. 44-66

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 17:16 – 18:32

Rashi	Targum
16. The Lord said to Moses saying:	16. And the LORD spoke with Mosheh, saying:
17. Speak to the children and take from them a staff for each father's house from all the chieftains according to their fathers' houses; [a total of] twelve staffs, and inscribe each man's name on his staff.	17. Speak with the sons of Israel, and take of them severally a rod, according to the house of their fathers; twelve rods; and upon each rod you will inscribe its (tribe) name.
18. Inscribe Aaron's name on the staff of Levi, for there is [only] one staff for the head of their fathers' house.	18. But on the rod of Levi you will write the name of Aharon: for there is but one rod for each head of their father's house.
19. You shall place the staffs in the Tent of Meeting before [the [Ark of] the Testimony where I commune with you.	19. And you will lay them up in the tabernacle before the testimony, where My Word is appointed to meet you.
20. The staff of the man whom I will choose will blossom, and I will calm down [turning away] from Myself the complaints of the children of Israel which they are complaining against you.	20. And the man whose rod germinates will be he whom I approve to minister before Me; and I will make the murmurings of the sons of Israel with which they have murmured against you to cease from Me.
21. Moses spoke to the children of Israel, and all their chieftains gave him a staff for each chieftain according to their fathers' houses, [a total of] twelve staffs, and Aaron's staff was amidst their staffs.	21. Mosheh spoke, therefore, with the sons of Israel, and the chiefs of them gave him severally their rods, according to the house of their fathers, twelve rods; and Aharon's rod was among theirs.
22. Moses placed the staffs before the Lord in the Tent of the Testimony.	22. And Mosheh laid up the rods before the LORD in the tabernacle of ordinance.
23. And on the following day Moses came to the Tent of Testimony, and behold, Aaron's staff for the house of Levi had blossomed! It gave forth blossoms, sprouted buds, and produced ripe almonds.	23. And it came to pass, the day after, when Mosheh went into the tabernacle of the testimony, that, behold, the rod of Aharon had germinated; it had shot forth branches, blossomed with flowers, and, in the same night, produced and ripened almonds.
24. Moses took out all the staffs from before the Lord, to the children of Israel; they saw and they took, each man his staff.	24. And Mosheh brought out all the rods from before the LORD to all the sons of Israel, who recognized and took severally their rods.
25. The Lord said to Moses: Put Aaron's staff back in	25. And the LORD said to Mosheh, Take back the rod

Rashi	Targum
front of the Testimony as a keepsake [and] a sign for rebellious ones. Then their complaints against Me will end and they will not die.	of Aharon, before the testimony, to be kept for a sign for the rebellious children, that their murmurings may cease from before Me, lest they die.
26. Moses did so. He did just as the Lord had commanded him.	26. And Mosheh did so; as the LORD commanded so did he.
27. The children of Israel spoke to Moses saying, "Behold, we are dying, we will perish, we are all lost!	27. And the sons of Israel spoke with Mosheh, saying: Behold, some of us have been consumed with the flaming fire; some of us have been swallowed up by the earth, and have perished! Behold, we are accounted as if all of us are to be destroyed.
28. Whoever comes the closest to the Mishkan of the Lord dies! Have we been consigned to die?	28. Anyone who approaches the tabernacle must die: are we not doomed to destruction?
1. The Lord said to Aaron: You, your sons and your father's house shall bear the iniquity associated with the Sanctuary, and you and your sons with you shall bear the iniquity associated with your kehunah.	1. And the LORD said unto Aharon, You, and your sons, and the house of your fathers with you, will bear the iniquity of the consecrated things, when you have not been heedful in offering them; and you and your sons with you will bear the iniquity of your priesthood, when you have not been heedful of their separations.
2. Also your brethren, the tribe of Levi, your father's tribe, draw close to you, and they shall join you and minister to you, and you and your sons with you, before the Tent of Testimony.	2. And your brethren also of the tribe of Levi, who are called by the name of Amram your father, will you bring near to you, that they may consociate with and minister to you. But you, and your sons with you, (only) will stand before the tabernacle of the testimony.
3. They shall keep your charge and the charge of the Tent, and they shall not approach the holy vessels or the altar, so that neither they nor you will die.	3. And they will keep your charge, and have charge of all the tabernacle; yet to the vessels of the sanctuary and to the altar they are not to come near, lest both they and you die.
4. They shall join you, and they shall keep the charge of the Tent of Meeting for all the service of the Tent, and no outsider shall come near you.	4. And they will have appointment from you without, and keep charge of the tabernacle of ordinance for all its service; and a stranger will not come near you.
5. They shall keep the charge of the Sanctuary and the charge of the altar, so that there be no more wrath against the children of Israel.	5. And you will keep the charge of the sanctuary and of the altar, that there may be no more the wrath that has been upon the children of Israel.
6. I have therefore taken your brethren, the Levites, from among the children of Israel; they are given to you as a gift, and given over to the Lord to perform the service in the Tent of Meeting.	6. And, behold, I have taken your brethren the Levites from among the sons of Israel; to you they are given, a gift before the LORD, to perform the work of the tabernacle of ordinance.
7. And you and your sons shall keep your kehunah in all matters concerning the altar, and concerning what is within the dividing screen, and you shall serve; the service as a gift I have given your kehunah, and any outsider [non-kohen] who approaches shall die.	7. But you, and your sons with you, will keep the charge of your priesthood in all things that pertain to the altar, and (those) within the veil, and will minister by lots, according to the service. So, provision of food have I given you, on account of the anointing of your priesthood; and the stranger who comes near will die.
8. The Lord told Aaron: Behold I have given you the charge of My gift [offerings]. I have thus given you all	8. And the LORD said to Aharon, And I have been pleased to give you the charge of My separated

Rashi	Targum
the holy things of the children of Israel for distinction, and as an eternal portion for your sons.	offerings; the cakes of the first-fruits, and all the consecrated things of the children of Israel, to you have I given them, on account of the anointing, and to your sons, by an everlasting statute.
9. These shall be yours from the holiest of holies, from the fire: all their offerings, their meal-offerings, their sin-offerings, their guilt-offerings, [and] what they return to Me; they shall be holy of holies to you and to your sons.	9. They will be to you most sacred; whatsoever remains of the sheep offered by fire, all their oblations, of all their minchas, of all their sin offerings, and of all their trespass offerings which they present before Me, they are most sacred for you and for your sons.
10. You shall eat it in the holiest of places. Any male may eat of it; it shall be holy to you.	10. You may eat it in the sanctuary; every male may eat thereof; on account of the holy anointing it will be yours.
11. This shall be yours what is set aside for their gifts from all the wavings of the children of Israel; I have given them to you, and to your sons and to your daughters with you, as an eternal portion. Any [ritually] clean member of your household may eat it.	11. And this is what I have set apart to you of their separated minchas, and of all the uplifted things of the sons of Israel, to you have I given them, and to your sons and your daughters with you by an everlasting statute. Whoever is clean in your house may eat of it.
12. The choice of the oil and the choice of the wine and grain, the first of which they give to the Lord, to you I have given them.	12. All the best of the olive oil, of the grape wine, and of the wheat of their first-fruits which they present before the LORD, I have given unto you.
13. The first fruit of all that grows in their land, which they shall bring to the Lord shall be yours; any [ritually] clean member of your household may eat of it.	13. The firsts of all the trees of their ground which they present before the LORD will be yours; everyone who is clean in your house may eat them.
14. Any devoted thing in Israel shall be yours.	14. Every devoted thing in Israel will be yours.
15. Every first issue of the womb of any creature, which they present to the Lord, whether of man or beast, shall be yours. However, you shall redeem the firstborn of man, and the firstborn of unclean animals you shall redeem.	15. Whatever opens the womb, of all flesh among animals which they offer before the LORD, as the regulation concerning men, so the regulation concerning cattle, it is to be yours: only you are to redeem the firstborn of man by the five shekels, and the firstlings of the unclean animal you will redeem with lambs.
16. Its redemption [shall be performed] from the age of a month, according to the valuation, five shekels of silver, according to the holy shekel, which is twenty gerahs.	16. And the redemption of a man child of a month old you will make, according to your estimation of him, by five shekels of silver in the shekel of the sanctuary, which is twenty meahs.
17. However, a firstborn ox or a firstborn sheep or a firstborn goat shall not be redeemed, for they are holy; their blood shall be sprinkled on the altar, and their fats shall be burned as a fire-offering, as a pleasing fragrance to the Lord.	17. But the firstlings of oxen, of sheep, or of goats you may not redeem, for they are sacred; but you will sprinkle their blood upon the altar, and burn their fat for an oblation to be accepted before, the LORD.
18. Their flesh shall be yours; like the breast of the waving and the right thigh, it shall be yours.	18. And their flesh will be yours, for food; as the breast of the elevation, and as the right shoulder, it will be yours.
19. All the gifts of the holy [offerings] which are set aside by the children of Israel for the Lord I have given	19. Everything set apart of the sacred things which the sons of Israel consecrate to the LORD have I given to

Rashi	Targum
to you, and to your sons and daughters with you, as an eternal portion; it is like an eternal covenant of salt before the Lord, for you and your descendants with you.	you, to your sons and your daughters with you, by a perpetual statute not to be abolished; as the salt which seasons the flesh of the oblation, because it is an everlasting statute before the LORD, so will it be for you and for your children.
20. The Lord said to Aaron, You shall not inherit in their land, and you shall have no portion among them. I am your inheritance and portion among the children of Israel.	20. And the LORD said to Aharon, You will not receive a possession in their land as the rest of the tribes, nor will you have a portion among them: I am your Portion and your Inheritance in the midst of the children of Israel.
21. And to the descendants of Levi, I have given all tithes of Israel as an inheritance, in exchange for their service which they perform-the service of the Tent of Meeting.	21. And, behold, I have given to the sons of Levi all the tenths in Israel for a possession, on account of their service with which they serve in the work of the tabernacle of ordinance.
22. The children of Israel shall therefore no longer approach the Tent of Meeting, lest they bear sin and die.	22. And the sons of Israel will no more come near the tabernacle to incur the sin unto death;
23. The Levites shall perform the service of the Tent of Meeting, and they will bear their iniquity; it is an eternal statute for your generations, but among the children of Israel they shall have no inheritance.	23. but the Levites will minister in the work of the tabernacle, and will bear their sin if they be not diligent in their work. It is an everlasting statute for your generations; but among the sons of Israel they will have no possession.
24. For the tithes of the children of Israel, which they shall set aside for the Lord as a gift, I have given to the Levites as an inheritance. Thus, I have said to them that they shall have no inheritance among the children of Israel.	24. Therefore the tenths of the children of Israel, which they set apart for a separation before the LORD, have I given to the Levites for a possession, because I have said to them that among the sons of Israel they will possess no inheritance.
25. The Lord spoke to Moses, saying:	25. And the LORD spoke with Mosheh, saying:
26. Speak to the Levites and tell them, "When you take the tithe from the children of Israel which I have given you from them as your inheritance, you shall set aside from it a gift for the Lord, a tithe of the tithe.	26. Speak to the Levites, and bid them take from the sons of Israel the tenth which I have given them for their possession; and (then) will you separate from it a separation before the LORD, a tenth from the tenth;
27. Your gift shall be considered for you as grain from the threshing-floor and as the produce of the vat.	27. and your separation will be reckoned to you as the corn from the threshing floor, and as the wine from the fullness of the winepress:
28. So shall you too set aside a gift for the Lord from all the tithes you take from the children of Israel, and you shall give there from the Lord's gift to Aaron the priest.	28. so will you set apart your separation before the LORD from all your tenths, which you may receive from the sons of Israel, and give thereof a separation before the LORD unto Aharon the priest.
29. From all your gifts, you shall set aside every gift of the Lord, from its choicest portion, that part of it which is to be consecrated."	29. Of all your gifts you will set apart a separation before the LORD, of all the finest and the best therein.
30. Say to them, "When you separate its choicest part, it shall be considered for the Levites as produce from the threshing-floor and as produce from the vat.	30. And say you to the priests, When you have set apart the finest and the best of it and in it, then will it be reckoned to the Levites as the setting apart of corn from the threshing floor, and of wine from the winepress.

