

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Cheshvan 29, 5778 – Nov 17/18, 2017	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:

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 Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

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

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Ya'aqob ben Abraham

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD's richest blessings

be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!

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

We pray for our beloved Rabbi His Eminence Rabbi Dr. Eliyahu ben Abraham who had a very low diabetes sugar measurement which rendered him temporarily unconscious last Sunday. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal completely our beloved Rabbi His Eminence Dr. Eliyahu ben Abraham, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We thank G-d most sincerely for healing His Eminence our beloved Rabbi Dr. Hillel ben David. It will take some time for his full recovery. We pray that God, most blessed be He, make his recovery time most pleasant, without any complications, and with good rest, and we all say amen ve amen!

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

Blessings Before Torah Study

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

Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of

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

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

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

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

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

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

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

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

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: 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: "Ish Al-Dig'lo" - "Each [Royal] man by his own banner"
& Shabbat Mevar'chim HaChodesh –**

**Sabbath of the Proclamation of the New Moon for the Month of Kislev
(Sat. Evening 25th of Nov. – Sunday Evening 26th of Nov.)**

Shabbat	Torah Reading:	Weekday Torah Reading:
אִישׁ עַל-דִּגְלוֹ		Saturday Afternoon
"Ish Al-Dig'lo"	Reader 1 – B'Midbar 2:1-4	Reader 1 – B'Midbar 3:1-4
"each [royal] man by his own banner"	Reader 2 – B'Midbar 2:5-9	Reader 2 – B'Midbar 3:5-7
"cada hombre [de realeza] junto a su bandera"	Reader 3 – B'Midbar 2:10-13	Reader 3 – B'Midbar 3:8-10
B'midbar (Num.) 2:1-34 B'Midbar (Num.) 28:9-15	Reader 4 – B'Midbar 2:14-17	
Ashlamatah: Is 55:13 – 56:8	Reader 5 – B'Midbar 2:18-24	Monday & Thursday Mornings
Special: I Sam. 20:18,42	Reader 6 – B'Midbar 2:25-31	Reader 1 – B'Midbar 3:1-4
Psalms 91:1-16	Reader 7 – B'Midbar 2:32-34	Reader 2 – B'Midbar 3:5-7
	Maftir – B'Midbar 28:9-15	Reader 3 – B'Midbar 3:8-10
N.C.: 2 Pet 2:1-3a; Lk 16:12-13; Rm 5:17-21	Is 55:13 – 56:8 I Sam. 20:18,42	

Contents of the Torah Seder

1. Every (Royal) man by his own standard – Numbers 2:1-2
 2. The Camps and Tribal Chiefs – Numbers 2:3-31
 3. Results of the Census – Numbers 2:32-34
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Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol XIII: First Journeys

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier
Published by: Moznaim Publishing Corp. (New York, 1990)
Vol. 13 – “First Journeys,” pp. 26-46

Rashi & Targum Pseudo Jonathan for: B'Midbar (Numbers) 2:1-34

Rashi	Targum
1. God spoke to Moses and Aaron saying:	1. And the LORD spoke with Mosheh and with Aharon, saying:
2. The children of Israel shall encamp each man by his division with the flag staffs of their fathers' house; some distance from the Tent of Meeting they shall encamp.	2. Every man of the Bene Israel will encamp by his standard, by the ensign which is signified upon the standards of their fathers' house over against the tabernacle of ordinance will they encamp round about.
3. Those camping in front, to the east, were the legions under the division of the camp of Judah. The prince of the children of Judah was Nahshon the son of Amminadab.	3. The length of the camp of Israel will be twelve miles, and its breadth twelve miles. And they who encamp eastward to the sunrise will be of the standard of the camp of Yehudah by their hosts, spreading over four miles. And his standard will be of silk, of three colors, corresponding with (those of) the precious stones which are in the breastplate,--sardius, topaz, and carbuncle; and upon it will be expressed and set forth the names of the three tribes of Yehudah, Issakar, and Zebulon; and in the midst will be written : Arise, O LORD, and let Your enemies be scattered, and Your adversaries be driven away before You; and upon it will be set forth the figure of a young lion. And the Rabbi of the Bene Yehudah will be Nachshon bar Amminadab.
4. His legion numbered seventy four thousand, six hundred.	4. And the sum of the hosts of that tribe was seventy-four thousand six hundred.
5. Camping next to him, the tribe of Issachar; the prince of the children of Issachar was Nethanel the son of Zu'ar.	5. And they who encamp next by him will be the tribe of Issakar, and the Rabbi appointed over the host of the Bene Issakar, Nathaniel bar Zuar:
6. His legion numbered fifty four thousand, four hundred.	6. and the sum of the host of the tribe fifty-four thousand four hundred.

Rashi	Targum
7. [Then] the tribe of Zebulun, and the prince of the children of Zebulun was Eliab the son of Helon.	7. The tribe of Zebulon,—the Rabbi, Eliab bar Chelon;
8. His legion numbered fifty seven thousand, four hundred.	8. the number, fifty-seven thousand four hundred.
9. The total sum for the legions of Judah's camp was one hundred and eighty six thousand, four hundred; these shall journey first.	9. All the numbered ones of the camp of Yehudah, one hundred and eighty-six thousand four hundred, by their hosts; they will go forward in front.
10. The legions under the division of the camp of Reuben were to the south. The prince of the children of Reuben was Elitzur the son of Shedeur.	10. (By) the standard of the camp of Reuben they, will encamp southward by their hosts, spreading over four miles. And his standard will be of silk, of three colours, corresponding with (those of) the precious stones that are in the breastplate, azmorad, sapphire, and adamant: on it will be expressed and set forth the names of the three tribes of Reuben, Shimeon, Gad; and in the midst of it be written, Hear, Israel, the LORD our God is One; and upon it will be set forth the figure of a stag. Some would have thought there should have been upon it the figure of a young ox; but Mosheh the prophet altered it, that the sin of the calf might not be remembered against them. And the Rabbi set over the host of the tribe Reuben was Elizur bar Shedeur.
11. His legion numbered forty six thousand, five hundred.	11. And his host and the numbered of his tribe ____
12. Camping next to him, the tribe of Simeon. The prince of the children of Simeon was Shelumiel the son of Zurishaddai.	12. ____
13. His legion numbered fifty nine thousand, three hundred.	13. were fifty-nine thousand three hundred.
14. [Then] the tribe of Gad. The prince of the children of Gad was Eliasaph the son of Re'uel.	14. The tribe of Gad: the Rabbi set over the host of the tribe of the Bene Gad was Eljasaph bar Dehuel.
15. His legion numbered forty five thousand, six hundred and fifty.	15. And his host and the number of his tribe, forty-five thousand six hundred.
16. The total sum for the legions of Reuben's camp was one hundred and fifty thousand, four hundred and fifty; they shall be the second to set out.	16. All the sum of the numbered ones of the camp of Reuben, one hundred and fifty one thousand four hundred and fifty by their hosts; and they went forward secondly,
17. Then the Tent of Meeting shall set out, [with] the Levite camp, in the center of the other camps. Just as they camp, so shall they travel, each man in his place, by their divisions.	17. But the tabernacle will go with the host of the Levites, in the midst of their host; and their camp spreads over four miles, in the midst are they to be: as they encamp, so will they go, every man going in his appointed place, by their standard.
18. The legions under the division of the camp of Ephraim were to the west. The prince of the children of Ephraim was Elishama'the son of 'Amihud.	18. The camp of Ephraim by the standard of their hosts will pitch on the west; their camp spreads over four miles; and their standard is of silk of three colors, corresponding with the precious stones in the breastplate, ligure, agate, and amethyst; and upon it expressed and set forth the names of the three tribes, Ephraim, Menasheh and Benjamin, having written in

Rashi	Targum
	the midst, And the Cloud of the LORD was over them, in the going forward of the host; and upon it was set forth the figure of a young man. And the Rabbi set over the tribe of Ephraim, Elishama bar Ammihud;
19. His legion numbered forty thousand, five hundred.	19. and the sum of his host, forty thousand five hundred.
20. Next to him, the tribe of Manasseh. The prince of the children of Manasseh was Gamliel the son of Pedahzur.	20. And next to him were the tribe of Menasheh: the Rabbi, Gamliel bar Pedashur;
21. His legion numbered thirty two thousand, two hundred.	21. their number, thirty-two thousand two hundred.
22. [Then] the tribe of Benjamin. The prince of the children of Benjamin was Abidan the son of Gid'oni.	22. Of the tribe of Benjamin the Rabbi was Abidan bar Gideoni,
23. His legion numbered thirty five thousand, four hundred.	23. and the number of his host thirty-five thousand four hundred.
24. The total sum for the legions under the division of the camp of Ephraim was one hundred and eight thousand, one hundred; they shall be the third to set out.	24. The Sum of the camp of Ephraim was one hundred and eight thousand one hundred; and they went forward thirdly.
25. The legions under the division of the camp of Dan were to the north. The prince of the children of Dan was Ahi'ezer the son of Ammishaddai.	25. The standard of the camp of Dan will be to the north with their hosts; and the space of their camp will spread over four miles. His standard will be of silk of three colors, corresponding with the stones in the breastplate, chrysolite, beryl, and jasper; in it will be expressed and set forth the names of the three tribes, Dan, Naphtali, and Asher; and upon it will be expressed: And in his encampment will he say, Return, O LORD, and dwell in Your glory in the midst of the myriads of Israel; and upon it will also be set forth the figure of a basilisk serpent. (Gen. xlvi. 17.) The Rabbi set over the hosts of Dan was Achiezer bar Aminishaddai,
26. His legion numbered sixty two thousand, seven hundred.	26. and the number of his tribe sixty-two thousand seven hundred.
27. Camping next to him was the tribe of Asher. The prince of the children of Asher was Pag'iel the son of 'Ocran.	27. They who encamp next to him will be the tribe of Asher; the Rabbi was Pagiel bar Achran,
28. His legion numbered forty one thousand, five hundred.	28. and the numbers forty-one thousand five hundred.
29. [Then] the tribe of Naphtali. The prince of the children of Naphtali was Ahira' the son of 'Enan.	29. Of the tribe Naphtali, the Rabbi, Achira bar Enan;
30. His legion numbered fifty three thousand, four hundred.	30. and the numbers, fifty-three thousand four hundred.
31. The total sum for the legions under the division of the camp of Dan was one hundred and fifty seven thousand, six hundred; they shall be the last to set out.	31. The sum of the hosts of Dan was one hundred and fifty-seven thousand six hundred: and these went forward last with their ensigns.
32. These are the numbers of the Israelites according to their fathers' houses. The total number of legions of	32. This is the amount of the numbers of the Bene Israel, according to the house of their fathers; all the

Rashi	Targum
the camps was six hundred and three thousand, five hundred and fifty.	sums of the camps by their hosts were six hundred and three thousand five hundred and fifty.
33. However, the Levites were not counted with the rest of the Israelites, as the Lord commanded Moses.	33. But the Levites were not numbered among the sons of Israel, as the LORD commanded Mosheh.
34. The Israelites did all that the Lord had commanded Moses; they encamped by their divisions, and so did they journey each man with his family, according to his father's house.	34. And the sons of Israel did according to all that the LORD commanded Mosheh; so did they encamp by their standards, and so went they forward, every man with his family by the house of his fathers.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Kal va-homer:** "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 ehad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
 4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
 5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
 6. **Ka-yože bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
 7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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Rashi's Commentary for: B'Midbar (Numbers) 2:1-34

2 with the flag staffs Heb. תְּמִימָן. Every division shall have its own flag staff, with a colored flag hanging on it; the color of one being different from the color of any other. The color of each one was like the hue of its stone, set in the *choshen* [worn by the *Kohen Gadol*], and in this way, everyone could recognize his division. Another explanation:

With the signs of his fathers' house According to the sign their father Jacob gave them when they carried him out of Egypt, as it says, "His sons did for him just as he had commanded them" (Gen. 50:12), [which was that] Judah, Issachar, and Zebulun should bear him [his body] from the east, Reuben, Simeon, and Gad from the south etc. as it states in the [Midrash] *Tanchuma* on this section.-[Rashi]

some distance At a distance of a mil, as it is stated in Joshua (3:4), "However, there shall be some distance between you and it; about two thousand cubits." [The reason for this distance, which is the distance permitted to travel on a Sabbath day, was] so that they would be able to come [to the *Mishkan*] on the Sabbath, [for] Moses, Aaron and his sons, and the Levites were encamped close to it.