Rashi	Targum
31. You and your household may eat it anywhere, for it is your wage for you in exchange for your service in the Tent of Meeting.	31. And you may eat it, you, the priests, in any place, you and the men of your house; for it is your remuneration for your service in the tabernacle of ordinance.
32. After you separate the choicest part from it, you shall not bear any sin on account of it, but you shall not profane the sacred [offerings] of the children of Israel, so that you shall not die.	32. And you will not contract guilt by it, at what time you set apart the finest and best of it, by any one eating of it who is unclean; neither will you profane the consecrated things of the children of Israel, lest you die.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

=====

Rashi Commentary for: B'Midbar (Num.) 17:16 – 18:32

18 for... one staff... Although I have divided them into two families, the family of kehunah separate and the family of the Levites separate, it is, nevertheless, one tribe.

20 and I will calm down Heb. וַיִּשְׁבְּתוּ, as in "and the waters subsided וַיִּשְׁבְּתוּ" (Gen. 8:1); [and in] "and the king's anger abated וַיִּשְׁבְּתוּ" (Esther 7:10).

21 amidst their staffs He placed it in the middle so that they should not say that it blossomed because he had placed it close to the Divine Presence.- [Mid. Tanchuma Acharei Moth 8]

23 It gave forth blossoms [This is to be understood] in its literal sense.

buds This is the budding of the fruit after the blossom falls off.

and produced ripe almonds Heb. וַיִּגְמְלוּ, when the fruit was recognizable, it was recognized that they were almonds. A similar expression is as found in “and the child grew and was weaned וַיִּגְמְלוּ” (Gen. 21:8). This expression is frequently found used in reference to fruits of the tree, as in “and the buds turn into ripening grapes וַיִּגְמְלוּ” (Isa. 18:5). Now why [did it bear particularly] almonds? That is the fruit that blossoms quicker than other fruits. Likewise, he who opposes the kehunah ; his punishment comes quickly, as we find in the case of Uzziah: “and the tzara’ath shone upon his forehead” (II Chron. 26:19) (See also Rashi on Jer. 1:12). The Targum [Onkelos] renders ‘knotted almonds,’ like a cluster of almonds knotted together one on top of the other.

25 Then their complaints will end [The word] וַיִּתְקַלְּהוּ is equivalent to וַיִּתְקַלְּהוּ. The term וַיִּתְקַלְּהוּ is a singular feminine verbal noun, similar to וַיִּתְקַלְּהוּ (their complaint), in French, murmures, murmurings. There is a distinction between וַיִּתְקַלְּהוּ and וַיִּתְקַלְּהוּ, the former being a single complaint and the latter a singular noun [collective], even when there are many complaints. (FOOTNOTE: The word וַיִּתְקַלְּהוּ can possibly be used as a transitive verb in the second person singular, masculine gender [you shall end], or as an intransitive verb in the third person singular, feminine gender [she/it shall end]. Therefore, Rashi first establishes that וַיִּתְקַלְּהוּ is equivalent to וַיִּתְקַלְּהוּ, intransitive, here meaning, it [the complaint] shall end, for if it were transitive, referring to Moses [and you, Moses, shall end] it would be vowelized as וַיִּתְקַלְּהוּ thechaleh. Having clarified that point, Rashi now explains that it should have said וַיִּתְקַלְּהוּ [in the plural] rather than וַיִּתְקַלְּהוּ, equivalent to וַיִּתְקַלְּהוּ [in the singular], since it refers to וַיִּתְקַלְּהוּ, which is plural, and therefore the verb וַיִּתְקַלְּהוּ should conform with it and likewise be in the plural. Rashi therefore explains that וַיִּתְקַלְּהוּ is a collective singular noun and thus a singular verb may precede it.)

as a keepsake and a sign As a remembrance that I have chosen Aaron to be kohen, so they will no longer complain about the kehunah.

28 Whoever comes the closest We cannot be careful of that. We are all permitted to enter the courtyard of the Tent of Meeting, but one who goes closer than his fellow and proceeds into the Tent of Meeting will die.

Have we been consigned to die Have we been abandoned for death?

Chapter 18

1 The Lord said to Aaron [God did not say directly to Aaron but] He said [this] to Moses to say to Aaron (Sifrei Korach 17) and caution him regarding regulations for the [benefit of the] Israelites, that they should not enter the Sanctuary.

You, your sons and your father’s house They are the sons of Kohath, who was Amram’s father.-[Midrash Aggadah]

Shall bear the iniquity associated with the Sanctuary I impose upon you the punishment of the outsiders who sin regarding the sacred objects entrusted to you; the Tent, the ark, the table, and the sacred vessels. You shall sit and warn any unauthorized person who attempts to touch [the sacred objects].

and you and your sons The kohanim.

shall bear the sin associated with your kehunah For it is not given over to the Levites. You shall warn the Levites who might inadvertently err, that they may not touch you during your [performance of the] service.

2 Also... your brethren The sons of Gershon and the sons of Merari.- [Midrash Aggadah]

and they shall join you They shall join you to warn any outsiders not to approach them.

4 and no outsider shall approach you You I am cautioning about this.

5 that there be no more wrath As there had been previously, as it says, "for wrath is gone forth" (17:11). -[Sifrei Korach 11]

6 They are given to you as a gift I might think [that they are given to you] for your mundane work. Therefore, it says, "to the Lord" as explained above, to be responsible for the posts of treasurers and administrators.- [Sifrei Korach 12]

7 the service as a gift I have given it to you as a gift.

8 Behold I have given you with joy. It [the word "behold"] is an expression of joy, as in "Behold, he is coming forth toward you, and when he sees you, he will rejoice in his heart" (Exod. 4:14). This may be compared to a king who gave a field to his friend but did not write nor sign [a deed], and did not record it in court. A person came and contested [his ownership] of the field. The king said to him: [It seems that] anyone may come and contest your rights. Behold, I will write and sign [a deed] for you, and record it in court. Here, too, since Korah came and made a claim against Aaron regarding the kehunah, Scripture comes and gives him twenty-four 'gifts' of kehunah as an everlasting covenant of salt. This is why this section is placed here [after the rebellion of Korah].-[Sifrei Korach 18, 19]

the charge of My gift [offerings] That you must keep them in a state of purity. -[Bech. 34a]

for distinction Heb. לְמַשְׁמָלָה, for greatness.-[Sifrei Korach 20, Chul. 132b]

9 from the fire After the burning of the sacrificial parts.

All their offerings The communal peace-offerings.

Their meal-offerings, their sin-offerings, their guilt-offerings As the literal meaning indicates.[Sifrei Korach 21]

what they return to Me This refers to stolen property of a proselyte.-[Sifrei Korach 21, Zev. 44b. See Rashi on Num. 5:8]

10 You shall eat it in the holiest of places... This teaches us that [sacrifices] of the highest degree of holiness are to be eaten only in the courtyard and [only] by the male kohanim.-[Sifrei Korach 22]

11 what is set aside for their gifts That is separated from the thanksgiving offering and from the peace-offering and from the Nazirite ram. -[Sifrei Korach 24]

All the wavings Since these require waving. -[Sifrei Korach 25]

Any [ritually] clean And not those who are ritually unclean (Sifrei Korach 25). Another interpretation: Anyone ritually clean, including his [the kohen's] wife.--[Sifrei Korach 29]

12 the first This refers to terumah gedolah [the kohen's portion of the produce separated by Israelites].

18 like the breast of the waving and the right thigh Of the peace-offering which is eaten by the kohanim, their wives, their children and their slaves for two days and one night. So may the firstborn [animal] be eaten for two days and one night.-[Zev. 57a, Sifrei Korach 42]

it shall be yours R. Akiva taught: [By repeating the words “shall be yours”] Scripture adds another ‘being,’ so that you should not say [that it is] like the breast and thigh of the thanksgiving offering, which is eaten only for [one] day and [one] night.-[Zev. 57a]

19 All the gifts of the holy [offerings] Because this passage is so cherished, it is generalized at the beginning, generalized at the end, and detailed in the middle.-[Sifrei Korach 43]

An eternal covenant of salt He enacted a covenant with Aaron, with an object that is wholesome and lasting, and keeps other foodstuffs wholesome.- [Sifrei Korach 43]

covenant of salt Like a covenant made with salt, that it should never spoil.

20 and you shall have no portion among them Even in the spoils of war.- [Sifrei Korach 45]

23 and they The Levites shall bear the iniquity of the Israelites, for it is their duty to warn outsiders against approaching them.

24 which they shall set aside for the Lord as a gift Heb. תְּרוּמָה. Scripture calls it תְּרוּמָה, a gift, until he separates a gift [for the kohanim] from the tithes [received by the Levite from an Israelite].- [Sifrei Korach 53]

27 Your gift shall be considered for you, as grain from the threshing-floor Your gift separated from the tithe is forbidden to outsiders and to ritually unclean [people], and they incur the death penalty and [if eaten unintentionally] and [they are liable to pay] an additional fifth, just as in the case of the gift set aside by Israelites for the kohanim, which is called the first grain from the threshing-floor.-[Midrash Aggadah]

and the produce of the vat Like the gifts of wine and oil taken from the vats.

produce Heb. מְלֵאָה, lit., fullness, a term denoting ripening produce which has grown to its full [size].

vat Heb. יֶקֶב. This is the pit in front of the press into which the wine flows. The term יֶקֶב always denotes an excavation in the ground. Similarly, “the pits (יֶקֶבִי) of the king” (Zech. 14:10), referring to the ocean—an excavation ‘dug’ by the King of the world. -[Peskita d’Rav Kahana p. 143; see also Song Rabbah 7:3, Mattenoth Kehunnah, Redal]

28 So shall you too set aside Just as the Israelites set aside [a portion] from their threshing-floors and from their wine vats [for the kohanim], so shall you, too, set aside [a portion] from your tithes, for that is your inheritance.

29 From all that is given to you, you shall set aside all God’s gifts Scripture refers to terumah gedolah [the gift set aside by the Israelites for the kohanim]. If the Levite preceded the kohen to the bin and accepted his tithes before the kohen took his terumah gedolah from the storage bin, the Levite must first separate one fiftieth from the tithe as terumah gedolah and then again separate another gift from the tithe.-[Shab. 127b]

30 When you separate its choicest part After you have separated a gift from the tithes.

it shall be considered The remainder shall be for the Levites and contain no sanctity whatsoever.

As produce from the threshing-floor For the Israelites. So that you should not say: Since Scripture calls it תְּרוּמָה, “a gift,” as it says, “For the tithes of the children of Israel, which they shall set aside for the Lord as a gift” (18:24), one might think it is completely forbidden [i.e., that it would retain its sanctity]. Thus, Scripture tells us that it shall be considered to the Levites like the produce of the threshing-floor; just as that of the Israelites is non-sacred [after the terumah gift has been set aside from it], so is that of the Levites non-sacred.-[Sifrei Korach 70]

31 Anywhere Even in a cemetery.-[Sifrei Korach 71, Yev. 86b]

32 You shall not bear any sin on account of it However, if you do not set aside [a portion], you will bear a sin.- [Yev. 89b, Rashi]

So that you shall not die However, if you do profane it, you shall die.-[Bech. 26b]

Ketubim: Psalm 103:1-9

Rashi	Targum
1. Of David. My soul, bless the Lord , and all my innards, His holy name.	1. Composed by David, spoken in prophecy. Bless, O my soul, the name of the LORD , and let all my viscera bless His holy name.
2. My soul, bless the Lord and do not forget any of His benefits.	2. Bless, O my soul, the name of the LORD, and do not forget all His nourishment, for He made breasts for your mother instead of insight.
3. Who forgives all your iniquity, Who heals all your illnesses.	3. Who forgives all your iniquities, who heals all your diseases.
4. Who redeems your life from the pit, Who crowns you with kindness and mercy.	4. Who redeems your life from Gehinnom, who crowned you with kindness and mercy.
5. Who sates your mouth with goodness, that your youth renews itself like the eagle.	5. Who satisfies the days of your old age with goodness, and in the age to come, your youth will be renewed like the eagle of the canopy.
6. The Lord performs charitable deeds and judgment for all oppressed people.	6. The LORD does acts of righteousness/generosity, and judgments for all the oppressed.
7. He makes His ways known to Moses , to the children of Israel His deeds.	7. He revealed His ways to Moses , His deeds to the children of Israel .
8. The Lord is merciful and gracious, slow to anger and with much kindness.	8. The LORD is merciful and compassionate; He loathes anger and does many deeds of goodness and truth.
9. He will not quarrel to eternity, and He will not bear a grudge forever.	9. He will not quarrel always, nor will He retain hostility forever.

Rashi's Commentary to Psalm 103:1-9

1 My soul, bless There are five mentions of “My soul, bless” here, corresponding to the five worlds in which man lives, as our Sages said in Tractate Berachoth (10a): “He lived in his mother’s womb, he sucked his mother’s breasts, and so all of them.”

5 that your youth renews itself like the eagle Like this eagle, which renews its wings and feathers from year to

year. **There is a Midrash Aggadah about a kind of eagle that returns to its youth when it becomes old.**

7 He makes His ways known He makes His ways known to Moses.

Meditation from the Psalms Psalms 103:1-9

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

In this psalm David thanks G-d for the greatest gift He bestowed upon man, the soul. Without a soul man is merely a two-legged creature competing against all other animals in the bitter struggle for survival. With a soul, he becomes a reflection of the sacred heavens, a semblance of the Divine.

The tragic irony of life is that people are often oblivious to their own souls, unaware of the essence of their being and the true purpose of their existence. All too often, this Divine fragment is smothered by the flesh; this ray of eternal light is engulfed in darkness.

Modern psychology has yet to acknowledge what to every believing Jew is a fundamental of daily life: humans have souls. This cannot be proven empirically, because the soul is beyond the grasp of the microscope and computer analysis. It is not physical, and therefore, it cannot be tracked or traced. Belief in the soul is a matter of faith, and the only logical answer to the mystery of life. It is the invisible source (battery pack, if you will) of life that leaves as secretly as it comes.

The fundamental lesson of Judaism is to foster an awareness of the Divine Soul and to teach man how to enhance and enrich this most precious possession so that it will be worthy of standing in G-d's presence to praise Him. Thus, the Psalmist recites the refrain, repeated five times in this psalm and the next,¹ *Bless HaShem, O my soul!*²

The 'soul', according to the Hebrew text, is the nefesh. Let take some time to explore the concept of a soul, given that this phrase is repeated five times in this psalm and the next, **alluding to the five levels of the soul**, according to Chazal:

Midrash Rabbah - Leviticus IV:7 R. Johanan and R. Joshua b. Levi gave expositions. R. Johanan said: *Five times did David say, 'Bless the Lord, O my soul', corresponding to the Five Books of the law.* R. Joshua b. Levi said: *Corresponding to five worlds which man beholds. Bless the Lord, O my soul; yea throughout my existence within [the womb]³ bless His holy name,⁴ was said [of the time] when one is enclosed in his mother's womb. Bless the Lord, O my soul, and forget not His benefits⁵ is said [of the time] when one leaves one's mother's womb; one says unto it [the soul], 'Do not forget the kindly benefits which He has bestowed upon you.' Bless the Lord, all ye His works, in all places is⁶ His dominion; Bless the Lord, O my soul⁷ is said [of*

¹ Also corresponds to the five times the term *nefesh* is mentioned in the Yom Kippurim Torah reading.

² 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.

³ This is the Midrashic rendering intended here. The ordinary translation is, 'And all that is within me'.

⁴ Tehillim (Psalms) 103:1

⁵ *ibid.* 4 v.2

⁶ Is rather than 'of' (as in E.V.) is required by the Midrashic context.

⁷ *ibid.* 4 v.22

the time] when one attains one's full stature and goes forth to one's occupation.⁸ Bless the Lord, O my soul. O Lord my G-d, Thou art very great... You withdraw their breath, they perish and return to their dust⁹ is said of the time of man's departure from the world. Sinners shall cease out of the earth, and the wicked shall be no more. Bless the Lord, O my soul. Hallelujah,¹⁰ he said of the Time to Come.

R. Shimon bar Yochai¹¹ explains that David detected five stages in the soul's development and praised HaShem for His intricate plan. Each of these stages corresponds with one of the Five Books of Moses.¹²

He first sang of the miraculous process in which the embryo's soul is introduced to this world and fused to its flesh. No sculptor could emulate HaShem's ability to fashion a baby inside its mother in such a way that it is eventually capable of existing independently. Thus, to praise HaShem for the miracles of reproduction, David sang: Bless HaShem, O my soul, and all that is within me bless] His Holy Name. **This stage** corresponds with the Book of Bereshit (Genesis) which describes the birth of the world and civilization.

The second stage of the soul's odyssey begins at birth, when it is released from the womb and discovers the endless expanse of the universe. Then the soul recognizes that just as the lofty heavenly bodies obey the bidding of HaShem, so must the humble human soul fulfil the Divine design and praise HaShem for the opportunities to serve Him.¹³ **This stage** reflects the Book of Exodus, whose theme is redemption and release from bondage.

The third stage of the soul's maturation begins when the infant is nursed at its mother's breast. Then an entirely new world begins to unfold - the cycle of nourishment.¹⁴ The **third stage** corresponds with the Book of Leviticus, which details the dietary laws regulating nourishment. It also describes the sacrificial service in the Temple which HaShem calls לחמי, My bread, i.e., spiritual sustenance for the world.

The soul reaches the fourth stage when it begins to recognize the lifelong struggle between good and evil. This occurs at religious maturity, the time of bar or bat mitzva [age thirteen for boys, twelve for girls], when a pure and holy spirit enters the soul and strengthens it to resist temptation.¹⁵ This **fourth stage** is completed when the soul comprehends that the downfall of evil and evildoers is inevitable.¹⁶ The soul's fourth stage corresponds with the Book of Numbers, which describes how the Jews were counted when they came of age and joined the army to fight the enemy.

The fifth and final stage of the soul's journey occurs at death, when the soul is finally released from the flesh.¹⁷ The **fifth and final stage** of the soul corresponds with the Book of Deuteronomy which depicts the final days and the death of Moses.¹⁸

⁸ One's occupation is liable to lead one to new places and experiences, and one is thus enabled to realize as never before that G-d's dominion extends everywhere.

⁹ Tehillim (Psalms) 106:1, 2, 29, 30

¹⁰ *ibid.* 35

¹¹ Berachot 10a

¹² This section is an excerpt 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.

¹³ see verses 20-22

¹⁴ see verse 2

¹⁵ Pnei Yehoshua

¹⁶ see 104:35

¹⁷ see 104:1

¹⁸ *Pnei Yehoshua* (commentary to *Berachot* 10a) observes that the *Zohar* and other Kabbalistic works identify the five phases of the soul's development as נפש, רוח' גשמה, חיה' יהודה.

In addition to these five stages elucidated by Rabbi Shimon bar Yochai, the soul itself has five parts. The following table summarizes the five parts of the soul:

Level	Explanation ¹⁹	Meaning
Nefesh Beresheet (Genesis)	This is the externally oriented part of the human being, the senses and drives which connect him with the world around him. The survival drives for food, sex, shelter, and the like, which sustain the human race, have their origin in the <i>nefesh</i> which supports the body. When the <i>nefesh</i> is able to function properly, the human being has good health. An allusion to the <i>mitzva</i> to take care of our health is found in the following words: "Only take heed, and guard your <i>nefesh</i> exceedingly" [<i>Devarim (Deuteronomy) 4:9</i>].	Rest Biological soul ²⁰
Ruach ²¹ Shemot (Exodus)	The feeling and emotions of the heart. This spirit is the internally oriented part of the human being, which enables him to think and feel, and gives rise to his sense of self. It is the origin of all intellectual, emotional, and social activity. When the <i>ruach</i> is able to function properly, the human being has self-confidence and self-respect.	Wind Emotional / personality soul
Neshama Vayikra (Leviticus)	The mind and it's higher consciousness. The supernal soul is the human being's link with the trans-physical realms of the Creation, with the spiritual world and with the Creator; it is the source of the human being's craving for a relationship with the Creator. Everyone is cognizant of his <i>nefesh</i> and his <i>ruach</i> , but not everyone is cognizant of his <i>neshama</i> . Someone who is truly aware of his <i>neshama</i> will come to recognize that he is created in the Divine image with the capacity to emulate the love and compassion of his Creator. This leads to a deeper sense of self-respect. One's awareness of his <i>neshama</i> depends upon how great is his sensitivity to spiritual matters; and this sensitivity is a reflection of how much one has sanctified his life by removing materialistic strivings from it. When the <i>neshama</i> is able to function properly, the human being experiences inner joy and peace.	Breath Rational soul
Chaya ²² B'midbar (Numbers)	A living vitality that surrounds the body, in Hebrew it is called an aura. <i>Chaya</i> is called loving G-d "with all one's being" (Deut. 6:5). This is knowledge of the absolute truth of things.	Life (force) Intuitive soul
Yechida ²³	The soul that connects us with the root of G-dliness. It surrounds what surrounds	Singular

¹⁹ There are two levels within our souls: One level refers to the soul as it enclothes itself in our conscious powers. This itself has four mediums of expression: nefesh, ruach, neshama, and chaya, which parallel the four spiritual worlds: Asiyah, Yetzira, Beriah, and Atzilut. And there is a level of soul which transcends our entire range of powers, the level of yechidah. This level is at one with HaShem as He is manifest as yachid, "the singular One," a level that transcends the spiritual cosmos.

²⁰ Maximal Female Process

²¹ This **fourth** part, of five, is always the most important. This is where the action takes place. – according to the Vilna Gaon.

²² Sc. the word HAYYAH, lit., 'beast', 'animal'. For cattle stand lower than beasts, since beasts are free, while cattle are under man's dominion (Th.). Behemah ('cattle') generally refers to domestic animals; chaya ('beasts') to wild animals, beasts of the chase. See Tehillim (Psalms) 143:3; Iyov (Job) 33:18

²³ Yachida = unique. See Tehillim (Psalms) 35:17.

Debarim (Deuteronomy)	us. <i>Yechida</i> corresponds to the level of soul called <i>Adam Kadmon</i> . This is the essence of the soul which is naturally and immutable bound to the Holy One. Rabbi Shimon bar Yohai declared, "Throughout the days of my connection to this world, I was bound to the Holy One Blessed Be He with a single knot...at one with Him"; this is the level of soul revealed at the moment of self-sacrifice or martyrdom for the sake of G-d, His Torah, or His people.	Will, desire, or core identity ²⁴
--------------------------	---	--

In the womb, the Divine spark is called נפש, nefesh [cognate with נפש, resting, because before birth the soul has not yet been activated]. The *nefesh*, נפש,²⁵ is the name of one of the five levels of soul. The *nefesh* is the *cli*, the container that contains the others, the place where the connection is made. At birth, the Divine spark is called רוח - ruach,²⁶ literally wind or direction [because the soul is now free to soar in any direction].

Human beings are the only creatures with a *nefesh* and a *ruach*.²⁷

Animals have a *nefesh* and no *ruach*.
Angels have a *ruach* and no *nefesh*.

Only in man do these parts, *nefesh* and *ruach*, come together.

Some universal human phenomenon may be explained according to the presence of a divine soul within us:

First, the human quest for improvement may be driven by the soul's innate yearning for perfection.

Also, interestingly enough, no matter how much people have, they are never satisfied with their material standing. This is explained in Mesilat Yesharim²⁸ with the allegory of a lost princess who was taken in by a villager. No matter how many sackcloth garments or potato meals he provided her, it could never compare to the fineries she was accustomed to and deserved. Such is the relationship between the soul and the body; no amount of physical pleasures can satiate the spiritual yearning of the soul. True fulfillment can only be reached through spiritual pursuits. This is particularly true for "The Wandering Jew", who wanders this world in search of fulfillment in a myriad of ideals and causes but will never be truly happy until he provides his Jewish soul what it really wants and deserves, namely Torah and mitzvot. Together these five levels string together to form a spiritual umbilical cord stretching from the soul's uppermost origin of identity down into her earthly body.²⁹ Finally settling

²⁴ Maximal Male Process

²⁵ Nefesh is the lowest spiritual level, which unites with the greatest physical component of the body — the purest 87 grams of blood. Nefesh is also present in every living creature. In fact, at some level it also exists in plants and even inanimate objects. As a life force, it maintains the intactness of a hard rock (preventing its disintegration into dust), and also promotes growth in plants. (It is likely that it is Nefesh which integrates the electrons, protons, and neutrons in atoms—the basic particles of matter.) However, in humans it is more developed than in other living creatures. The human-animal parallel is elaborated upon in various scriptural verses (e.g. Exodus 14).