3 in front The front side, which is called מִזְבֵּחַ, and which is this? The east side. The west is called the rear side [of the world].-[*Rashi*]

9 these shall journey first When the cloud was seen departing, the *kohanim* would sound the trumpets, and the camp of Judah would set off first. And when they traveled, they journeyed forward retaining the same positions in which they camped: the Levites and the wagons in the center, the division of Judah to the east, that of Reuben to the south, that of Ephraim to the west, and that of Dan to the north.

17 Then the Tent of Meeting shall set out After these two divisions.

just as they camp, so shall they travel As I explained, they journeyed as they camped; each division marching on its designated side.

in his place Heb. בְּצֶדֶת יָדָו, lit., on his hand. On his place. The term צֶדֶת does not depart from its usual meaning; the direction of his side is called בְּצֶדֶת יָדָו, that which is by his hand, closest to him and within reach of his hand; *en son aise* in Old French. [According to Greenberg, *on his place*, i.e., the place *adjacent* to him. According to Gukevitski, *at his ease* (i.e., within easy reach). According to Berliner, *on his side*.]

20 Next to him Heb. בְּצֶדֶת יָדָו, as the *Targum [Onkelos]* renders it: "and those closest to him."

Rashi and Targum Pseudo Jonathan for: B'Midbar (Num.) 28:9-15

Rashi's Translation	Targum Pseudo Jonathan
9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation.	9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11. And on the beginning of your months , you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished.	11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram.	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD.
14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for	14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram,

Rashi's Translation	Targum Pseudo Jonathan
each lamb; this is the burnt offering of each new month in its month, throughout the months of the year.	and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon , with the perpetual burnt sacrifice will you perform with its libation.

Ketubim: Tehillim (Psalms) 91:1-16

Rashi	Targum
1. He who dwells in the covert of the Most High will lodge in the shadow of the Almighty.	1. He who makes his presence abide in secret is the Most High; he will lodge in the shadow of the clouds of the glory of Shaddai.
2. I shall say of the Lord [that He is] my shelter and my fortress, my God in Whom I trust.	2. David said: "I will say to the LORD, O my confidence and my strong fortress; my God, I will trust in His word."
3. For He will save you from the snare that traps from the devastating pestilence.	3. For He will deliver you, Solomon my son, from the snare and the obstacle, from death and confusion.
4. With His wing He will cover you, and under His wings you will take refuge; His truth is an encompassing shield.	4. With the shelter of His presence He will shelter you, and you will be confident under the shelter of His glory; His faithfulness is a shield and buckler.
5. You will not fear the fright of night, the arrow that flies by day;	5. Be not afraid of the terror of demons who walk at night, of the arrow of the angel of death that he looses during the day;
6. Pestilence that prowls in darkness, destruction that ravages at noon.	6. Of the death that walks in darkness, of the band of demons that attacks at noon.
7. A thousand will be stationed at your side, and ten thousand at your right hand; but it will not approach you.	7. You will invoke the holy name; a thousand will fall at your left side, and ten thousand at your right; they will not come near you to do harm.
8. You will but gaze with your eyes, and you will see the annihilation of the wicked.	8. Only with your eyes you will watch, and you will see the wicked as they are destroyed.
9. For you [said], "The Lord is my refuge"; the Most High you made your dwelling.	9. Solomon answered and said: "For you are my confidence, O LORD; in the highest dwelling place You have placed the house of Your presence."
10. No harm will befall you, nor will a plague draw near to your tent.	10. The Master of the world responded and thus he said: "No harm will happen to you; and no plague or demon will come near to your tents."
11. For He will command His angels on your behalf to guard you in all your ways.	11. For He will command His angels concerning you to guard you in all your ways.
12. On [their] hands they will bear you, lest your foot stumble on a stone.	12. They will lift you up by their strength, lest you stumble on the evil impulse, which is likened to the stones at your feet.
13. On a young lion and a cobra you will tread; you will trample the young lion and the serpent.	13. You will trample on the lions' whelp and the adder; you will tread down the lion and the viper.

Rashi	Targum
14. For he yearns for Me, and I shall rescue him; I shall fortify him because he knows My name.	14. Because he has taken pleasure in My word, and I will deliver him; I will exalt him because he knows My name.
15. He will call Me and I shall answer him; I am with him in distress; I shall rescue him and I shall honor him.	15. He will pray in My presence and I will answer him; I am with him in distress, I will save him and glorify him.
16. With length of days I shall satiate him, and I shall show him My salvation.	16. I will satisfy him with length of days; I will show him My redemption.

Rashi's Commentary for: Psalms 91:1-16

1 He who dwells in the covert of the Most High He who takes shelter in the covert of the wings of the Shechinah he will lodge in His shadow, for the Holy One, blessed be He, protects him. Moses, our teacher, hereby persuades people to take shelter in the wings of the Shechinah.

the Almighty Heb. שָׁדֵךְ, an expression of strength. “He who dwells in the covert of the Most High” is like (Song 2:3): “in His shadow I desired and sat.”

2 I shall say of the Lord [that He is] my shelter and my fortress and all will learn from me. Now why do I say this?

3 For He will save you from the snare that traps, etc. To everyone he says, “He who dwells in the covert of the Most High.”

4 With His wing He will cover...you will take refuge You will be covered.

an encompassing shield Heb. צִנָּה וּסְחָרָה. This is a shield that encompasses a man closely on his four sides. סְחָרָה is an expression of שָׂמֵר קָטוֹרֶת, around.

5 You will not fear if you trust in Him.

the arrow that flies by day the demon that flies like an arrow.

6 Pestilence, etc., destruction These are names of demons; one destroys at night, and one destroys at noon.

ravages Heb. שָׁזַד, [equivalent to] טְבֻלָּה.

7 A thousand will be stationed at your side Heb. יָפֵל, an expression of encamping, as (Gen. 25: 18): “before the face of all his brothers did he settle (גַּפְלָה).”

at your side At your left a thousand demons will be stationed, and they will not approach you to harm [you].

8 and...the annihilation Heb. וְשִׁלְמָת, complete destruction. And why?

9 For you You said, “The Lord is my refuge.” This is an elliptical verse.

the Most High you made your dwelling You made the Holy One, blessed be He, the seat of your trust.

10 No...will befall Heb. לא תאהה, will not happen. Similarly, (Exod. 21:13): “and God allowed it to happen (אנה) to his hand.”

12 lest...stumble Heb. תגַּע, lest it [your foot] stumble, and so every expression of נגָעָה, acupir, azoper, to hit, strike against.

Meditation from the Psalms

PSALMS 91:1-16

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

Psalm 91¹ is the second psalm composed by Moshe.² He dedicated this composition to the tribe of Levi. This tribe in particular can be described as dwelling³ in the shadow of the Almighty, for the Levites spent their days in the insulated and sacred environment of the Temple courtyard.⁴

According to the Midrash, Moshe composed this work on the day he completed construction of the **משכן**, Tabernacle, and these verses describe Moshe himself, who entered the Divine clouds and was enveloped in the shadow of the Almighty.

At that moment, a great question arose: how could a Tabernacle with walls and curtains contain the Presence of the Almighty? The Master of the universe Himself explained, “The entire world cannot contain My glory, yet when I wish, I can concentrate My entire essence into one small spot. Indeed, I am Most High, yet I sit in a [limited, constricted] refuge — in the shadow of the Tabernacle constructed by Bezalel”.

Throughout this composition, the Psalmist describes the devout man of faith who lives with G-d in his heart and who never leaves G-d’s shadow. Such a man is the true hero of Jewish life to whom G-d pledges,⁵ I will satisfy him with long life and show him My salvation.⁶

Our psalm contains a beautiful promise that I think is worth examining in greater detail:

Tehillim (Psalms) 91:4 *He will cover thee with His pinions, and under His wings shalt thou take refuge; His truth is a shield and a buckler.*

¹ This psalm is recited as part of the Shabbat Shacharit service, Arbit on motzae Shabbat, and at other special times.

² Our sages teach that this psalm was composed by Moses when he dwelled in “the secret place of the Most High,” after having entered “into the midst of the thick cloud” – Shemot (Exodus) 24:18. This “thick cloud” is the “secret place of the Most High”; as it says, “Thick clouds are a hidden place for Him” - Iyov (Job) 22:14. The present psalm is called “the song against evil spirits”. Moshe would recite it upon going up to the mountain, for he was afraid of harmful agents. – Meam Loez

³ This is the verbal tally with our Torah portion: *Tabernacle / Dwelling* - **לְהִיא**, Strong's number 0168.

⁴ Radak

⁵ v. 16

⁶ 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.

Does HaShem have “wings”? Clearly, He must! The Psalms are to be interpreted at the Drash level. Additionally, we also have “wings”. Our wings are formed from the tallit.⁷ From this we understand that HaShem must also wear a tallit. Given this connection, let’s examine the tallit in a more detailed manner.

My understanding of the Tallit I received from my teacher, Hakham Dr. Yosef ben Haggai.