²⁶ According to Rambam, when used as a description of HaShem, ruach refers to HaShem's Will. Like in (Gen.1:2) ... and HaShem's ruach was hovering over the surface of the water.

²⁷ Ruach is the second level of soul, which humans can acquire by elevating their character and exercising self-control over such mundane pleasures as excessive food, money, etc. However, the body and Nefesh can exist without this level; indeed, most humans only possess the level of Nefesh. Nevertheless, the person who develops the level of Ruach is fortunate to acquire a complete comprehension of the essence of physical and spiritual worlds in more perceptible modes. This level cannot be acquired without studying our holy Torah.

²⁸ *The Path of the Just*, by Moshe Hayyim Luzzatto, ch. 1.

²⁹ This is also reflected by the fact that we pray five prayer services on Yom Kippur. As explained in Kabbalah that these five prayer services correspond to the five levels of the soul, namely: "nefesh", "ruach", "neshama", "chaya", and "yechida." We therefore add the "Neilah" prayer at the end of the day which corresponds to the "yechida" aspect of our soul.

around the body, the soul extends her illuminations into the various organs of the body, providing them with animation and function. The main centers of illumination are the mind, heart and liver. The *neshama*³⁰ extends illumination into the left hemisphere of the brain. The *ruach* extends illumination into the heart/lung area and the "nefesh" into the liver. These main centers directly control very important bodily systems. The *neshama* mostly animates the nervous system. The *ruach* mostly animates the circulatory and respiratory system and the *nefesh* is mostly concerned with the digestive system.³¹

When the infant starts to nurse, the Divine spark is called נשמה [cognate with נשימה, the breath of survival, because nourishment is essential for human survival].

Until the age of religious majority, bar or bat mitzva, the soul is still relatively dormant. When a man or woman becomes obligated to perform mitzvot HaShem introduces a powerful יצר טוב, yetzer tob - good inclination, into the soul, which activates it to serve HaShem with dedication. Then the soul is called חיה, *chaya* - the live one, because it receives new vigor and vitality. When it comes to the *chaya*,³² the body does not really provide a complete vessel in the body to receive its illumination. However, the right hemisphere of the brain serves as a partial vessel. The vessel is incomplete because it can only partially accommodate the *chaya's* illumination. The outpouring and intensity is much greater than the right brain is capable of grasping. It's like trying to capture a gallon of water in a shot glass. Only small portion of the totality will be contained. This is why the signals from the right hemisphere are marked by spotty flashes of insight and creativity, unlike the steady rigorous thought pattern of the left brain. In fact, in order for those spotty flashes to transform into fully useful ideas, they need to be transferred over to the left hemisphere, into the domain of the *neshama's* illumination, for unpacking.

When the soul finally comprehends that HaShem is the only true power in the universe, the soul is referred to as יחידה, *yechida* - the one and only. Most ordinary people never achieve this level of perception, for it is reserved for the righteous, who struggle all their lives to comprehend HaShem. When they die and their souls are released from the distractions of the flesh, they can finally conceive of HaShem as One and Only and their souls enter the sphere of יחידה- *yechida*.

So, what serves as the vessel for the illumination of *yechida*? Generally, *yechida*³³ is described as having no biological organ or organ system serving as it's vessel of illumination.³⁴ Early on in his work *Tal Orot*, Rabbi Yaakov Meir Shpielman explains that the *yechida's* illumination uses the *chaya* and *neshama* soul levels to serve as it's vessel, thereby, affecting the body indirectly by way of these soul levels. However, this can't be the only pathway

³⁰ Above *Ruach* is the level of *Neshama*, which is only accessible to people who demonstrate even higher levels of self-control and holiness. This level cannot be acquired without studying our holy Torah. (e.g. Exodus 16)

³¹ This section was largely derived from: <http://soullite.blogspot.com/2012/03/yechidas-vessel.html>.

³² An even higher level of soul is *Chaya*. Recognition and comprehension of creation and the Creator at this level is as clear as that possessed by Adam immediately following his sin. Due to the intensity and power of *Chaya* it does not enter the physical body, but envelopes it as a spiritual cover and stimulates the high level of development. The term used by kabbalists to define this state is "Or makif", the encircling light.

³³ *Yechida* is the fifth and highest level of soul. The person who merits its achievement is transformed to a state of enlightenment comparable to the level of Adam prior to his sin. Such a person can never die, since death was decreed as a consequence of the sin. Most people require a total separation of body and soul in order to be capable of such enlightenment. Once people reach this level in their lifetime, it is pointless for them to experience death. Very few people since the beginning of time were able to reach this level. Among those few was Chanoch, the son of Yered, who ascended with his body to the world of the angels, as it is stated, "And Chanoch clung to G-d, and he disappeared because G-d claimed him" (Judges 15). Similarly, the prophet Eliyahu (Elijah) reached this level and ascended to the sky in a storm (2 Chronicles 33). Likewise, our sages (Psalms 145) describe a woman who achieved this state and did not require death — namely, Serach the stepdaughter of Asher, son of Yaakov, our forefather (Rambam, Hilchot Yesodei Hatorah 4: Ramban, Genesis 1:1; Ari, Etz Chayim 42:1).

³⁴ This level represents the world of Adam Kadmon as in Gen: 1: 26 And God said: 'Let us make man in our image, after our likeness'. Because the end is contained in the beginning this level resides at the core of the soul as it should be radiating the radiations of influence that evolve the soul from within to without and back again.

for yechida to reach the body - though it's probably the usual norm. The Chabad Chassidic classic *Kuntres Hitpa'alut* discusses downloading the yechida into conscious awareness, referring to this state of consciousness as, "a revelation of the yechida". Furthermore, the most recent Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, explains that while yechida does not have a specific organ in the body to claim as its own, it is associated with the whole body.³⁵

Since yechida's illumination can't be expressed by a fragment of the human being, like through a single bodily organ, it seems likely that the whole person working as an integrated single unit can serve as the vessel for yechida. This soul level is so powerful that it requires the cooperation and coordination of a whole integrated person in order to receive the download of its illumination. So, the whole person ends up becoming yechida's vessel.³⁶

Our Torah portion speaks repeatedly of HaShem instructing Moshe as to how to handle the firepans and the aftermath of the Qorach incident. This was what caught David's eye as he penned this psalm:

Tehillim (Psalms) 103:7 *He made known His ways unto Moses, His doings unto the children of Israel.*

Aharon represented the Bne Israel in its service to HaShem. Mashiach will eventually replace Aharon, and the Levitical priesthood, as the High Priest according to the order of Melchisedek, the priesthood of the first born. As the head of the body He will contain the Bne Israel. Mashiach, the last Adam,³⁷ will become the unique soul.³⁸

The neshama, one of the higher levels of the soul, presents an interesting understanding when we take the Hebrew letters that compose the word 'neshama', and rearrange the same letters, as you can see from the following chart. These relationships teach us that there is much more to the neshama than meets the eye. The neshama is connected with the higher world in the same way that HaShemen, Mishna, Shemone, and Menashe are all connected to the higher world. All of which have the numerical value of 395, which is that of the 5th word in the Torah, *HaShamayim* (the heavens).

³⁵ See the book "On the Essence of Chassidus", by Menachem M. Schneerson.

³⁶ Excerpted from: <http://soullite.blogspot.com/2012/03/yechidas-vessel.html>

³⁷ 1 Corinthians 15:45.

³⁸ Yechida

HaShemen	השמן	is Hebrew word for "the oil". To extract the oil, the olive must be squeezed. The light and heat, found in the oil, remains hidden till it is ignited. Oil is a substance that, when intermingled with other liquids, does not become absorbed. The oil is the energy which powers the flame. If you rearrange the letters it spells:
Neshama	נשמה	which is the body's connection to the higher world. Oil represents and is associated with wisdom. Tekoa, a city south of Bethlehem, was renowned for its olive oil. The Talmud says that because the residents of Tekoa "where regulars with olive oil, wisdom was found in them". The neshama, like the oil, is hidden within the body, potential light that only shines when "extracted" and "ignited". Just as oil is a substance that, when intermingled with other liquids, does not become absorbed, the neshama does not lose its identity when joined to the body – it always has a separate identity. In the wisdom of Kabbalah, the soul equals our energy. It's our energy to do things and to get through things. If you rearrange these letters again, they spell
Mishna	משנה	which is the essence of the Torah Shebalpeh, the Oral Torah. The Mishna, is the Oral Law that is hidden in the Written Law. ³⁹ To extract the soul and reveal it, the body must be "squeezed" also so-to-speak, which is the role of the Mishna and mitzvot. The Mishna is the connection between this world and the higher world. It is through the Torah that HaShem forged His eternal covenant with the Jewish nation. Studying Mishna has the capacity to cleanse and rectify the soul. Thus, it is Torah study, particularly Mishna, which symbolizes the soul's connections to the foundations of Jewish history, and the eternal spiritual bond with HaShem. If we rearrange the letters they spell
Shemona	שמונה	which is the number eight. Eight is the connection between the natural world of seven (seven colors in the rainbow and notes in music spectrum) and the higher mystical worlds. The eighth day is always miraculous, that is why a brit takes place on the eighth day as we help the body to transcend this world. That is also why Chanukah is eight days, commemorated with the burning of oil that has concealed within it the Ohr HaGanuz. ⁴⁰ That is why the Chanukah miracle relates to the oil. This is the feast that transcends this world. As a prism brings out the hidden colors of the light, so also is eighth hidden in the seventh. That is why we are given a taste of the world to come in our celebration of Shabbat. Shemone is the power, or goal, of the covenant. If you rearrange the letters again, they spell
Menashe	מנשה	was Yosef HaTzadik's son who provided the light of Torah in Egypt. Yosef's light was hidden in Egypt and was waiting for the pressure of his brothers to reveal it. Just as oil is a substance that, when intermingled with other liquids, does not become absorbed, so also did Menashe become intermingled with the Egyptians, yet he did not become assimilated. Menashe in one of the blessing powers that we bestow on our children every Friday evening.

Tehillim (Psalms) 103:2 Bless HaShem, O my soul, and forget not all His benefits;

=====

³⁹ Everything in the Mishna is based on the written Torah. Nothing in the Mishna can stand without the written Torah.

⁴⁰ When G-d created the world and said, "Let there be light", the illumination that resulted was not what we see today. This was a light, say our Sages, which enabled one "to see from one end of the world to another". This is the Ohr HaGanuz.

Ashlamatah: Yeshayahu (Isaiah) 11:1-10

Rashi	Targum
1. And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots.	1. And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons.
2. And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord.	2. And a spirit before the LORD will rest upon him, a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and fear of the LORD.
3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise.	3. And the LORD will bring him near to His fear. And he will not judge by the sight of his eyes, and he will not reprove by the hearing of his ears;
4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death.	4. but in truth he will judge the poor and reprove with faithfulness for the needy of the people, and he will strike the sinners of the land with the command of his mouth, and with the speaking of his lips the wicked will die.
5. And righteousness shall be the girdle of his loins, and faith the girdle of his loins.	5. And the righteous/generous will be all around him, and the faithful will be brought near him.
6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them.	6. In the days of the Messiah of Israel will peace increase in the land, and the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling child shall lead them.
7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw.	7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox.
8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand.	8. And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs.
9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. {S}	9. They will not hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea.
10. And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor. {P}	10. And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the Gentiles, to him will kingdoms be obedient, and his resting place will be glorious.

Correlations

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

Bamidbar (Numbers) 17:16–18:32 (KJV 17:1-19:22)

Tehillim (Psalms) 103:1-9

Yeshayahu (Isaiah) 11:1-10

Mk 10:23-34, Lk 18:24-34, Rm 9:14-33

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Moses - משה, Strong's number 04872.
Children - בן, Strong's number 01121.
Israel - ישראל, Strong's number 03478.
Name - שם, Strong's number 08034.

The verbal tallies between the Torah and the Aslamata are:

LORD - יהוה, Strong's number 03068.

Bamidbar (Numbers) 17:16 And the LORD <03068> spake unto Moses <04872>, saying, 2 Speak unto the children <01121> of Israel <03478>, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name <08034> upon his rod.

Tehillim (Psalms) 103:1 A Psalm of David. » Bless the LORD <03068>, O my soul: and all that is within me, bless his holy name <08034>.