In this paper I would like to examine the mitzva to have tzitzith, fringes, on any four-cornered garment that we wear. If a man puts on a garment having four corners during the day he is commanded to put tzitzith, fringes, in its corners, as it says:

Bamidbar (Numbers) 15:37-40 *And HaShem spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them tzitzith (fringes) in the borders of their garments throughout their generations, and that they put upon the tzitzith of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of HaShem, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God. I [am] HaShem your God, which brought you out of the land of Egypt, to be your God: I [am] HaShem your God.*

Additionally, the Torah commands that whenever we wear a four-cornered garment we are obligated to tzitzith:

Devarim (Deuteronomy) 22:12 *Thou shalt make thee tzitzith upon the four quarters of thy vesture, wherewith thou coverest [thyself].*

Clearly, tzitzith serve two functions: as a reminder of all 613 mitzvot (“commandment,” from the Hebrew root which means “to connect”) recorded in Torah, and also as a buffer against the evil inclination. The words “after your heart and after your eyes,” our sages say, refer specifically to sexual temptation:

Menachoth 42b *And for what purpose do the Rabbis use the expression ‘That ye may look upon it’? — They require it for the following teaching: ‘That ye may look upon it, and remember’, that is, look upon this precept and remember another precept that is dependent upon it, namely, the reading of the Shema’. As we have learnt: From what time in the morning may the Shema’ be read? From the time that one can distinguish between blue and white. Another [Baraita] taught: ‘That ye may look upon it, and remember’, that is, look upon this precept, and remember another precept that is next to it, namely, ‘the law concerning mingled stuffs, for it is written, Thou shalt not wear a mingled stuff, wool and linen together’. Thou shalt make thee twisted cords. And another [Baraita] taught: That ye may look upon it, and remember all the commandments of the Lord: as soon as a person is bound to observe this precept he must observe all the precepts. This is in accordance with R. Simeon’s view that [the tzitzith] is a precept dependent on time. And another [Baraita] taught: ‘That ye may look upon it and remember all the commandments of the Lord’: this precept is equal to all the precepts together. And another [Baraita] taught: ‘That ye may look upon it and remember . . . and do them’: looking [upon it] leads to remembering [the commandments], and remembering leads to doing them. R. Simeon b. Yohai says, Whosoever is scrupulous in the observance of this precept is worthy to receive the Divine presence, for it is written here, ‘That ye may look upon it’, and there it is written, Thou shalt fear the Lord thy God, and Him shalt thou serve.*

R. Eliezer b. Jacob said, Whosoever has the tefillin on his head, the tefillin on his arm, the tzitzith on his garment, and the mezuzah on his doorpost, is in absolute security against sinning, for it is written, And a

⁷ Originally the word *tallit* meant “gown” or “cloak”.

threefold cord is not quickly broken; and it is also written, The angel of the Lord encampeth round about them that fear Him, and delivereth them.

Since it is not possible, however, for a person to fulfill all of the 613 mitzvot every day, some of them for reasons beyond his control, HaShem gave us one mitzva, the mitzva of tzitzith, as a representation of all the mitzvot. For by its observance, we are reminded every day of all the mitzvot that we have taken upon ourselves to fulfill. Considering that to HaShem a commendable resolve to act is like the action itself, by our very remembering and thinking daily of the 613 mitzvot of HaShem, it is as if we are fulfilling them every day.

The Midrash echoes this connection of the tzitzith and the commandments:

Midrash Rabbah - Numbers XVII:6 THAT YE GO NOT ABOUT AFTER YOUR OWNHEART AND YOUR OWN EYES (XV, 39). *The heart and the eyes are the touts of the body, for they lead the body astray. THAT YE MAY REMEMBER, AND DO ALL MY COMMANDMENTS (ib. 40). This may be illustrated by the case of one who has been thrown into the water. The captain stretches out a rope and says to him: 'Take hold of this rope with your hand and do not let-go, for if you do you will lose your life! 'In the same way the Holy One, blessed be He, said to Israel: 'As long as you adhere to the commandments, then, Ye that did cleave unto the Lord your God are alive every one of you this day'.⁸ In the same strain it says, Take fast hold of instruction, let her not go; keep her, for she is thy life.⁹ AND BE HOLY UNTO YOUR GOD (XV, 40). When you perform the commandments you are sanctified and the fear of you lies upon the idolaters. But if you part from the commandments you become profaned. The Holy One, blessed be He, said to Israel: 'In this world, owing to the influence of the Evil Inclination, you keep away from the commandments, but in the time to come I shall eradicate it from you'; as it says, I will take away the stony heart out of your flesh... and I will put My spirit within you, etc.¹⁰*

The Torah says that when we see the tzitzith that we will be reminded about the mitzvot. How do tzitzith remind us of the mitzvot, the commandments, of HaShem?

To answer this question, we will need to examine some of the details of the tzitzith. There is great significance in all of the particulars of the tzitzith.

To make tzitzith, we take four strings and pass them through a hole in the corner of the tallit, our four-cornered garment. These four strings are therefore doubled and hang down as eight strings. We then make a double knot followed by windings, followed by another double knot, followed by more windings. We repeat this sequence until we have five double knots and four sets of windings.

Rashi taught us that the numerical value of the Hebrew word, tzitzith, is 600; when we add the eight strings and five double knots we arrive at a total of 613, a reminder of the 613 Torah commandments.

From the juxtaposition of tzitzith next to Qorach's rebellion and the Shabbat desecration, in the Torah, we learn that tzitzith is compared to all the mitzvot, rendering tzitzith unique among the mitzvot. We will look at this relationship in greater detail, later in this study.

The Midrash¹¹ recounts the following conversation between HaShem and Moses:

⁸ Debarim (Deuteronomy) 4:4

⁹ Mishlei (Proverbs) 4:13

¹⁰ Yehezechel (Ezekiel) 36:26ff

¹¹ Tanna D'Bai Eliyahu Rabba, Chapter 26

"Said the Holy One Blessed be He to Moses, What it is the cause for this violation of the Shabbat? (referring to the gathering of sticks on the Shabbat mentioned just prior to the mention of tzitzith) He said to Him, 'I don't know.' Said the Holy One Blessed be He to him,' I will tell you, six days of the week the Israelites have tefillin on their heads and arms, they see them and are careful of what they do. But on the Shabbat when they haven't them, they therefore violate the Shabbat. Then The Holy One Blessed be He said to Moses, Go and clarify for them the mitzvah that they will be accustomed to fulfill on Sabbaths and Holy Days, this is the mitzva of tzitzith."

The five knots remind us of the five books of Moshe that make up the Torah. Wherever we turn, Torah is there.

The word tzitzith has the same root as the word *Tzutz*, meaning "to look." tzitzith are therefore something to look at. The Torah says of the tzitzith, "You shall see them, and not stray after your heart and after your eyes, which have led you to immorality". The Talmud explains that the injunction not to stray "after your eyes" refers to visual sexual stimulation. Clothing in general acts as a natural barrier to such arousal, and the tzitzith serve to reinforce this barrier.

The mitzvah of tzitzith is unique in that it is the only positive mitzva that relates to our clothing.

A righteous man should endeavor to wear a four-cornered garment because this will obligate him to wear tzitzith, fringes, especially during his prayers, since the Torah makes all the commandments depend on the commandment about the tzitzith, as it says:

Bamidbar (Numbers) 15:39 "And you shall see it and remember all the commandments of HaShem".

The above pasuk indicates that the reason we wear tzitzith is to be reminded of the commandments of HaShem. It is like tying a string around one's finger to remind him to do a task. All Jewish men are obligated to tzitzith if they wear a four-cornered garment. One only needs to wear Tzitzith during the daytime; therefore, it is a positive time-bound commandment. For this reason, women are exempt from wearing them:

Menachoth 43a Our Rabbis taught: All must observe the law of tzitzith, priests, Levites, and Israelites, proselytes, women and slaves. R. Simeon declares women exempt, since it is a positive precept dependent on a fixed time, and women are exempt from all positive precepts that are dependent on a fixed time.

The Master said, 'All must observe the law of tzitzith, priests, Levites, and Israelites'. Is not this obvious? For if priests and Levites and Israelites were exempt, then who would observe it? — It was stated particularly on account of priests. For I might have argued, since it is written, Thou shalt not wear a mingled stuff, wool and linen together, and [it is followed by,] Thou shalt make thee twisted cords, that only those who are forbidden to wear mingled stuff must observe the law of tzitzith, and as priests are permitted to wear mingled stuff they need not observe [the law of tzitzith]; we are therefore taught [that they, too, are bound], for although while performing the service [in the Temple] they may wear [mingled stuff] they certainly may not wear it when not performing the service.

R. Simeon declares women exempt'. What is R. Simeon's reason? — It was taught: That ye may look upon it: this excludes a night garment. You say it excludes a night garment, but perhaps it is not so, but it excludes rather a blind man's garment? The verse, when it says, Wherewith thou coverest thyself, clearly includes a blind man's garment; how then must I explain the verse, That ye may look upon it? As excluding a night garment. And why do you choose to include a blind man's garment and to exclude a night garment? include a blind man's garment since it is looked upon by others, whilst I exclude a night garment since it cannot be looked upon by others.

In the Shulchan Aruch we find that if one wears a four-cornered garment, then he is obligated to wear tzitzith. However, there is no requirement to wear a four-cornered garment.

During shacharit (morning) prayers, the custom is to wear a large rectangular garment with tzitzith (tallit gadol) and pray while wrapped in it. There are different customs as to when this is done. Most Ashkenazic men will begin wearing the tallit when they get married. In Sephardic and some Ashkenazi communities, a boy will put on a tallit when he becomes a bar mitzvah (thirteen years old).

The tallit is worn only during morning prayers except on Tisha B'Av [fast of the fifth month], when it is donned at the afternoon service. The exception to this rule is with regard to the one who is called to read from the Torah. Generally, if this person does not have a tallit, he is asked to borrow one while reading, regardless of the time of day.

Should the tzitzith be worn inside or outside our clothing?

The Arizal ruled that we are to wear tzitzith of the tallit katan inside our clothing rather than outside. The Pshat meaning of Bamidbar 15:39 tells us we are to look upon them and see them...so why did the Arizal rule otherwise?

Since two tallitot are worn, the outer one, the tallit gadol, is considered to be "Ohr makif" (the surrounding light outside a vessel) and the inner (tallit katan) is "Ohr pnimi" (the inner light) and therefore not seen from the outside. Additionally, many consider the tallit katan to be the "Begged Shechinah", the garment of the Shechinah and therefore in exile or hidden from view, so to speak.

Analysis

Chazal, our Sages, teach us that we can understand pasukim, verses, in the Torah by understanding how they are connected to the passages immediately before and after. We can also gain clarity by examining the words and their structure as used elsewhere in the Torah. We will use both of these techniques to broaden our understanding of tzitzith.

Adjacent Verses

Chazal, our Sages, teach us that we can understand passages in the Torah by understanding how they are connected to the passages immediately before and after. The following table shows these pasukim:

BEFORE Bamidbar 15:32-36	TZITZITH Bamidbar 15:37-40	AFTER Bamidbar 16:1-35
Gathering sticks on Shabbat yields the death penalty.	See the tzitzith and remember the commands of HaShem	Qorach's rebellion yields the death penalty.

From the juxtaposition of tzitzith next to Qorach's rebellion and the Shabbat desecration, in the Torah, we learn that tzitzith is compared to all the mitzvot, rendering tzitzith unique among the mitzvot.