Tehillim (Psalms) 103:7 He made known his ways unto Moses <04872>, his acts unto the children <01121> of Israel <03478>.

Yeshayahu (Isaiah) 11:2 And the spirit of the LORD <03068> shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD <03068>;

Hebrew:

Hebrew	English	Torah Reading Num. 17:16 – 18:32	Psalms 103:1-9	Ashlamatah Is 11:1-10
אָכַל	eat	Num. 18:10 Num. 18:11 Num. 18:13 Num. 18:31		Isa. 11:7
אֶרֶץ	land, earth	Num. 18:13 Num. 18:20		Isa. 11:4 Isa. 11:9
בֵּן	children, son	Num. 17:2 Num. 17:5 Num. 17:6 Num. 17:9 Num. 17:10 Num. 17:12 Num. 18:1 Num. 18:2 Num. 18:5 Num. 18:6 Num. 18:7 Num. 18:8 Num. 18:9 Num. 18:11 Num. 18:16 Num. 18:19 Num. 18:20 Num. 18:21 Num. 18:22 Num. 18:23	Ps. 103:7	

Hebrew	English	Torah Reading Num. 17:16 – 18:32	Psalms 103:1-9	Ashlamatah Is 11:1-10
		Num. 18:24 Num. 18:26 Num. 18:28 Num. 18:32		
נָמַל	yielded, weaned child	Num. 17:8		Isa. 11:8
יְהוָה	LORD	Num. 17:1 Num. 17:7 Num. 17:9 Num. 17:10 Num. 17:11 Num. 17:13 Num. 18:1 Num. 18:6 Num. 18:8 Num. 18:12 Num. 18:13 Num. 18:15 Num. 18:17 Num. 18:19 Num. 18:20 Num. 18:24 Num. 18:25 Num. 18:26 Num. 18:28 Num. 18:29	Ps. 103:1 Ps. 103:2 Ps. 103:6 Ps. 103:8	Isa. 11:2 Isa. 11:3 Isa. 11:9
יָצָא	put forth, brought out, come forth	Num. 17:8 Num. 17:9		Isa. 11:1
יִשְׂרָאֵל	Israel	Num. 17:2 Num. 17:5 Num. 17:6 Num. 17:9 Num. 17:12 Num. 18:5 Num. 18:6 Num. 18:8 Num. 18:11 Num. 18:14 Num. 18:19 Num. 18:20 Num. 18:21 Num. 18:22 Num. 18:23 Num. 18:24 Num. 18:26 Num. 18:28 Num. 18:32	Ps. 103:7	
מָוֶת	die	Num. 17:10 Num. 17:13 Num. 18:3 Num. 18:7 Num. 18:22 Num. 18:32		Isa. 11:4
מֹשֶׁה	Moses	Num. 17:1 Num. 17:6 Num. 17:7	Ps. 103:7	

Hebrew	English	Torah Reading Num. 17:16 – 18:32	Psalms 103:1-9	Ashlamatah Is 11:1-10
		Num. 17:8 Num. 17:9 Num. 17:10 Num. 17:11 Num. 17:12 Num. 18:25		
עולם	forever, eternal	Num. 18:8 Num. 18:11 Num. 18:19 Num. 18:23	Ps. 103:9	
עון	iniquity	Num. 18:1 Num. 18:23	Ps. 103:3	
עשה	do, did, done, make, made	Num. 17:11	Ps. 103:6	
קדש	sanctuary, holy	Num. 18:3 Num. 18:5 Num. 18:8 Num. 18:9 Num. 18:10 Num. 18:16 Num. 18:17 Num. 18:19 Num. 18:32	Ps. 103:1	Isa. 11:9
שבט	tribe, rod	Num. 18:2		Isa. 11:4
שם	name	Num. 17:2 Num. 17:3	Ps. 103:1	

Greek:

GREEK	ENGLISH	Torah Reading Num. 17:16 – 18:32	Psalms 103:1-9	Ashlamatah Is 11:1-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:23-34	Tosefta of Luke Lk 18:24-34	Remes/Gemara of Acts/Romans and James Rm 9:14-33
αδελφός	brother, brethren	Num 18:2 Num 18:6			Mk. 10:29 Mk. 10:30	Lk. 18:29	
αδύνατος	impossible				Mk. 10:27	Lk. 18:27	
αἰών	eon, age		Psa 103:9		Mk. 10:30	Lk. 18:30	
αἰώνιος	eternal	Num 18:8 Num 18:11 Num 18:19 Num 18:23			Mk. 10:30	Lk. 18:30	
ακολουθέω	followed				Mk. 10:28 Mk. 10:32	Lk. 18:28	
ἀμήν	amen, assuredly				Mk. 10:29	Lk. 18:29	
ἀναβαίνω	ascend, going up			Isa 11:1	Mk. 10:32 Mk. 10:33	Lk. 18:31	
ἄνθρωπος	man, men	Num 17:5 Num 18:15			Mk. 10:27 Mk. 10:33	Lk. 18:27 Lk. 18:31	Rom. 9:20
ἀνίστημι	raise up, rising up			Isa 11:10	Mk. 10:34	Lk. 18:33	
ἀποκτείνω	kill				Mk. 10:34	Lk. 18:33	
ἀρχομαι	rule, beginning			Isa 11:10	Mk. 10:28 Mk. 10:32		
ἀφίημι	left				Mk. 10:28	Lk. 18:28	

GREEK	ENGLISH	Torah Reading Num. 17:16 – 18:32	Psalms 103:1-9	Ashlamatah Is 11:1-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:23-34	Tosefta of Luke Lk 18:24-34	Remes/Gemara of Acts/Romans and James Rm 9:14-33
					Mk. 10:29	Lk. 18:29	
βασιλεία	kingdom				Mk. 10:23 Mk. 10:24 Mk. 10:25	Lk. 18:24 Lk. 18:25 Lk. 18:29	
γῆ	land, earth	Num. 18:13 Num. 18:20		Isa. 11:4 Isa. 11:9			Rom. 9:17 Rom. 9:28
γινώσκω	know, known	Num 17:4		Isa 11:9		Lk. 18:34	
γνωρίζω	known		Psa 103:7				Rom. 9:22 Rom. 9:23
γράφω	write, wrote					Lk. 18:31	Rom. 9:33
γυνή	woman, wife				Mk. 10:29	Lk. 18:29	
δικαιοσύνη	righteousness			Isa 11:5			Rom. 9:28 Rom. 9:30 Rom. 9:31
δόξα	glory			Isa 11:3			Rom. 9:23
δύναμαι	able			Isa 11:9	Mk. 10:26	Lk. 18:26	
δυνατός	able, possible				Mk. 10:27	Lk. 18:27	Rom. 9:22
δυσκόλως	hard				Mk. 10:23	Lk. 18:24	
δώδεκα	twelve	Num 17:2 Num 17:6			Mk. 10:32	Lk. 18:31	
εἴθνος	nations			Isa 11:10	Mk. 10:33	Lk. 18:32	Rom. 9:24 Rom. 9:30
εἶδω	saw, beheld	Num 17:9				Lk. 18:24	
εἰσέρχομαι	enter	Num 17:8			Mk. 10:23 Mk. 10:24 Mk. 10:2	Lk. 18:24 Lk. 18:25	
εἰλεος	mercy		Psa 103:4				Rom. 9:23
ἐμπαίζω	mock				Mk. 10:34	Lk. 18:32	
ἐμπτύω	spit on				Mk. 10:34	Lk. 18:32	
εἶπω	said	Num 17:10 Num 17:12 Num 18:1			Mk. 10:29	Lk. 18:24 Lk. 18:26 Lk. 18:27 Lk. 18:28 Lk. 18:29 Lk. 18:31	
εἶρέω	say, said	Num 18:24 Num 18:26 Num 18:30					Rom. 9:14 Rom. 9:19 Rom. 9:20 Rom. 9:30
εἶρχομαι	came, come				Mk. 10:30	Lk. 18:30	
εὐκοπώτερος	easier				Mk. 10:25	Lk. 18:25	
ζωή	life		Psa 103:4		Mk. 10:30	Lk. 18:30	
ἡμέρα	day			Isa 11:10	Mk. 10:34	Lk. 18:33	
θάλασσα	sea			Isa 11:9			Rom. 9:27
θεός	God			Isa 11:3	Mk. 10:23 Mk. 10:24 Mk. 10:25 Mk. 10:27	Lk. 18:24 Lk. 18:25 Lk. 18:27 Lk. 18:29	Rom. 9:14 Rom. 9:16 Rom. 9:20 Rom. 9:22 Rom. 9:26
ἰδοῦ	behold, see	Num 17:8 Num 17:12 Num 18:6 Num 18:8 Num 18:21			Mk. 10:28 Mk. 10:33	Lk. 18:28 Lk. 18:31	Rom. 9:33
καιρός	time				Mk. 10:30	Lk. 18:30	
κάμηλος	camel				Mk. 10:25	Lk. 18:25	

GREEK	ENGLISH	Torah Reading Num. 17:16 – 18:32	Psalms 103:1-9	Ashlamatah Is 11:1-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:23-34	Tosefta of Luke Lk 18:24-34	Remes/Gemara of Acts/Romans and James Rm 9:14-33
κύριος	LORD	Num. 17:1 Num. 17:7 Num. 17:9 Num. 17:10 Num. 17:11 Num. 17:13 Num. 18:1 Num. 18:6 Num. 18:8 Num. 18:12 Num. 18:13 Num. 18:15 Num. 18:17 Num. 18:19 Num. 18:20 Num. 18:24 Num. 18:25 Num. 18:26 Num. 18:28 Num. 18:29	Ps. 103:1 Ps. 103:2 Ps. 103:6 Ps. 103:8	Isa. 11:2 Isa. 11:3 Isa. 11:9			Rom. 9:28 Rom. 9:29
λαμβάνω	take, took, taken	Num 17:2 Num 17:9 Num 18:1 Num 18:6 Num 18:22 Num 18:23 Num 18:26 Num 18:28 Num 18:32				Mk. 10:30	
λέγω	saying	Num 17:1 Num 17:12 Num 18:25			Mk. 10:23 Mk. 10:24 Mk. 10:26 Mk. 10:27 Mk. 10:28 Mk. 10:29 Mk. 10:32	Lk. 18:29 Lk. 18:34	Rom. 9:15 Rom. 9:17 Rom. 9:25
λόγος	words			Isa 11:4	Mk. 10:24		Rom. 9:28
μαστιγώω	scourge				Mk. 10:34	Lk. 18:33	
οδός	road, ways		Psa 103:7		Mk. 10:32		
οικία	houses				Mk. 10:29 Mk. 10:30	Lk. 18:29	
ὄνομα	name	Num. 17:2 Num. 17:3	Ps. 103:1				Rom. 9:17
ουδείς	anything, any one			Isa 11:9	Mk. 10:29	Lk. 18:29 Lk. 18:34	
οὐκοῦν	no way	Num 17:10		Isa 11:9		Luk 18:30	
παραδίδωμι	deliver				Mk. 10:33	Lk. 18:32	
παραλαμβάνω	took				Mk. 10:32	Lk. 18:31	
πατήρ	father	Num 18:1 Num 18:2			Mk. 10:29		
πλούσιος	rich man				Mk. 10:25	Lk. 18:25	
ποιέω	do, did, done, make, made	Num. 17:11	Ps. 103:6				Rom. 9:20 Rom. 9:21 Rom. 9:28
πῶς	how				Mk. 10:23 Mk. 10:24	Lk. 18:24	
ῥαφίς	needle				Mk. 10:25	Lk. 18:25	
σκευῶς	items	Num 18:3					Rom. 9:21 Rom. 9:22

GREEK	ENGLISH	Torah Reading Num. 17:16 – 18:32	Psalms 103:1-9	Ashlamatah Is 11:1-10	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 10:23-34	Tosefta of Luke Lk 18:24-34	Remes/Gemara of Acts/Romans and James Rm 9:14-33
							Rom. 9:23
σπέρμα	seed	Num 18:19					Rom. 9:29
σώζω	saved				Mk. 10:26	Lk. 18:26	Rom. 9:27
τέκνον	children				Mk. 10:24 Mk. 10:29 Mk. 10:30	Lk. 18:29	
τιμή	honor			Isa 11:10			Rom. 9:21
τόπος	place	Num 18:31					Rom. 9:26
τρίτος	third				Mk. 10:34	Lk. 18:33	
τρυμαλιά	eye				Mk. 10:25	Lk. 18:25	
υἱός	children, son	Num. 17:2 Num. 17:5 Num. 17:6 Num. 17:9 Num. 17:10 Num. 17:12 Num. 18:1 Num. 18:2 Num. 18:5 Num. 18:6 Num. 18:7 Num. 18:8 Num. 18:9 Num. 18:11 Num. 18:16 Num. 18:19 Num. 18:20 Num. 18:21 Num. 18:22 Num. 18:23 Num. 18:24 Num. 18:26 Num. 18:28 Num. 18:32	Ps. 103:7		Mk. 10:33	Lk. 18:31	Rom. 9:26 Rom. 9:27
φέρω	bring	Num 18:13					Rom. 9:22
χρήμα	riches				Mk. 10:23 Mk. 10:24	Lk. 18:24	

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) NUM 17.16 - 18.32

"V'QACH MEITAM MATEH" "AND GET FROM THEM A ROD"

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

SCHOOL OF HAKHAM SHAUL'S
TOSEFTA LUQAS (LK)
Mishnah נ:נ

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)
Mishnah נ:נ

And Yeshua took notice of him and said, "How difficult it is for those who possess wealth to enter into the kingdom/governance of God through the Bate Din and Hakhamim! For it is easier for a camel to go through the eye of a needle than for a rich person to enter into the kingdom/governance of God. So those who heard this said, "And who can be enter the Olam HaBa?" But he said, "What is impossible with men is possible with God." And Hakham Tsefet said, "Behold, we have left all that is ours and followed you." And he said to them, "Amen ve amen I say to you that there is no one who has left house or wife or brothers or parents or children on account of the kingdom/governance of God, who will not receive many times more in this time and in the Olam HaBa, eternal life."