Qorach rebelled against Moses saying "for all the community, all of them are holy." But the tzitzith idea of holiness (which appears in the paragraph above the Qorach story) differs from that of Qorach. The tzitzith concept of holiness is one to be strived for, it is a goal; while Qorach believes it is something that is granted. Qorach has

absolved himself of responsibility; he boasts that he is a member of a holy nation, even though he is contemptible. Are the people holy or do they become holy through their actions and performance of certain tasks? Our tzitzith affirm that we become holy through our actions.¹²

Midrashim relate that Qorach's 250 men donned solid blue four-cornered garments (tallit) and ridiculed Moshe's ruling, that they still needed the blue string, amidst the other fringes, at each corner of the garment. The Midrash Rabba offers further insight:

Midrash Rabbah - Numbers XVIII:3 NOW QORACH... TOOK. What is written in the preceding passage? Bid them that they make them... fringes... and that they put with the fringe of each corner a thread of blue (Num. XV, 38). Qorach jumped up and asked Moses: 'If a cloak is entirely of blue, what is the law as regards its being exempted from the obligation of fringes?' Moses answered him: 'It is subject to the obligation of fringes.' Qorach retorted: 'A cloak that is entirely composed of blue cannot free itself from the obligation, yet the four blue threads do free it! If,' he asked again, 'a house is full of Scriptural books, what is the law as regards its being exempt from the obligation of mezuzah?' He answered him: 'It is under the obligation of having a mezuzah.' 'The whole Torah,' he argued, 'which contains two hundred and seventy-five sections, cannot exempt the house, yet the one section in the mezuzah exempts it! These are things,' he continued, 'which you have not been commanded, but you are inventing them out of your own mind!'

The Keli Yakar quotes the above Midrash. At the end of the previous Parasha (Shelach), we were informed of the mitzva of tzitzith. Qorach "took" the Parasha of tzitzith and challenged Moshe in the realms of Halacha. If a garment is completely made of Techelet does it need tzitzith of Techelet on its' fringes? Moshe replied in the affirmative. Qorach challenged the answer given by Moshe.

Rashi gives us a similar response:

Rashi: Dathan and Abiram Since the tribe of Reuben was settled in the south when they camped, thus being neighbors of Kohath and his children who were also camped in the south, they joined with Qorach in his rebellion. Woe to the wicked, and woe to his neighbor! Now what made Qorach decide to quarrel with Moses? He envied the chieftainship of Elizaphan the son of Uzziel whom Moses appointed as chieftain over the sons of Kohath by the [Divine] word. Qorach claimed, "My father and his brothers were four [in number]" as it says, "The sons of Kohath were..." (Exod. 6:18). Amram was the first, and his two sons received greatness—one a king and one a kohen gadol. Who is entitled to receive the second [position]? Is it not I, who am the son of Izhar, who is the second brother to Amram? And yet, he [Moses] appointed to the chieftainship the son of his youngest brother! I hereby oppose him and will invalidate his word. What did he do? He went and assembled two hundred and fifty men, heads of Sanhedrin, most of them from the tribe of Reuben, his neighbors. These were Elitzur the son of Shedeur and his colleagues, and others like him, as it says, "chieftains of the congregation, those called to the assembly." And further it states, "These were the chosen ones of the congregation" (1:16). He dressed them with cloaks made entirely of blue wool. They came and stood before Moses and asked him, "Does a cloak made entirely of blue wool require fringes ['tzitzith'], or is it exempt?" He replied, "It does require [fringes]." They began laughing at him [saying], "Is it possible that a cloak of another [colored] material, one string of blue wool exempts it [from the obligation of Techelet], and this one, which is made entirely of blue wool, should not exempt itself?"^[18]

Qorach's argument was that if one thread of Techelet can be used to exempt a garment of tzitzith, then surely a garment of Techelet would not require tzitzith.

¹² This insight came from Yeshayahu Leibowitz

Gathering sticks

Ibn Ezra connects the incident of gathering sticks and the tzitzith:

"The episode of the man gathering sticks (on the Sabbath) is mentioned because he acted presumptuously. And owing to G-d's great mercy upon Israel the passage of tzitzith is recorded here as a reminder that a person should not act presumptuously, or that he should not forget."

Hakham Yaakov Culi in Meam Loez, makes this connection between the gathering of sticks and the mitzva of tzitzith:

"Have you seen how he had desecrated the Sabbath!" said God to Moses after the episode of the Mekoshesh, the man who gathered sticks.

But Moses replied, "Let not his desecration of the Sabbath appear so damning in Your eyes. The Israelites have just emerged from Egypt, where until now they did not have the responsibility of fulfilling any commandments; since they have not yet become deeply grounded in their observance, their adherence to the Torah is weak.

"It is particularly true in this case. Throughout the week, the phylacteries they don serve as a sign that reminds them of their faith; but on the Sabbath, they do not put on phylacteries (tefillin) and thus they forget the commandments of the Torah. They work as on any weekday, as a carry-over of what they had been accustomed to do in Egypt. Thus, it is not willful desecration of the Sabbath for which they should be held to account, but merely forgetfulness."

Thereupon God said to him: "I will give you a special commandment, and every day including on the Sabbath, they will carry on their persons this sign to remind them of the commandments, and they will thus no longer be unmindful of them."

Accordingly, the Torah says, "And when you see them, you shall remember all of God's commandments so as to keep them." Explained, therefore, is why the present chapter immediately follows the chapter dealing with the gathering of sticks.

Hakham Culi goes on to explain why the portion on Qorach's rebellion immediately follows the command of tzitzith:

This portion begins with the words "Vayikach Qorach," literally, "Qorach took." It refers to the all-blue wool tallit that Qorach had taken with him when he presented himself to Moses and asked him whether such an all-blue tallit required the attachment of fringes. When Moses declared that fringes were indeed obligatory in this case, they began to mock and ridicule.

Moses had just been teaching the Israelites about the commandment of tzitzith. So, when Qorach returned home and his wife asked him what new things were brought up by Moses in the course of that day's assembly, he replied, "Today he instructed us in a new commandment, that of putting on fringes of blue-wool."

"What does this commandment of blue wool mean?" asked his wife. And Qorach replied, "He told us in God's name that we must affix fringes on each of the four corners of a four-cornered garment: three threads of white wool and one of blue wool."

"He is playing games with you, that one," said she. "Every day he comes to you with something new and says that God had so commanded him. But in fact, all these things he says on his own as they come to him on the spur of the moment.

"If blue wool is so potent that with one thread the obligation is fulfilled, let me make for you and for all those with you, prayer shawls (tallitot) entirely of blue-wool. Take them to Moses and ask him what law applies to such a tallit, whether or not it too must have fringes attached to it. You will see what answer he gives you!

"Then you will realize that everything he told you was of his own invention, designed to make himself great, a king no less, and to have his brother appointed High Priest and his nephews priestly deputies. ...

"How can this be!" cried Qorach. "When one thread of blue wool is sufficient to exempt an entire tallit that is made of a different material and render it fit for wearing, how can it be that a tallit which is entirely of blue-wool should not exempt itself?"

They then proceeded to ask him another question. "What of a house that is filled with sacred volumes; need a mezuzah scroll be attached to it or not? And when Moses told them that a mezuzah was required, they again began mocking him.

"How can it be?" they queried. "If the two chapters comprising the mezuzah scroll---the Shema and "V'hayah im shamoa"--- suffice for a house that is empty of books when but placed on the doorpost, should not a house full of sacred books including the five books of Moses with all their 275 chapters, be exempt from a mezuzah? It only proves that the commandments are at your invention."

Provided here is an explanation why the chapter relating to Qorach immediately follows the chapter that dealt with the commandment of tzitzith. It teaches us that the beginning point of Qorach's revolt was related to the subject matter of tzitzith. In other words, "Qorach took---he took the tallit which was made entirely of blue-wool, and came before Moses to begin quarrelling with him.

BEFORE Devarim 22:11	TZITZITH Devarim 22:12	AFTER Devarim 22:13-21
Shatnez – Don't mix wool and linen in the same garment.	Tzitzith required on four-cornered garment.	A wife is hated and must prove her virginity.

The following insight into the above relationship is provided by Rabbi Mordecai Kornfeld. His Eminence assumes familiarity with the following Talmudic passages:

Yevamot 4a *Because it is written, Thou shalt not wear a mingled stuff . . . Thou shalt make thee twisted cords, and R. Eleazar said, 'Whence is the rule of proximity [of texts] derived from the Torah? As it is said, They are established for ever and ever, they are done in truth and uprightness.'*

Yevamot 4b *Similarly in the case of zizith, if you wish I might reply: Because [there the deduction] is obvious. And if you prefer I might reply: Because [there the text] is superfluous. 'If you prefer I might say: Because [there the deduction] is obvious', for otherwise, the All Merciful should have written [the precept] in the section of zizith; with what other practical rule in view has he written it here? 'And if you prefer, I might reply: Because [there the text] is superfluous', for observe: It is written, Neither shall there come upon thee a*

garment of two kinds of stuff mingled together. What need then was there for stating, Thou shalt not wear a mingled stuff? Hence it must be concluded that the object was to provide a superfluous text.

But [surely] both these texts are required? For if the All Merciful had only written, Neither shall there come upon thee it might have been assumed that all kinds of 'putting on' were forbidden by the All Merciful, even that of clothes dealers, hence the All Merciful, has written, Thou shalt not wear a mingled stuff, [showing that the 'putting on' must be] of the same nature as that of wearing for personal comfort. And if the All Merciful had only written, Thou shalt not wear it might have been assumed that only wear [is forbidden] because the pleasure derived therefrom is great, but not mere 'putting on', hence the All Merciful has written, Neither shall there come upon thee! — If so, the All Merciful should have written, 'Thou shalt not wear a mingled stuff' what need was there for adding, 'Wool and linen'? For observe: It is written, Neither shall there come upon thee a garment of two kinds of stuff mingled together, and in connection with this a Tanna of the School of R. Ishmael taught: Whereas garments generally were mentioned in the Torah, and in one particular case Scripture specified wool and linen, all must consequently be understood as having been made of wool and linen, what need, then, was there for the All Merciful's specific mention of wool and linen? Consequently it must be concluded that its object was to provide a superfluous text.

But the text is still required [for another purpose]! For it might have been assumed [that the limitation applies] only to 'putting on', where the benefit is not great, but that in respect of wear, the benefit from which is great, any two kinds were forbidden by the All Merciful, hence has the All Merciful written, 'wool and linen'! — If so, Scripture should have omitted it altogether and [the law would have been] deduced [by analogy between] 'mingled stuff' and 'mingled stuff' [the latter of which occurs in connection with the law] of 'putting on'.

As to the Tanna of the School of R. Ishmael, is the reason [why 'mingled stuff' is permitted in zizith] because the All Merciful has written 'wool and linen', but if He had not done so, would it have been assumed that the All Merciful had forbidden two kinds of stuff in the zizith? But, surely it is written, And they shall make them fringes in the corners of their garments and a Tanna of the School of R. Ishmael [taught]: Wherever 'garment' [is written] such as is made of wool or flax [is meant], and yet the All Merciful said that in them 'purple' shall be inserted, and purple, surely, is wool. And whence is it deduced that purple is wool? Since linen is flax, purple must be wool. — [The text] was necessary; for it might have been assumed [that the interpretation is] according to Raba. For Raba pointed out a contradiction: It is written, the corner, [which implies that the fringes must be of the same] kind of [material as that of the] corner, but then it is also written, wool and linen. How then [are these texts to be reconciled?] Wool and linen discharge [the obligation to provide fringes] both for a garment of the same, as well as of a different kind of material, while other kinds [of material] discharge [the obligation for a garment made] of the same kind [of material] but not for one made of a different kind [of material].