And Yeshua, looking around, said to His Talmidim, "How troublesome it will be for those who have, keep on clinging to their wealth to enter (accept) the Government (kingdom) of God!" The Talmidim were astonished at his words. But Yeshua responded again and said to them, "My Sons, how troublesome it is for those who are misled by wealth to enter (accept) the Government (kingdom) of God!" "It is easier for a camel to pass through the eye of a needle than for a man of wealth to enter (accept) the Government (kingdom) of God." They were even more astonished and said to him, "Then who can merit the Olam HaBa (age to come)?" But Yeshua looked at them, and said, "this is beyond man's possibilities, but possible with God; for all possibilities exist in God." Hakham Tsefet was the first to say to him, "Behold, we have left everything and cling (walk and live as you walk and live) to You." Yeshua said, "Amen ve amen I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for my sake and for the sake of the Mesorah, that he will receive a hundred times as much now in the present age. They will receive houses and brothers and sisters and mothers and children and farms, who follow the Mesorah zealously; and in the Olam Haba (age to come) life unending. "But many who are first (or, chiefs) will be last, and the last, first (or chiefs)."

And taking aside the twelve, he said to them, "Behold, we are going up to Yerushalayim, and all the things that are written by the Nebi'im with reference to the Son of Man the Prophet will be accomplished. For he will be handed over to the Gentiles (Romans) and will be mocked and mistreated and spit on, and after flogging him they will kill him, and on the third day he will rise." And they did not understand any of these things, and this saying was hidden from them, and they did not comprehend the things that were said.

And [they] were in (on) the way making Aliyah to Yerushalayim, for Pesach and Yeshua was leading them; and they were amazed and as they (Yeshua's Talmidim) followed and were struck with fear. And he took the Twelve Talmidim and began again to tell them what was about to happen to him, Saying, Behold, we are making Aliyah to Yerushalayim, and the Son of Man the Prophet will be handed over to the Sadduceean chief priests and the, their scribes; and they will condemn and sentence him illegally to death and hand him over to the Gentiles (Romans). And they, the Romans will abuse him, beat him with a whip, spit upon him, and put him to death; but after three days, he will rise again from the dead.

SCHOOL OF HAKHAM SHAUL'S REMES
ROMANS 9:14-18

Mishnah נ:נ

What then will we say? Some people will argue that God is unjust, but this is not true. This can never be! For to Moshe says, "I will make all My goodness pass before you and will proclaim before you My name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy (Ex 33:19). Consequently, therefore, it does not depend on the one who wills or on the one who runs, but on God who shows mercy. For the scripture says to Pharaoh, "But for this purpose I have raised you up, to show you My power, so that My name (authority) may be proclaimed in all the earth." (Ex 9:16). Consequently, therefore, He has mercy on whomever He wishes, and He hardens whoever He wishes.

ROMANS 9:19-33

In light of this evidence what will (can) you say (argue)? How can He (God) find fault⁴¹ in those who stand against His will (since He created them that way)? How is it that you, a mere man (Gentile)⁴² thinks that he has the right to talk back (argue with) to God? Will the object being formed (molded)⁴³ ask the Maker (God) "why have you made me this way?" Does the Potter not have authority over the clay? Can he not make from one lump⁴⁴ vessels of honor (great value – special treasures) and vessels of dishonor (vessels of lesser honor or value)?⁴⁵ If God so desires He can display His virtuous power creating a vessel for the purpose of destruction⁴⁶ and so that He can make us intimately aware of the extreme value⁴⁷ of those things which reflect His loving-kindness in the vessels prepared to receive His image. He called us, the Jewish and Israelite people out from among the nations.⁴⁸ It is as He said in Hosea, "I will sow her for Me in the land. I will have pity on *Lo-Ruchamah* (Unpityed); I will say to *Lo-'Ammi* (Not-My-People), 'You are My people'; and they will say, 'You are my God.'" (Hosea 2:25) "Yet the number of the children of Israel will be as the sand of the sea, which cannot be measured nor numbered; and it will come to pass that, instead of that which was said unto them: 'You are not My people', it will be said unto them: 'You are the children of the living God'" (Hosea 2:1/1:10). Isaiah cries out concerning Israel, "For though your people, O Israel, may be like the sand of the sea, only a remnant within them will return; A destruction is determined, overflowing with justice." (Isa 10:22). "For a complete destruction, one that is decreed, the Lord GOD of hosts will execute in the midst of the whole land" (Isa 10:23). And just as Isaiah foretold, "Unless the LORD of hosts Had left us a few survivors, We would be like Sodom, We would be like Gomorrah" (Isa 1:9). What then is our declaration? The Gentiles pursuing justice (righteous/generosity) took hold with force, but not without first following (practicing) righteous/generosity and faithful obedience to (the Torah and halakhot) that justice.⁴⁹ But, the B'ne Yisrael failed to attain righteous/generosity when they did not search out the Torah's instructions from their Hakhamim. This is because human attempts to please God apart from faithful obedience (to the Torah) causes – is a stumbling block just as it is written, "Therefore thus says the Lord GOD: Behold, I lay in Zion for a foundation a stone, a tried stone, a costly corner-stone of sure foundation; he that is faithfully obedient will not be disappointed"⁵⁰ (Isa 28:16).

⁴¹ μέφομαι *find fault with, blame, accuse*. Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 257

⁴² It would appear from the way Hakham Shaul speaks that he is addressing Gentiles rather than his Jewish brethren. This phrase "ὁ ἄνθρωπος" shows that there is a lack of "Yirat Shamayim" (fear of Heaven) and brazen disrespect for authority.

⁴³ πλάσμα – *plasma*, can have the meaning of forming and moulding by education. Here we are in mind of Torah education.

⁴⁴ The notion of a "lump" relates to our place in the Lctionary, specifically our relation to Pesach.

⁴⁵ τιμὴν σκευῶς ὃ δὲ εἰς ἀτιμίαν

⁴⁶ It is possible to translate this phrase "vessel of violence."

⁴⁷ πλοῦτος – a thing of extreme value (Ro 9:23; Ep. 1:7) Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 318

⁴⁸ From among the Nations where we have been scattered. In Hakham Shaul's time, some of the "lost tribes" had been called out of the Nations per se. His statement can be seen as historic and is also prophetic for the time when those with the Nefesh Yehudi will be called to return.

⁴⁹ For this translation, see Zerwick, Maximilian. *A Grammatical Analysis of the Greek New Testament*. Translated by Mary Grosvenor. 5th Revised edition. Rome: Biblical Institute Press, 1996. p. 481

⁵⁰ Or do not expect it immediately and or "he who trusts will not rush here and there."

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

Num 17.16 18.32 Ps 103.1-9 Isa 11.1-10 Mordecai 10:23-34 1 Luqas 18:24-34 Romans 1.14-33

Commentary to Hakham Tsefet's School of Peshat

The question at hand is why Yeshua relates the governance of G-d through the Bate Din and Hakhamim with money or wealth. Money and its possession is always a problem and difficult to speak about. Few people realize that they are only the stewards of G-d's money. If we see that money that passes through our hands as G-d's we should have no problem being His treasurer. We will dispense it freely to those who need it because it is not our money. On the other hand, when we view money as a personal possession we have a change of thought. We want to hold on to it because it is "ours." Furthermore, we do not want someone, even if it is G-d, to tell us how to dispense that money.

Yeshua had an opportunity to tell the "man of property" something exciting and truly awesome. The news Yeshua gave him would have submitted him to the Government of G-d and the Bate Din. This would have meant that the man would have had to do something with the money other than count it. The opportunity to be a part of the Government of G-d was his. Yet, "Yeshua looking around" found that he, the household steward was gone. These sorts of people will ALWAYS abandon true Torah Teachers, settling for those who love to grandstand and bloat their chests before gullible people.

Χρήματα – *chremata*, "having riches" is something someone uses⁵¹, not something one possess or owns. Consequently, we have the idea that G-d grants wealth for charitable distribution. Herein is the test and burden of wealth.

Scholars have no real understanding of how "tithes" and wealth were distributed in the time of Yeshua. Taylor seems to think that Judaism as a whole sought wealth because those who amassed wealth were favored by G-d.⁵² This mentality well suits the Christian prosperity message of contemporary times, but it does not relate to the times of Messiah. Taylor echoes Barkley.⁵³ While there were those men of the first century, who held this opinion it was not the norm, unlike today where a "Prosperity Gospel" has all but destroyed innocent souls. Will someone please help this poor soul! Barkley nor Taylor ever read of men like Hillel and others who saw Torah as the mainstay of life.⁵⁴ Hillel himself might have taught these same words that Yeshua taught as an abbreviation to the Amidah.⁵⁵

Mat 6:11 Give us **this day** our **daily** bread;

The petition is not for wealth but **daily** sustenance. The mindset of the pious was not money and how to earn masses of it. The mindset of the Tsaddiq was on the study of the Torah. Like the prayer of Yeshua, which is also

⁵¹ Vincent Taylor, The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes, MacMillan & Co, 1955 p. 431 see also Strong's Greek #5536 5536. χρήμα *chréma*; gen. *chrématos*, neut. noun from *chráomai* (5530), **to use**. χρήμα, ατος, τό (χράομαι):—need, in the phrase *παρὰ χ.* or *παράχρημα* (q.v.); a thing that one needs **or uses**.

⁵² Ibid

⁵³ Vincent Taylor, The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes, MacMillan & Co, 1955 p.424-431

⁵⁴ **b. Ber. 17a** A favorite saying of Rab was: [The future world is not like this world.] In the future world there is no eating nor drinking nor propagation nor business nor jealousy nor hatred nor competition, but the righteous sit with their crowns on their heads feasting on the brightness of the divine presence, as it says, And they beheld God, and did eat and drink. (Ex. XXIV, 11 . These words are interpreted to mean that the vision of God seen by the young men was like food and drink to them.)

⁵⁵ **Berakot 4:3** R. Gamaliel says, "Each day a man should pray the Eighteen [Benedictions]." R. Joshua says, "[Each day one should pray] an abstract of the Eighteen." R. Aqiba says, "If one's prayer is fluent he prays the [full] Eighteen [Benedictions]. "But if not [he should pray] an abstract of the Eighteen."

found in Talmudic sources⁵⁶ we note that the Rabbis were concerned with G-d's daily provision not great wealth.

ACCEPTANCE OF G-D'S GOVERNMENT

The Greek text carries the connotations of those who are hard to please. Δυσκόλως - *duskolos* (hard) contains the idea of harassment as well as trouble. Those who hold to wealth find the Government of G-d troublesome. Why is this? The real problem is like the "man of property" they believe that they gained their prosperity by their own means. They also consider the money theirs. In all of this, they forget the true origin of wealth.