But the Tanna of the School of R. Ishmael, surely, does not hold the same view as Raba! — [The text] is still necessary; for it might have been assumed that Raba's line of argument should be followed: 'The corner' [implies that the fringes must be made of the same] kind of [material as the] corner, and that what the All Merciful meant was this: 'Make wool [fringes] for wool [garments] and linen ones for linen; only when you make wool fringes for wool garments you must dye them'; but no wool fringes may be made for linen or linen fringes for wool, hence the All Merciful has written 'wool and linen' [to indicate] that even wool fringes [may be] made for linen garments or linen fringes for woolen garments.

The Gemara in Yevamot 4a says that we learn that a positive commandment overrides a negative commandment from the fact that the Torah permits a mixture of wool and linen, Shatnez, for the mitzva of tzitzith. Thus, the positive commandment of tzitzith overrides the negative commandment of Shatnez. Asks Tosafot, perhaps a positive commandment **never** overrides a negative commandment, not even the positive commandment of tzitzith.

The only reason why one may make tzitzith out of Shatnez is because the prohibition of Shatnez was **never said** with regard to a garment that is obligated in tzitzith!

It must be that there is no such thing as the Torah making an exception to a prohibition. Rather, the prohibition exists, but it is outweighed by the positive commandment.

The Chavot Yair¹³ defends Rashi's explanation. Rashi did not mean that whenever the Torah explicitly states an exception to a prohibition (such as in the case of using Shatnez to make tzitzith) that we understand it to mean that the prohibition never applied in such a situation. Rather, when the Torah states both the prohibition and the exception in the same place, then we say that the prohibition indeed does not apply. In the case of using Shatnez to make tzitzith, the words from which we learn that tzitzith may be made of Shatnez¹⁴) were not written as an explicit exception to the rule of Shatnez (Devarim 22:11). The prohibition of Shatnez and the commandment to make tzitzith are two separate verses; it is merely from the proximity of the verses that we learn that Shatnez is outweighed by the mitzva of tzitzith.

"Do not wear a forbidden mixture, in which wool and linen are together [in a single garment]." This forbidden mixture is known as Shatnez. The Torah goes on to state, "You shall make tzitzith on the four corners of the garment with which you cover yourself." **Because these verses are contiguous, we deduce that tzitzith may be made of Shatnez.**

Ashlamatah: Yeshayahu (Isaiah) 55:13 – 56:8

Rashi	Targum
6. Seek the Lord when He is found, call Him when He is near.	6. Seek the fear of the LORD while you live, beseech before Him while you live.
7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon.	7. Let the wicked forsake his wicked way and man who robs his conceptions: let him return to the service of the LORD, that He may have mercy upon him, and to the fear of our God, for He will abundantly pardon. 55.8
8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord.	8. For not as my thoughts are your thoughts, neither are your ways correct as the ways of my goodness, says the LORD.
9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts.	9. For just as the heavens, which are higher than the earth, so are the ways of my goodness more correct than your ways, and my thoughts prove (to be) better planned than your thoughts.
10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,	10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,

¹³ Rabbi Yair Chayim Bacharach (1639, Lipník nad Bečvou, Moravia — 1702) was a German rabbi and major 17th century posek, who lived first in Koblenz and then remainder of his life in Worms and Metz. His grandmother Eva Bacharach was a granddaughter of the Maharal of Prague, and his father Moses Samson Bacharach, and grandfather had served as rabbis of Metz.

¹⁴ "Gedilim Ta'aseh Licha" (Devarim 22:12)

Rashi	Targum
11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.	11. So the word of my goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please and prospers in the thing for which I sent it.
12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands.	12. For you will go out in joy from among the Gentiles, and be led in peace to your land, the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches.
13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." {P}	13. Instead of the wicked will the righteous/generous be established', and instead of the sinners will those who fear sin be established', and it will be before the LORD for a name, for an everlasting sign which will not cease." {P}
1. ¶ So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed."	1. ¶ Thus says the LORD: "Keep judgment and do righteousness/generosity, for My salvation is near to come, and my virtue to be revealed.
2. Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil. {S}	2. Blessed is the man who will do this, and a son of man who will hold it fast, who keep the Sabbath from profaning it, and will keep his hands from doing any evil." {S}
3. Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree." {P}	3. Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say, "Behold, I am like a dry tree." {P}
4. ¶ For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant,	4. ¶ For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants,
5. "I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued. {S}	5. I will give them in My sanctuary and within the land of My Shekhinah's house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease. {S}
6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant.	6. And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be his servants, everyone who will keep the Sabbath from profaning it, and hold fast to My covenants—
7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.	7. these I will bring to the holy mountain, and make them joyful in My house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure on My altar; for My sanctuary will be a house of prayer for all the peoples.
8. So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones	8. Thus says the LORD God who is about to gather the outcasts of Israel, I will yet bring near their exiles, to gather them."

Rashi	Targum
9. All the beasts of the field, come to devour all the beasts in the forest. {P}	9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field—every beast of the forest will eat to satiety from them. {P}

Rashi's Commentary on Yeshayahu (Isaiah) 55:13 – 56:8

6 when He is found Before the verdict is promulgated, when He still says to you, "Seek Me."

8 For My thoughts are not your thoughts Mine and yours are not the same; therefore, I say to you, "The wicked shall give up his way," and adopt My way...

"and a man of iniquity his thoughts" and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

For My thoughts are not, etc. My laws are not like the laws of man [lit. flesh and blood]. As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).

9 As the heavens are higher, etc. That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me, whereas I am intent upon bringing you back.

10 For, just as the rain and the snow fall and do not return empty, but do good for you.

11 so shall be My word that emanates from My mouth to inform you through the prophets, will not return empty, but will do good to you if you heed them.

12 For with joy shall you go forth from the exile.

the mountains and the hills shall burst into song before you for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

13 Instead of the briar, etc. Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.

briar...and...nettle They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous/generous will take their rule.

Chapter 56

2 who will do this who observes the Sabbath, etc.

3 "The Lord will surely separate me from His people," Why should I become converted? Will not the Holy One, blessed be He, separate me from His people when He pays their reward.

Let not the eunuch say Why should I better my ways and my deeds? I am like a withered tree, for lack of remembrance.

4 and hold fast Heb. וְמִתְּמַנֵּן, and hold fast.

7 for all peoples Not only for Israel, but also for the proselytes (converts).

8 I will yet gather of the heathens ([Mss. and K'li Paz:] of the nations) who will convert and join them.

(together with his gathered ones In addition to the gathered ones of Israel.)

9 All the beasts of the field All the proselytes of the heathens ([Mss. and K'li Paz:] All the nations) come and draw near to Me, and you shall devour all the beasts in the forest, the mighty of the heathens ([Mss. and K'li Paz:] the mighty of the nations) who hardened their heart and refrained from converting.

the beasts of the field [The beast of the field is not as strong as the beast of the forest.] The beast of the field is weaker and of weaker strength than the beast of the forest. Since he stated, "I will yet gather others to him," he stated this verse.

Special Ashlamatah: I Samuel 20:18,42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant."	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' And he arose and went away; and Jonathan came to the city.	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went; and Jonathan entered the city.

Correlations

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

Bamidbar (Numbers) 2:1-34
Tehillim (Psalms) 91
Yeshahyahu (Isaiah) 55:13 – 56:8
2 Pet 2:1-3a, Lk 16:12-13, Rm 5:17-21

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

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

Tabernacle / Dwelling - אֹהֶל, Strong's number 0168.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

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

Children / Son - בָּן, Strng's number 01121.

Israel - יִשְׂרָאֵל, Strong's number 03478.

Ensign / Sign - אות, Strong's number 0226.

House - בַּיִת, Strong's number 01004.

Bamidbar (Numbers) 2:1 And the **LORD <03068>** spake unto Moses and unto Aaron, **saying <0559> (8800)**, 2 Every man of the **children <01121>** of **Israel <03478>** shall pitch by his own standard, with the **ensign <0226>** of their father's **house <01004>**: far off about the **tabernacle <0168>** of the congregation shall they pitch.

Tehillim (Psalms) 91:2 I will **say <0559> (8799)** of the **LORD <03068>**, He is my refuge and my fortress: my God; in him will I trust.

Tehillim (Psalms) 91:10 There shall no evil befall thee, neither shall any plague come nigh thy **dwelling <0168>**.

Yeshayahu (Isaiah) 55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the **LORD <03068>** for a name, for an everlasting **sign <0226>** that shall not be cut off.

Yeshayahu (Isaiah) 56:1 Thus **saith <0559> (8804)** the **LORD <03068>**, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

Yeshayahu (Isaiah) 56:2 Blessed is the man that doeth this, and the **son <01121>** of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Yeshayahu (Isaiah) 56:5 Even unto them will I give in mine **house <01004>** and within my walls a place and a name better than of **sons <01121>** and of daughters: I will give them an everlasting name, that shall not be cut off.

Yeshayahu (Isaiah) 56:8 The Lord GOD which gathereth the outcasts of **Israel <03478>** saith, Yet will I gather others to him, beside those that are gathered unto him.

Hebrew:

Hebrew	English	Torah Reading Num. 2:1-34	Psalms 91:1-16	Ashlamatah Is 55:13 – 56:8
אֹהֶל	tabernacle	Num. 2:2 Num. 2:17	Ps. 91:10	
אַוְתָּה	emblems	Num. 2:2		Isa. 55:13
אֲלֹהִים	thousand	Num. 2:4 Num. 2:6 Num. 2:8 Num. 2:9 Num. 2:11 Num. 2:13 Num. 2:15 Num. 2:16	Ps. 91:7	

Hebrew	English	Torah Reading Num. 2:1-34	Psalms 91:1-16	Ashlamatah Is 55:13 – 56:8
		Num. 2:19 Num. 2:21 Num. 2:23 Num. 2:24 Num. 2:26 Num. 2:28 Num. 2:30 Num. 2:31 Num. 2:32		
אָמַר	saying	Num. 2:1	Ps. 91:2	Isa. 56:1 Isa. 56:3 Isa. 56:4
בֵּית	house	Num. 2:2 Num. 2:32 Num. 2:34		Isa. 56:5 Isa. 56:7
בָּנִים	children, sons	Num. 2:2 Num. 2:3 Num. 2:5 Num. 2:7 Num. 2:10 Num. 2:12 Num. 2:14 Num. 2:18 Num. 2:20 Num. 2:22 Num. 2:25 Num. 2:27 Num. 2:29 Num. 2:32 Num. 2:33 Num. 2:34		Isa. 56:2 Isa. 56:3 Isa. 56:5 Isa. 56:6
בְּ	in his place, hand	Num. 2:17		Isa. 56:2 Isa. 56:5
יְהֹוָה :	LORD	Num. 2:1 Num. 2:33 Num. 2:34	Ps. 91:2 Ps. 91:9	Isa. 55:13 Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 56:6
יְשֻׁעָה :	salvation		Ps. 91:16	Isa. 56:1
יִשְׂרָאֵל :	Israel	Num. 2:2 Num. 2:32 Num. 2:33 Num. 2:34		Isa. 56:8
עֲשָׂה	did,do, done, make, made	Num. 2:34		Isa. 56:1 Isa. 56:2
צִוָּה	commanded	Num. 2:33 Num. 2:34	Ps. 91:11	
קְרָא	call		Ps. 91:15	Isa. 56:7
רָע	evil, wicked		Ps. 91:10	Isa. 56:2
שֵׁם	name		Ps. 91:14	Isa. 55:13 Isa. 56:5 Isa. 56:6
שָׁמֶר	keep		Ps. 91:11	Isa. 56:1 Isa. 56:2

Hebrew	English	Torah Reading Num. 2:1-34	Psalms 91:1-16	Ashlamatah Is 55:13 – 56:8
				Isa. 56:4 Isa. 56:6

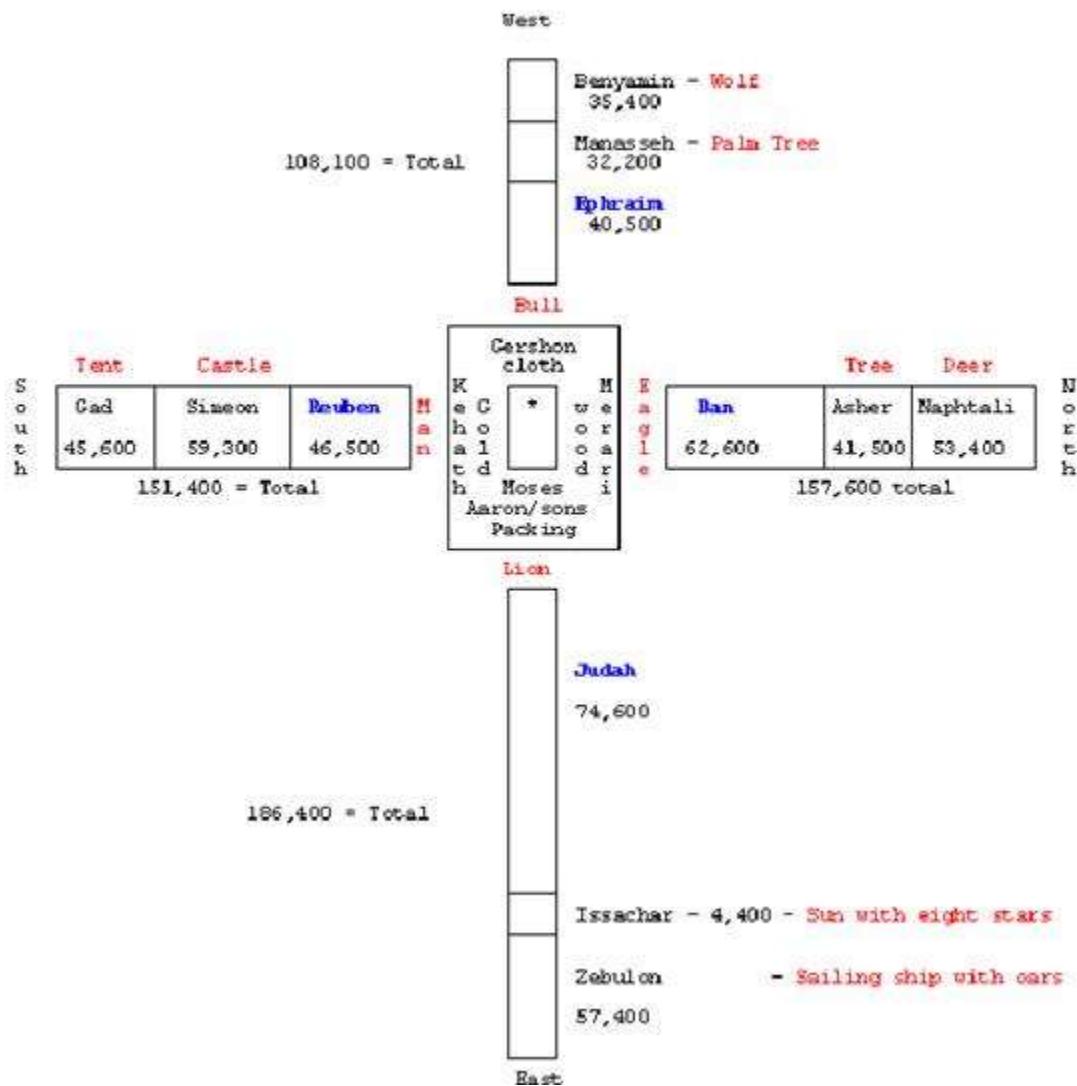
Greek:

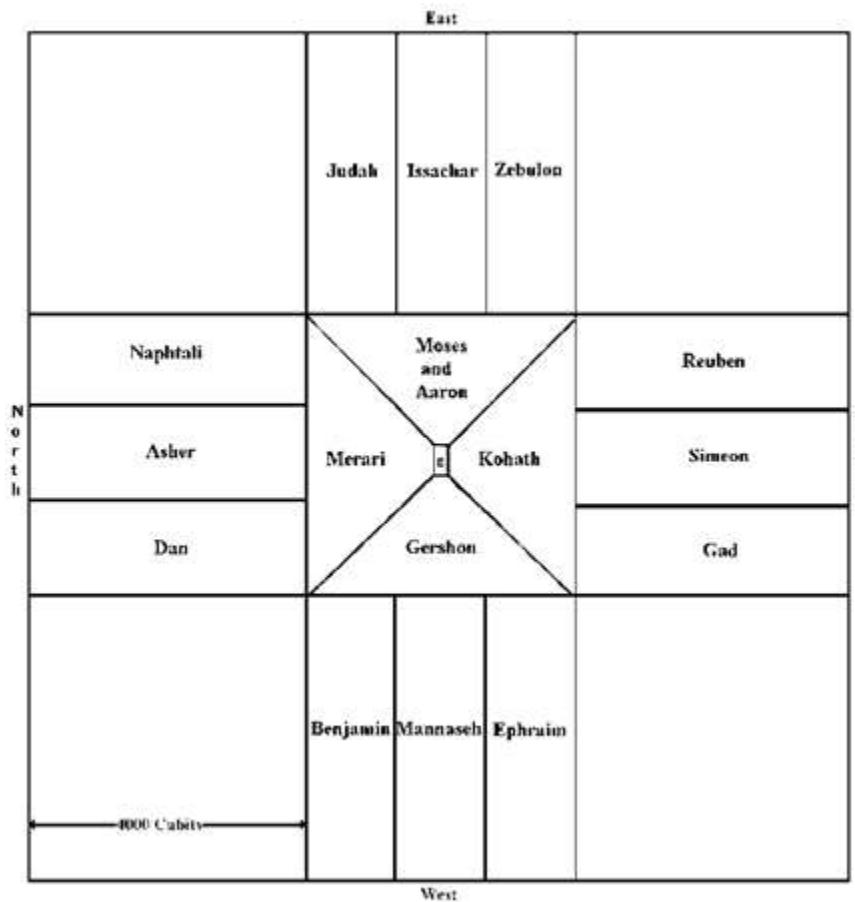
GREEK	ENGLISH	Torah Reading Num. 2:1-34	Psalms 91:1-16	Ashlama ta Is 55:13 – 56:8	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 2:1-3a	Tosefta of Luke Lk 16:12-13	Remes/Gemara of Acts/Romans and James Rm 5:17-21
ἀγαπάω	love			Isa 56:6		Lk. 16:13	
ἀλήθεια	truth		Psa 91:4		2 Pet. 2:2		
ἀμαρτωλός	sinners		Psa 91:8				Rom. 5:19
αἱνθρωπος	men, man	Num 2:2		Isa 56:2			Rom. 5:18 Rom. 5:19
αντέχομαι	holding			Isa 56:2 Isa 56:4 Isa 56:6		Lk. 16:13	
αἴρα	surely			Isa 56:3			Rom. 5:18
δίδωμι	give, gave			Isa 56:5		Lk. 16:12	
δικαιοσύνη	righteousness			Isa 56:1			Rom. 5:17 Rom. 5:21
δουλεύω	serve			Isa 56:6		Lk. 16:13	
δύο	two	Num 2:21 Num 2:26				Lk. 16:13	
εἷς	one	Num 2:16 Num 2:28				Lk. 16:13	Rom. 5:17 Rom. 5:18 Rom. 5:19
εἰτερος	another, other					Lk. 16:13	
θεός	God		Psa 91:2			Lk. 16:13	
κύριος	LORD	Num. 2:1 Num. 2:33 Num. 2:34	Ps. 91:2 Ps. 91:9	Isa. 55:13 Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 56:6		Lk. 16:13	Rom. 5:21
λαός	people			Isa 56:3	2 Pet. 2:1		
λέγω	saying, says	Num. 2:1		Isa. 56:1 Isa. 56:3 Isa. 56:4			
λόγος	word, matter		Psa 91:3		2 Pet. 2:3		
οδός	ways		Ps 91:11		2 Pet. 2:2		
οἶκος	house	Num. 2:2 Num. 2:32 Num. 2:34		Isa. 56:5 Isa. 56:7			
υἱός	children, sons	Num. 2:2 Num. 2:3 Num. 2:5 Num. 2:7 Num. 2:10 Num. 2:12 Num. 2:14 Num. 2:18 Num. 2:20 Num. 2:22 Num. 2:25 Num. 2:27 Num. 2:29		Isa. 56:2 Isa. 56:3 Isa. 56:5 Isa. 56:6			

		Num. 2:32 Num. 2:33 Num. 2:34					
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Order of March of the Children of Israel in the Wilderness

By Rabbi Dr. Hillel ben David

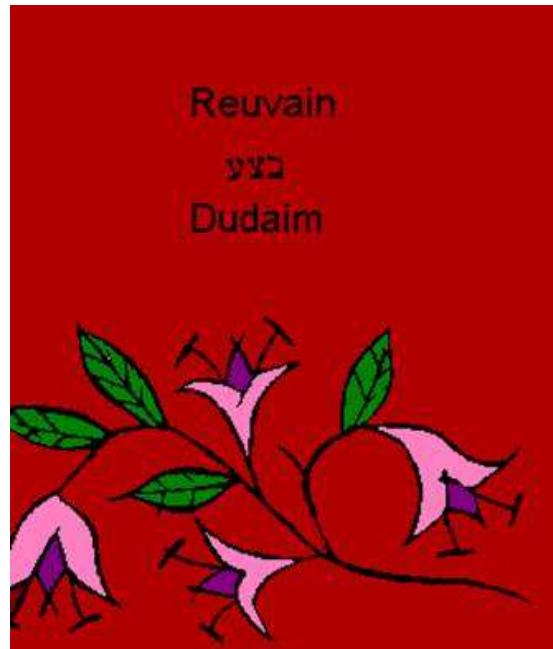




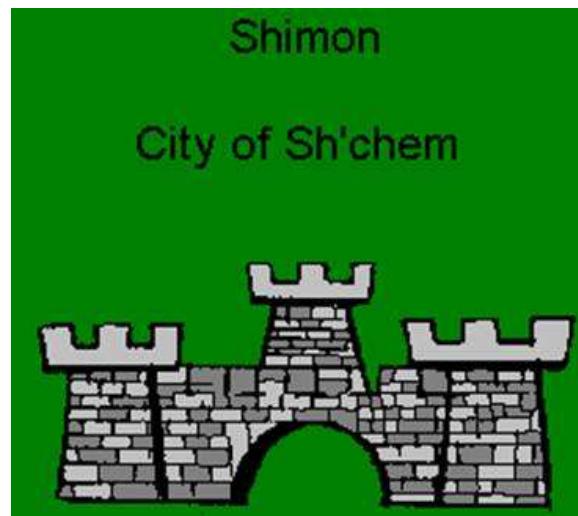
Tribal Banners By Rabbi Dr. Hillel ben David

Midrash Rabbah - Numbers II:7 ACCORDING TO THE ENSIGNS (II, 2). There were distinguishing signs for each prince; each had a flag and a different color for every flag, corresponding to the precious stones on the breast of Aaron. It was from these that governments learned to provide themselves with flags of various colors. Each tribe had its own prince and its flag whose color corresponded to the color of its stone. [In Aaron's breastplate]

Reuben's stone was ruby and the color of his flag was red; and embroidered thereon were mandrakes.