Deu 8:17-18 and so that you might not say in your heart, my power and the might of my hand has gotten me this wealth. But you will remember LORD your G-d, for it is He who gives you power to get wealth, so that He may confirm His covenant which He has sworn to your fathers, as it is today.

The Tsadiqim continue in the economy of G-d. The practice of G-dly distribution of wealth should follow the guidelines of Scripture and Wisdom of the Hakhamim.

Money is troublesome to those who are misled! It is NOT a problem to the Tsaddiq. In the times economical down-turn, the only source that men can look to is G-d and the Tsadiqim. Men have tried to strengthen, boost and stimulate the economy to no avail. The Tsadiqim continue in practice of charity and faithfulness. How and why can they do this? This is because of two things

1. They trust in the economy of G-d rather than personal wealth
2. They see all blessings as though they originated from G-d

In short, money cannot buy souls. Nor can money pay one's way into the Olam HaBa. This does not imply that one has to give away so much that he cannot survive. However, the Government of G-d and the economy thereof must be our priority.

CAMELS AND CADILLACS, SOMETHING IS NOT KOSHER

Why does Yeshua make a connection to the Camel and the "eye of the needle?"

The Hebrew word for camel is associated with wealth. Thus, the owner of a Camel in antiquity was equal to owning a Cadillac today. The analogy of the Camel and the "rich man" is a hyperbole. Yet we can draw certain truths from this hyperbole. The camel has positive qualities for the semi-nomad in the regions of the ancient near east. However, the camel is not kosher. Therefore, we might say that there is something wrong with those who hoard money, failing to consider the needs of the less fortunate. Yet this is not a plea to give up everything one owns and live like as an indigent pauper.

Yeshua points out the fact that there is a reward beyond financial gain. Those who find the Torah find life. Those who fall in love with the Torah have embraced their eternal reward. Furthermore, to fall in love with the Torah is to find one's place in the eternal scheme of G-d's eternal plan. When one is capable of seeing himself in the Torah, he (or she) has mastered Wisdom.

HANDED OVER TO THE GENTILES (ROMANS – EDOM)

⁵⁶ **b. Ber. 16b** Rab on concluding his prayer added the following: May it be Thy will, O Lord our God, to grant us long life, a life of peace, a life of good, a life of blessing, a life of sustenance, a life of bodily vigour, (strength of bones) a life in which there is fear of sin, a life free from shame and confusion, a life of riches and honour, a life in which we may be filled with the love of Torah and the fear of heaven, a life in which Thou shalt fulfil all the desires of our heart for good! (This prayer is now said on the Sabbath on which the New Moon is announced.)

A subtle key to understanding what Yeshua is saying is given in Mordechai (Mark) 8:31.

Mordechai 8:31 ¶ And he began to teach them, that it is necessary for the son of man the Prophet to suffer many things, and to be rejected by the elders of the Tz'dukim (Sadducees), and by some of the chief priests, and by some of their scribes, and to be killed by Edom, and after three days to rise again;⁵⁷

While the Romans ...

will abuse him and beat him [with a whip] and spit upon him and put him to death;

Our Psalmists says...

Tehillim 96:10 Say among the nations, "The LORD has reigned." Also, the inhabited world will be established so that it will not falter; **He (God) will judge peoples with equity.**

Nothing that man has planned will thwart the plan of G-d! While people look at the calamities of the world crying the end is near we must remember one thing! "The LORD has reigned" the LORD reigns and the LORD will reign, G-d is sovereign. The Ashlamatah demonstrates the tenacity of G-d's people and G-d's sovereignty over the entire world.

When I see the plans of the wicked, I always think of Psalm chapter 2

Psalm 2:1 Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. **He that sits in the heavens will laugh: the LORD will have them in derision.** Then will He speak unto them in his **wrath and vex them in His great displeasure.** Yet have I set My king upon My holy hill of Zion.

The Bet Din Gadol could not be assembled to condemn Yeshua. This is simply stated in the Mishnah.

m. Ketubot 1:1 A virgin is married on Wednesday, and a widow on Thursday. For twice weekly are the courts in session in the towns, on **Monday and on Thursday.** So if he the husband had a complaint as to virginity, he goes early to court.

It is evident that the lesser courts of the Sanhedrin met each Monday and Thursday. However, data concerning the meeting agenda of the Great Sanhedrin is hard to find. However, the Tosefta tells us that they did not sit on Shabbat or Festivals. Nor would they hear a case that would run over into Shabbat or a Feast day. Furthermore, they would not hear more than one case in a day. The length of the meeting lasted from the morning Tamid until the evening tamid (approximately 7:30 A.M.–3:30 P.M. depending on hours of daylight and time of year).⁵⁸

"Scholars who argue that Jesus appeared before the Great Sanhedrin during an illegal night session point to the Gospel of Mark's descriptive term, the "whole" council (Mark 14:55). The Greek word, *holos*, meaning "whole," should be understood in light of the Lukan parallel (Luke 22:66-71). This is the whole council of the chief priests who convene the session at night during the Passover, so that the ones who are sympathetic with Jesus will not be informed about the meeting. We do not hear of anyone else present, like Rabban Gamaliel. Rather, the high priest and his supporters are the ones who are shown questioning Jesus. Others, especially the Pharisees would have been involved with the Passover celebration. It is even possible that the Sadducees observed Passover at a different time according to their own calendar, which was different from the Pharisees'

⁵⁷ Hakham Rabbi Dr. Yoseph ben Haggai's rendition

⁵⁸ Tosefta Sanhedrin 7:1

calendar.”⁵⁹

Summarizing Dr. Brad Young's thoughts, the midnight court of Sadducees intended to keep out those who sympathized with Yeshua from attending. When this thought is compared to Hakham Shaul's presentation of the P'rushim in control of the Great Bet Din, we can readily see the point that Dr Brad Young was making. Evidence for the P'rushim's benevolence towards Yeshua and his talmidim can be found in II Luqas (Lk) 5:29-36.

THE MISHKAN'S (TEMPLE) PURPOSE

The Prophet Yesha'yahu (Isaiah) had informed the Jewish people, “it was not sacrifices that G-d desired.”⁶⁰ He further prophesied that the Holy Mountain and His Holy House would be called a House of Prayer for all nations.⁶¹ Herein we find that real purpose of the House of G-d.

Peah 1:1 These are things, which have no [specified] measure:

- (1) [the quantity of produce designated as] *peah*,
- (2) [the quantity of produce given as] firstfruits,
- (3) [the value of] the appearance [in the Temple]⁶² offering,
- (4) [the performance of] righteous deeds,
- (5) and [time spent in] study of Torah.

These are things the benefit of which a person enjoys in this world, while the principal remains for him in the world to come:

- (1) [deeds in] honor of father and mother,
- (2) [performance of] righteous/generous deeds,
- (3) and [acts which] bring peace between a man and his fellow.
- (4) **But the study of Torah is as important as all of them together.**

This Mishnah discusses the depth of a man's generosity and zeal for the Torah. How deeply a man devotes himself to the study of Torah, generosity to the poor and his attitude towards righteous/generous deeds is a matter of genuine spirituality. Mastery of the Yetser HaRa and Yetser HaTov is requisite in all situations. It is not the way of Jewish men to give of their sustenance to the point of poverty however; there are those who ignorantly believe this is appropriate. This can be as damaging as not giving anything at all. Therefore, mastery of the Yetserim is vital. The Mishnah Peah reveals a key element found in the righteous/generous.

We noted in the translation that the chief priests and their scribes are the source of the illegal trial of Yeshua. Again, the question would arise why Hakham Tsefet through his Sofer Mordechai chose to include this information. The fact that the Levitical Priesthood was defunct, and the Sadduceean Priesthood was corrupt was common knowledge in the First Century. Therefore, Hakham Tsefet does not need to inform his readers, as we have of the Priesthood's occupation by the Sadducees. However, Hakham Tsefet was trying to ensure that we would know that the court that tried Yeshua was illegal. Of all the sects of Judaism that thrived in the First Century the Sadducees were the most epicurean. Because they did not believe in the Olam HaBa they maintained a “eat drink and be merry, for tomorrow we die” mentality. The honored practices Peah 1:1 did not serve any lasting benefit for the Sadducees.

Therefore, the Bet HaMikdash (Temple) was to be a place of learning and education. The Tz'dukim (Sadducees) had corrupted the “House of G-d” to the point of mockery and idolatry. When we have learned the true lesson of

⁵⁹ Young, Brad, *Meet the Rabbis*, Hendrickson Publishers, Third Printing 2008 p. 52

⁶⁰ Yeshayahu 1:11

⁶¹ Ibid 56:7ff

⁶² The Mishnah, Artscroll Mishnah Series, A New Translation with Commentary Yad Avraham Anthologized from Talmudic Sources and Classic Commentators, Peah p. 15

being Living Temples (Stones), we will have begun to understand what G-d would have us to apprehend.

These words set the stage for understanding the allegorical interpretation of Hakham Shaul's pericope below.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

Scholars who make their remarks about this pericope of Romans suggest that G-d is now rejecting the B'ne Yisrael and accepting the Gentiles in their place. These unwitting scholars shoot themselves in the foot with faulty logic. If G-d could so easily cast Yisrael aside after repeatedly speaking of eternal mitzvot, i.e. connections to G-d the Lawgiver, He could just as easily play the game of vacillation with Gentiles as well. The god these scholars dream up is fickle and unpredictable not to be trusted. The B'ne Yisrael cling to the One G-d, (cf. D'barim 5:1-18) who is immutable and absolute. If we sin, we accept the consequences and learn from a history of success and failure. Nevertheless, we are **STILL ARE THE CHOSEN PEOPLE OF G-D!!!**

Now a question then arises in Gentile thought as to the justice of G-d. As such, we see the question of Abraham Abinu as an opening into the thoughts of Hakham Shaul.

"WILL NOT THE JUDGE OF ALL THE EARTH DO JUSTICE?"⁶³

Hakham Shaul deals with the Torah Seder in a very Remes method of allegorization. We have suggested that the question of G-d's "justice" is seen in the question of Abraham Abinu when he intercedes for Sodom and Gomorah. Abraham's question is purely rhetorical and here Hakham Shaul defends this truth. In the present Remes, we would add to the idea of asking if G-d is just, the notion of which the Gentile has no right to ask such a question. This is especially true if we realize that the Gentiles at Har Sinai rejected the Torah. In a manner of speaking, they have stated that they do not want to be judged by the standards of the Torah. This can be better explained in saying that if they do not have the Torah as a code to live by, they will be judged by their lawless standard. Thus, the method of judgment by Gentile standards is bribery, coercion, and injustice. If they are to be judged by their own standards, there must be a way to manipulate, coerce and bribe G-d. This may be true in the Pantheon of Greco-Roman gods but is not true of the "Judge of the whole Earth."

Hakham Shaul appeals to the Torah to show the "goodness" of G-d. The "goodness of G-d" assigns every creature a role in G-d's cosmic plan. Paro (Pharaoh) and his army are "justly" destroyed for their evils committed against the B'ne Yisrael. But, the goodness of G-d is seen in His weeping because he destroyed His creatures. While the B'ne Yisrael are His special treasure, G-d still weeps at the destruction of His creation.⁶⁴ The human view of justice has been replaced by vindictiveness, we do not want justice, we want revenge.

If we believe the words of the Ramchal of blessed memory, we know that G-d created the cosmos so that He would have creatures upon which to pour out His goodness for them to experience.⁶⁵ Here we must ask; did Paro and the Egyptians experience any of G-d's goodness? The answer of course, is yes. How can any creature born into this world say any different? And, to look beyond the human intellect as to why particular things happened is not our privilege. The Jewish resolve is the best human response when interacting with the Divine. "We will do, and we will hear!"