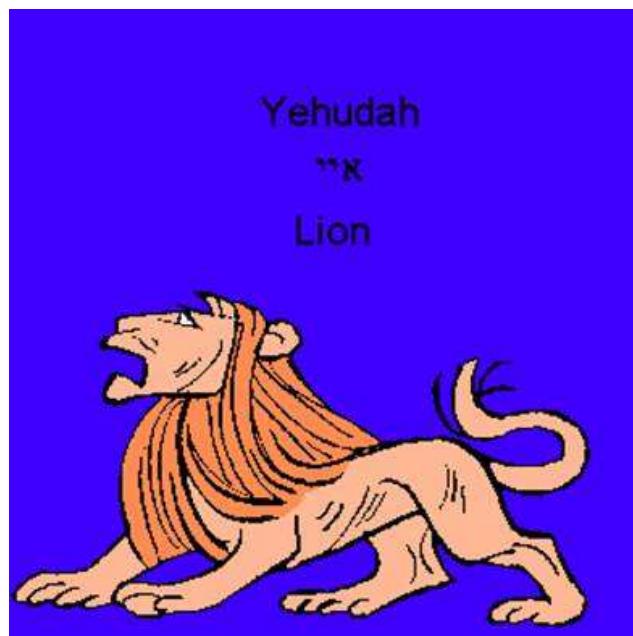
Simeon's was topaz and his flag was of a green color; the town of Shechem was embroidered thereon.



Levi's was smaragd (emerald) and the color of his flag was a third white, a third black, and a third red; embroidered thereon were the Urim and Thummim.



Judah's was a carbuncle and the color of his flag was something like the heavens; embroidered on it was a lion.



Issachar's was a sapphire and the color of his flag was black like stibium (antimony), and embroidered thereon was the sun and moon, in allusion to the text, And of the children of Issachar, men that had understanding of the times (I Chron. XII, 33).



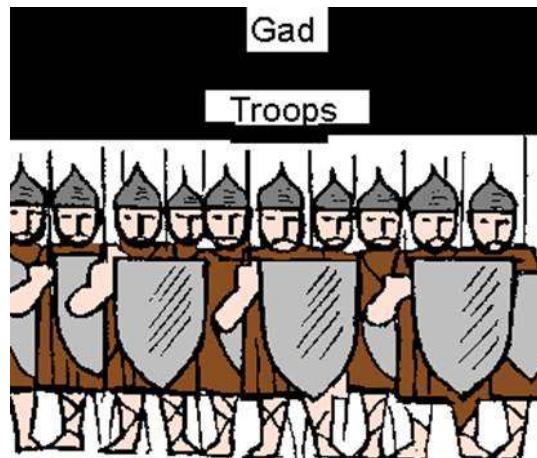
Zebulon's was an emerald and the color of his flag was white, with a ship embroidered thereon, in allusion to the text, Zebulon shall dwell at the shore of the sea (Gen. XLIX, 13).



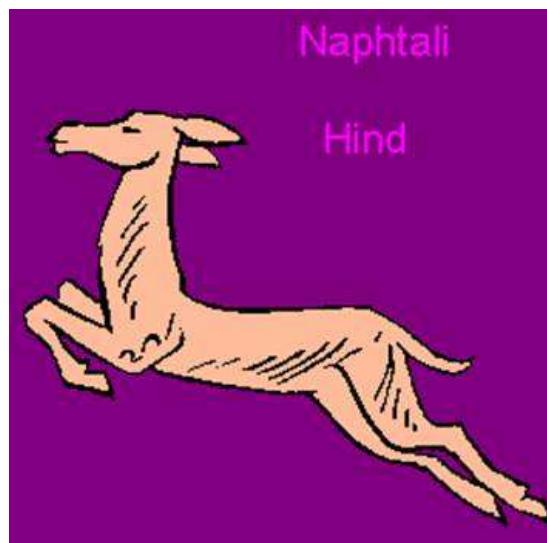
Dan's was jacinth and the color of his flag was similar to sapphire, and embroidered on it was a serpent, in allusion to the text, Dan shall be a serpent in the way (Gen. XLIX, 17).



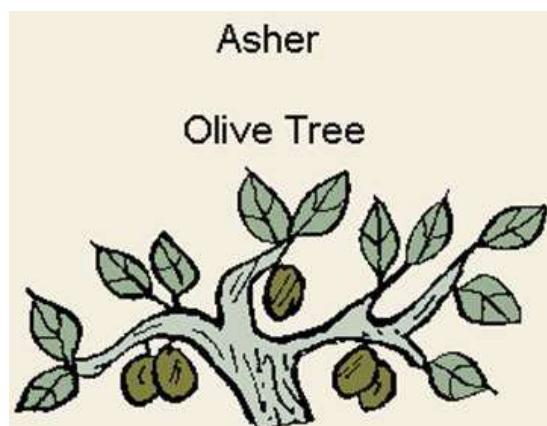
Gad was an agate and the color of his flag was neither white nor black but a blend of black and white; on it was embroidered a camp, in allusion to the text, Gad^[61], a troop shall troop upon him (ibid. 19).



Naphtali was an amethyst and the color of his flag was like clarified wine of a not very deep red; on it was embroidered a hind, in allusion to the text, Naphtali is a hind let loose (ibid. 21).

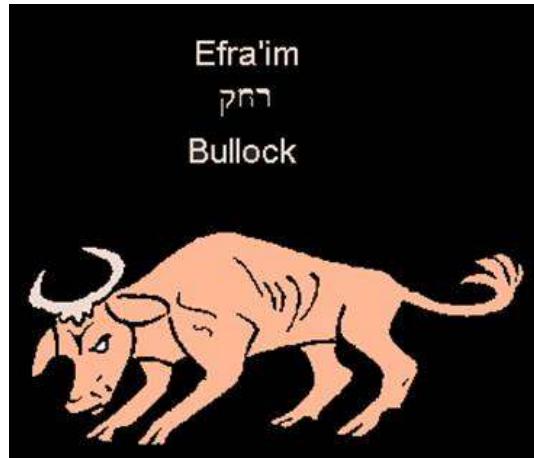


Asher's was a beryl and the color of his flag was like the precious stone with which women adorn themselves; embroidered thereon was an olive-tree, in allusion to the text, As for Asher, his bread shall be fat (ibid. 20).

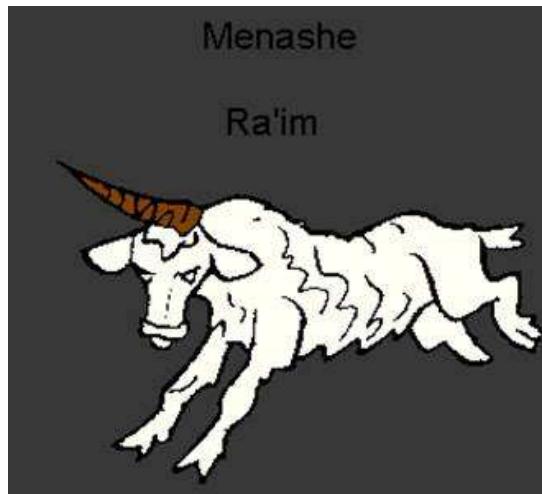


Joseph's was an onyx and the color of his flag was jet black; the embroidered design thereon for both princes, Ephraim and Manasseh, was Egypt, because they were born in Egypt.

On the flag of **Ephraim** was embroidered a bullock, in allusion to the text, His firstling bullock (Deut. XXXIII, 17), which applies to Joshua who came from the tribe of Ephraim.



On the flag of the tribe of **Manasseh** was embroidered a wild ox, in allusion to the text, and his horns are the horns of the wild-ox (Deut. XXXIII, 17), which alludes to Gideon son of Joash who came from the tribe of Manasseh.



Benyamin's was jasper and the color of his flag was a combination of all the [twelve](#) colors; embroidered thereon was a wolf, in allusion to the text, **Benyamin** is a wolf that raveneth (Gen. XLIX, 27). The reason, then, why it is said, ACCORDING TO THE ENSIGNS is because each prince had his own distinguishing [sign](#).



When the camp is arranged, with three tribes on each side, flags play a central role:

And HaShem spoke to Moshe and to Aharon, saying,

Bamidbar (Numbers) 2:1-2 Everyone by his flag (diglo), with signs (b'otot) according to the house of their fathers shall the Children of Israel encamp. At a distance, around the Tent of Meeting shall they encamp.

See article: "**The Order of the Tribes Of Israel**" By: Rabbi Dr. Hillel ben David
<http://www.betemunah.org/tribes.html>

The Month of Kislev According to the Book of Formation (Sefer Yetzirah)

From:
<http://www.inner.org/times/kislev/kislev.htm>

Introduction

Kislev (כִּסְלֵו) is the ninth of the twelve months of the Jewish calendar.

Kislev is the month of Chanukah, the only holiday in the Jewish calendar which spans, and hence connects, two months. Chanukah begins on the 25th day of the month of Kislev and concludes in the month of Tevet (either on the 2nd or 3rd, depending on the number of days in Kislev).

The name Kislev derives from the Hebrew word *kesel*¹ (כִּסְלֵו), which means either “security,” or “trust.” There are two states of trust—one active and one passive—both of which manifest in the month of Kislev, which in the human body correspond to the right and left kidneys, respectively. In Hebrew, the word for kidney² is also *kesel* (כִּסְלֵו).

The miracle of Chanukah reflects the active trust of the Hasmoneans (the Maccabees) in God that drove them to stand up and fight against the Hellenistic Seleucid kingdom (and its culture). Kislev’s sense is sleep. Sleep too is connected with trust and reflects the passive trust that we all have that God’s Providence always watches over all.

Letter: Samech (o)

The name of the letter *samech* implies “support.” The experience of feeling supported corresponds to the trust and confidence in Divine providence associated with Kislev, as described above. In the same vein, in Psalms we find the expression, “God supports (גָּנוֹת) all the fallen and lifts up all the bent over.”³ Also, “Should he fall, he will not be cast aside, for God supports (גָּנוֹת) his hand.”

The letter *samech* is shaped like a circle, representing God’s omnipresence and universal providence. The “great circle,” representing God’s Infinite light is explained in Chassidut to reflect His right arm embracing (and supporting, from beneath) with great, infinite love, all of reality, as is said, “And from beneath, the arms of the universe.”⁵

Zodiac sign: Keshet (Sagittarius, the Bow)

The zodiac symbol of Kislev is the bow (תְּשִׁבְעָה), which means both an archer’s bow and a rainbow. The latter relates clearly with the theme of Chanukah as the archer’s bow of the Maccabees. It symbolizes their active trust in God to fight against the Hellenistic culture that ruled the world at the time. Though the Hasmoneans themselves were members of the tribe of Levi and part of the priesthood, in the Bible, the art of archery and the bow are ascribed to the tribe of Benjamin in particular, the tribe of the month of Kislev (see 2 Chronicles 14:7).