GENTILE ACCEPTANCE OF THE DIVINE

Given the history of Jewish Gentile interaction, we can hardly blame Shammai for imposing his 18 edicts against

⁶³ Cf. B'reshet – Gen 18:25

⁶⁴ Cf. b. Megilla 10b

⁶⁵ Luzzatto, Moshe Hayyim. *Derekh Hashem / the Way of God / by Moshe Chaim Luzzatto ; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson*. Jerusalem; New York: Feldheim Publishers, 1998. p. 37-43

Jewish/Gentile relationships. Furthermore, the *gezeirah* or *seyag la-Torah* (Rabbinic fence) mentioned above as it has been enacted by the Hakhamim at times has hardly been sufficient to protect the Jewish people from the pollution of modern paganism. However, this is nothing new to the Jewish Hakham. We have battled these forces from the beginning. This opposition is the foundation of the Jewish drive towards G-d and the Torah. When the soul comes near the Torah of the Cosmos, i.e. the Oral Torah it is overwhelmed by the love of the Creator.

The Bet HaMikdash (the Temple) has been an educational tool of G-d for millennia. Yet the Gentiles have a hard time accepting the lesson as a living standard. One of the greatest lessons of the Bet HaMikdash is that of appropriate boundaries and levels of sanctity. When the Syrian-Greeks came to the Bet HaMikdash they could not fathom the idea of such boundaries. They found that being restricted to the Court of the Gentiles repulsive and insulting. Consequently, they made breaks in the "Soreg"⁶⁶ as defiance against the boundaries between Jew and Gentile.

m. Midd 2:3 Inside it [the Temple mount, surrounding the inner area which contained the women's court and the Temple court] is a latticed railing, ten handbreadths high. There were **thirteen breaches** in it, which the kings of Greece opened up. They went and closed them up again and decreed on their account thirteen prostrations.

While the Mishnaic text is Peshat, we find a Remes meaning in these words. "Thirteen breaches" can be seen as the gentile trying to be the "thirteenth" Tribe of Yisrael. Now we know that there are thirteen tribes of Yisrael. However, we have been taught by the Hakhamim, that we never count thirteen. The Remes message concerning the Syrian-Greeks is that they wanted access to the Divine without Torah, specifically the Oral Torah.

While we may point out many faults of the Gentiles, we can see from the Nazarean Codicil that there are Gentiles who turn to G-d separating themselves from idolatry and wickedness.⁶⁷ It is stated in several sources that it is possible for the Gentile to reach the level (spiritually speaking) of the High Priest. Here we might argue that these Gentiles have the Nefesh Yehudi. Regardless when the Gentile accepts the Torah of G-d as being wholly just he gains merit with G-d. Montefiore establishes a point in saying that G-d is no respecter of persons.⁶⁸ This same wording is found in II Luqas in a similar case where the Gentiles who are turning to G-d are found in every Nation.⁶⁹ While the Jewish people are given the place of honor and prestige the Gentiles who turn towards G-d will also find their place in the World to Come. As such, no man will be able to claim that G-d is a respecter of persons, i.e. Jewish or Gentile.

This week's pericope of Romans is a proverbial minefield. Yet, when we take the time to read it slowly and with our Jewish minds open to the truth, we see that Hakham Shaul is perfectly relating to the Torah Seder and associated materials along with the Peshat pericope of Mordechai.

MERE MAN:

Hakham Shaul uses the phrase "**mere man**" as a signal that he is speaking to Gentiles who undoubtedly have no fear of G-d. This may be because they are steeped in their worship of the Grecian Pantheon, or no one has taught them otherwise. Nevertheless, we see that Hakham Shaul intends a negative statement when he reduces the addressee to the level of a **mere man** as opposed to **the Royal Anashim** of the Jewish people.

Now as we look at the way that Hakham Shaul unfolds his Remes (allegory) we note that there is a distinction between the pure and the mundane, namely, that which is of higher "spiritual" value and that which is of lesser value. Yet, G-d is able to do this from a single "lump" of clay. This would then mean that the B'ne Yisrael are selected and chosen from the endless stream of Adam's seed. Yet we can also relate to Abraham who has two seeds

⁶⁶ A wall that separated between the court of the Gentiles and Jewish courts

⁶⁷ See the argument made by Montefiore, Claude Joseph Goldsmid. *A Rabbinic Anthology*. New York: Schocken Books, 1974. pp. 556-65

⁶⁸ Ibid. p.559

⁶⁹ Cf. II Luqas (Acts) 10:34

from his loins. Thus, G-d selected from humanity a special and chosen people whom He refers to as His “special treasure.” One of those seeds is of the highest value and the other of lesser value. The Greek word **πλοῦτον** means **extreme value**.⁷⁰ Not only does **πλοῦτον** mean extreme value it also relates to an **overabundance**. This we will see below.

We must also be reminded of the opening phrase of the Zohar, “Like a rose among the thorns.”⁷¹ We must be placed among the thorns so that we will remain separated from the Gentiles.

Now we can also note that all vessels have differing value. There are those who have greater notability and others with less. Each vessel is chosen for a specific purpose and task. We saw above that Paro was “**raised up, to show you (Paro) My (God’s) power, so that My name (authority) may be proclaimed in all the earth.**” As such, G-d establishes and uses each vessel for His Divine purpose.

Now a question that may come to mind is, if the B’ne Yisrael are the special chosen treasure of G-d why did G-d create Gentiles in the first place? Hakham Shaul answers this question in saying, “**so that He can make us intimately aware of the extreme value of those things which reflect His loving-kindness in the vessels prepared to receive His image**” i.e. the Israelite people. The vessels of lesser value, i.e. Gentiles show the value and purpose of the Jewish people who have as a chief occupation declaring the unity (Shema) of G-d and the proclamation of the Torah [Mesorah (Oral Torah) and the written Torah] throughout all the Gentile world.

We have discussed in other places that idea that we are able to retain the Shekinah here in the mundane to a measure. The tools that we use are the same tools that the heavenly hosts use when they recite “Holy, Holy, Holy.” This praise for the Divine will not to allow His Shekinah to fully depart. Likewise we assist the Heavenly Host when we recite those words in our prayer services. Thus, in declaring the unity of G-d, and in teaching Torah to the world, the Jewish people guarantee the Presence of the Divine. As such, the Gentiles are able to live lives of considerable indebtedness to the Jewish people. Were it not for the presence of the Jewish people in the cosmos the detestable forces of the fallen light-bearer would have already decimated it.

PLASMA – THE ANTIDOTE

The Greek word **πλάσμα** carries the connotation that something is molded by education and training. Will the thing being molded say to the molder what are you making, or why have you made me like this?

The Remes allegory is that of a talmid (disciple) speaking to his Mentor and Hakham. Will he blatantly and disapprovingly say to his master, “what are you trying to do to me?” Now this also means that the Sage can look into the lump of clay and see the form of the talmid. These vessels are prepared to receive the Master’s image and reflect His righteous/generosity. Every talmid wants to be a vessel of honor. There is nothing wrong with this mentality. The thing to be noted is that it costs the soul greatly to be a vessel of honor. The vessel must put all of his or her work into being that vessel and nothing else. If one is to be a Torah Scholar, he must eat, drink and sleep thinking mostly of the Torah. The Torah allows for a natural life and we are not speaking of ascetic lifestyles here.

LO-'AMMI

We will not try to restate what is already well known concerning the Exile and return of the B’ne Yisrael. Nor will we try to elaborate on the lost tribes and their return. We here will only take a brief look at what we feel is relative to Hakham Shaul’s remarks and view.

But, the B’ne Yisrael failed to attain righteous/generosity when they did not search out the Torah’s

⁷⁰ **πλοῦτος** – a thing of extreme value (Ro 9:23; Ep. 1:7) Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 318

⁷¹ Our paraphrase

instructions from their Hakhamim. **This is because human attempts to please God apart from faithful obedience** (to the Torah as taught by the Hakhamim) **causes – is a stumbling block** to all Yisrael.

Only when the B'ne Yisrael fails to “cleave to G-d” are they failures. And how does the Rambam suggest that the B'ne Yisrael cleave to G-d? Through clinging to the Sages and their teachings.

Firstly, recent Jewish history is accessible everywhere. But, it is particularly relevant that in recent history we the Jewish people have wrestled with assimilation. At the turn of the century, we segregated and assimilated to a considerable degree. Thus, we could look at the Jewish people and hardly distinguish them from their Gentile neighbors. In a paraphrase the Jewish people who “reformed” were saying that they wanted to be Gentiles. This decision to assimilate cost the Jewish people six-million Jewish souls. Allegorically speaking the souls to be born into Jewish families were forced to be deposited in gentile bodies per se. This, the wish of reform was coming true. However, when the Jewish soul was placed into a gentile vessel the soul within began to rage and cry out, I AM JEWISH!!! And I do not eat pork!!! Thus, among the Gentiles there emerges a great number of converts who cannot explain why they have such a strong desire to learn Torah and be Jewish.

“Lo-ammi (Not-My-People), You are my people.” This verse deals with truth generally overlooked. The Jewish souls deposited within the Gentile vessels see themselves initially as “Not My People.” But G-d’s words when spoken to them restore⁷² all that was lost. G-d brings tikun in saying “YOU ARE MY PEOPLE” and the Nefesh Yehudi is fully restored and returns by saying “YOU ARE MY G-D!” In other words, when something needs repair G-d simply calls it by its true name and it is restored to its intended state. Superficially, these people appeared not to be “My people.” But, on a deeper plane G-d knows that they “are His (My) people.” Or, resident within those vessels is a spark of the Divine in the form of the Nefesh Yehudi.

HE CALLED US, THE JEWISH PEOPLE OUT FROM AMONG THE NATIONS

Romans 9:24 usually reads, “He also called, not from among Jews only, but also from among Nations/Gentiles.” However, let us look at the truth of the statement. Firstly, we see that He called, not only to those in Judah but also those among the Nations. Now it is evident that He called us, The Jewish and Israelite Peoples out from among the nations where we have been scattered. Do not think in terms of scattered as you see someone sowing grass. G-d does not haphazardly sow seed. He strategically places seed in the most appropriate place. Thus, we are not just sown to the wind per se. We have mentioned above in the Peshat commentary that one of the reasons that we have been sent into exile is for the sake of redeeming the earth. Yet we must ask ourselves another question. Is this the only reason we are scattered among the Nations? The two cited Prophets give us a view of the bigger picture.

Firstly, only a remnant did return from the first exile. Secondly, we have seen a great return but still it is only a remnant. And, from a remnant the seed has been sown among the Nations. How do the Prophets respond? “**For though your people, O Israel, may be like the sand of the sea.**” Now we see why the seed must be sown on foreign soil. So that we could multiply like the sands of the sea and the stars of the heavens. What if we were to redeem every Jewish and Israelite Neshamah from among the Nations?

How many Gentiles would be left behind?

=====

Some Questions to Ponder:

1. From all the readings for this week, which particular verse or passage caught your attention and fired your

⁷² “The Law of the LORD is perfect, converting/restoring the soul: the testimony of the LORD is sure, making wise the simple” (Psalms 19:7).

heart and imagination?

- In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

=====

Blessing After Torah Study

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

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

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

=====

Next Shabbat: Shabbat “Parah Adumah” – “A red heifer”

Shabbat	Torah Reading:	Weekday Torah Reading:
פָּרַח אֲדָמָה		Saturday Afternoon
“Parah Adumah”	Reader 1 – B’Midbar 19:1-3	Reader 1 – B’Midbar 19:1-3
“A red heifer”	Reader 2 – B’Midbar 19:4-6	Reader 2 – B’Midbar 19:4-6
“Una vaca bermeja”	Reader 3 – B’Midbar 19:7-10	Reader 3 – B’Midbar 19:7-10
B’midbar (Numbers) 19:1 – 20:13 B’Midbar (Num.) 28:9-15	Reader 4 – B’Midbar 19:11-16	
Ashlamatah: Ezekiel 36:16-38	Reader 5 – B’Midbar 19:17-22	Monday & Thursday Mornings
	Reader 6 – B’Midbar 20:1-6	Reader 1 – B’Midbar 19:1-3
Psalm 110:1-7	Reader 7 – B’Midbar 20:7-13	Reader 2 – B’Midbar 19:4-6
	Maftir – B’Midbar 20:7-13	Reader 3 – B’Midbar 19:7-10
N.C.: Bereans (Hebrews) 8:1 – 9:14	Ezekiel 36:16-38	

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

Coming Festival:

Pesach - Passover

Friday Evening the 30th of March - Saturday Evening 7th of April, 2018

For further information see:

<http://www.betemunah.org/chametz.html> ; <http://www.betemunah.org/passover.html> ;
<http://www.betemunah.org/redemption.html> ; <http://www.betemunah.org/haggada.html>

שבת שלום
Shabbat Shalom!

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