When corresponding the tribes of Israel to the months of the year, the priests (*kohanim*) and Levites are not counted (according to the Arizal—instead the tribe of Levi corresponds to Second Adar, the 13th additional month inserted into 7 out of every 19 years). As an all-inclusive manifestation of the Jewish soul, the priests contain and reflect the spiritual source of each of the twelve tribes of Israel. This is especially true in relation to the tribe of Benjamin, because the Holy Temple, where the priests served, was constructed in his portion of the Land of Israel. Thus the relationship between the priesthood and Benjamin is similar to that between the soul and the body. The priests fight the holy war embodied in Benjamin’s bow.

The archer’s bow is a projection (or, one might say it is shot, like an arrow out of a bow) of the rainbow—the sign of the covenant made between God and creation never to destroy the world again and a sign of peace—which pervades the end of the previous month, Cheshvan.⁶ Graphically, the two bows—the rainbow and the archer’s bow—are two half circles, that when joined together form the shape of the circular letter samech, the letter of the month of Kislev.

Tribe: Benjamin

As mentioned earlier, the tribe of Benjamin is the one most gifted with the art of the bow. The Holy Temple in Jerusalem was built in the part of the Land of Israel belonging to Benjamin. Moses prophesied this in his blessing for Benjamin, “To Benjamin he [Moses] said, ‘[Benjamin is] the beloved of God, He [the Almighty] shall dwell trustfully over him; He hovers over him all the day, and between his shoulders He rests.’”⁷ Here we explicitly see that Benjamin symbolizes both trust and rest, the sense of the month of Kislev.

Of all the tribes of Israel, Benjamin was the only one born in the land of Israel. The land of Israel is the place where one most clearly experiences Divine providence. In the words of the *Zohar*, “There is no place vacant of Him.”⁸

When Jacob blessed Benjamin before his passing, he likened him to a wolf. Based on this blessing, Jacob is symbolized by a wolf. The wolf, representing craving and gulping down food without chewing (wolfing it down),

symbolizes Benjamin's mundane craving for God and his ability to excite others about grabbing Divinity wherever and whenever it can be found. In the body, the kidneys are identified as the source of craving, and as noted earlier, one of the meanings of the name Kislev is kidneys. In addition, the kidney's are the seat of the *sefirot* victory and acknowledgment whose inner essence and motivating force are active and passive trust.

Sense: Sleep

Sleep depends on the tranquility and restfulness that comes from feeling trust and security in God and His Divine providence. At the end of Leviticus, we find the blessing, "And you shall dwell securely in your land. And I shall give peace in the land, and you shall lie down without fear..."⁹

To have a sense in sleep suggests something we all ascribe to achieve. The word "sense" (שׁין) itself is cognate to "quickness" (שׁינָה) implying that a person who has a well-developed sense of sleep has the ability to sleep well but quickly. Indeed, we know that the greatest of the *tzadikim*, required very few hours of sleep each day.

Benjamin's talent and prowess with a bow—the ability to shoot and hit his target—depend upon a most tranquil inner spirit. In fact, the whole process of aiming, shooting and hitting the target can be described as being almost asleep. The archer's tranquility comes from the realization that it is God that guides his arrows to their intended targets. A tranquil personality is one with little inner friction and tension. The sense of sleep suggests the ability to release stress, as one lies quietly confident in God's support.

The sense of sleep is of course deeply related with the dream state (see Kislev: The Month of Dreams). When one possesses complete trust in God one dreams the future in positively. Good dreams at night reflect good thoughts throughout the day, especially the optimistic attitude and consciousness taught by Chassidut, "Think good and it will be good."

The Pentateuch contains descriptions of 10 dreams. By Divine Providence, all 10 appear in the weekly Torah portions read during the month of Kislev. This is one of the best examples of the Alter Rebbe's saying that one should "live with the times," i.e., live life with the messages of the weekly Torah portion in mind.

Controller: Belly

The part of the body considered Kislev's controller, or guide, is the belly (קְבַתָּה). The relation between the belly, especially when it is full and satiated and the tranquil state of sleep (Kislev's sense) is clear and explicit in the teachings of our sages. The rectified individual always has a figuratively full belly, regardless of his or her conditions. To attain this state of contentment, one must never be jealous of others, as the sages state, "Who is rich? He who is happy with his portion." Being content demands a spiritual outlook on life and its conditions; an outlook that makes us realize that our portion—the hand we have been dealt by the Almighty—is indeed ours and no one else's. The word "belly" derives from the word "measure" (מֶתֶר). The sages state that by nature, "The individual desires one *measure* of that which is his, more than he desires nine measures of that which belongs to his fellow."

Being content ourselves is the best way to feed the world—to ensure that Divine effluence reaches all. One of the greatest (and poorest) Mishnaic sages was Rabbi Chaninah ben Dosah. Despite his extreme poverty, Rabbi Chaninah was always content. The Talmud relates that it was said in heaven that, "The entire world is fed in merit of Chaninah my son, yet Chaninah himself is content with merely one *measure* of carobs every week." Rabbi Chaninah also teaches us that a content belly is possible when one knows one's proper measure.

In English, belly is not a very specific anatomical term. To properly identify the belly, we need to go back to the Pentateuch, where we find that the belly is one of the three organs donated to the priests from every kosher animal slaughtered¹² (not for the purpose of a sacrifice).

Still, from the description of Pinchas's act of self-sacrifice,¹⁴ we learn that the word "belly" (תָּבִיב) also refers to the womb. Thus, belly can be understood not only as a specific organ in the body but a general term, including the entire region of the abdomen, which like its synonym בָּטֵן, can refer to the stomach, the (large) intestines, or the womb. The womb, in particular, relates to Benjamin, Kislev's tribe. Benjamin is described as the "point of Zion" in Kabbalah, referring to the feminine aspect of the *sefirah* foundation (Yesod), anatomically identified with the female procreative organ, the womb.

Color: Blue-Violet

NAZAREAN TALMUD
SIDROT OF VAYIKRA (LEV.) 21:1 – 24
SHABBAT “ISH AL-DIG’LO” “EVERY (ROYAL) MAN BY HIS OWN BANNER”
BY: H. EM RABBI DR. ADON ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL
TOSEFTA
LUQAS (LK)
Mishnah §:§

Now some of the P'rushim (Pharisees), who desired to be wealthy, heard all these things, and they ridiculed¹⁵ him. And he said to them, "You are the ones who justify yourselves in the sight of men, but God knows your hearts! For what is considered exalted¹⁶ among men is an abomination in the sight of God. "The Written Torah and the prophets were until Yochanan (John); from that time on the kingdom/governance (sovereignty) of God through the Hakhamim and Bate Din as opposed to human kings has been proclaimed, and everyone is urgently pressed into it. But it is easier for the heavens and earth to pass away than for one stroke of a letter of the Torah (Oral and Written) to become invalid."

SCHOOL OF HAKHAM TSEFET
PESHAT
2 TSEFET (2 PET)
Mishnah §:§

But false (lying - deceitful) prophets came among the people and there will be false teachers among you who will introduce (secretly) destructive heretical (anarchist) teachings, (from the outside – lead astray - introduce surreptitiously) disowning their Master (Hakham) who purchased them bringing upon themselves swift destruction. Yet many will follow them (becoming disciples of their heresy) out into utter destruction because the truth (Torah) will be blasphemed. And in greedy desire for money and power and dissimulate disguised speech sell you out.

SCHOOL OF HAKHAM SHAUL REMES
IGERET TO THE ROMANS
Mishnah §:§

For if by the transgression of the one (Adam HaRishon), death reigned through the one (Adam HaRishon), how much the more those who receive the abundance of loving-kindness and of the gift of justice through the Torah will reign in life through the One, Yeshua HaMashiach.

¶ So then as through the one transgression resulted in condemnation to all men, even so through one act of righteous/generosity¹⁷ resulted in justification of life to all men. For as through the one man's disobedience the many (Gentiles) were made sinners, even so through the obedience of the One (Yeshua HaMashiach) the many (Gentiles) will come to justice. The (Written) Torah came alongside the Oral Torah so that the knowledge of what transgression is would increase; but where knowledge of sin increased, loving-kindness abounded even more, so that, as sin reigned in death, even so loving-kindness would reign in justice leading to life in the Y'mot HaMashiach through Yeshua our master

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

Num 2:1-34 | Ps 91 | Is 55:13 – 56:8 | 2 Pet. 2:1-3a | 1 Luqas 16:12-13 | Rom 5:17-21

¹⁵ Turned their noses up at him as though they were superior etc.

¹⁶ [UBS] ὑψηλός, ἡ, ὁ high (ἐν τῷ in heaven He 1.3); proud, exalted φρονῶ ν. **be proud or arrogant**; τὸ ν. object **of pride** or value

¹⁷ While this may be hard for many to understand, Hakham Shaul is positing that acts of righteous/generosity have salvific value. This does not need to be the result of Yeshua HaMashiach. Acts of righteous/generosity brought the message of the Mesorah to the family of Cornelius in 2 Luqas (Acts) chapter 10.

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

TARGUM PSEUDO-YONATAN

Malachai 3:22 Remember the Law of Moses my servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances.

23. Behold, I am sending to you Elijah the prophet before the coming of the **great** and terrible day, which will come from the LORD.

Note the similarity between this portion of the Special Ashlamatah and Hakham Tsefet's comments this week.

Yet many will follow them (becoming disciples of their heresy) out into utter destruction because the truth (Torah) will be blasphemed.

Hakham Tsefet shows us that the Jewish system of Education came under attack by the Greco-Roman philosophers. These Pseudo-teachers and prophets will cause the truth of Torah transmission to be blasphemed. Hakham Tsefet is demonstrating the difference between the talmid Torah and the students of heretical philosophy. In a manner of speaking, the students of Greco-Roman philosophy are seduced by the pseudo-teachers and lead astray in ignorance. Hakham Tsefet speaking to Nazareans cautions them about being engaged by these pseudo-teachers.

We must realize that Yeshua was a Torah¹⁸ Teacher.¹⁹ Yeshua's teachings were the explanations of Messiah as they related to the Torah passages, given weekly, matching the septennial Torah lectionary reading cycle.²⁰ The only "Bible" that the early followers and Talmidim²¹ of Yeshua possessed was the Tanakh. From the Tanakh, Yeshua was able to demonstrate that he was the Messiah.²² His teaching ministry sits firmly on the Torah and the Prophets.²³ The chain of Torah transmission is common knowledge. We have cited Abot 1:1 Ad nauseam with good cause.

m. Abot 1:1 Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly. They said three things: "Be prudent²⁴ in judgment.

¹⁸ In this instance, Torah means the five books of Moshe. However, Torah can mean all of the Tanakh (Commonly referred to as the Old Testament). The word Torah can also be a synonym for all the halakhic rulings (commandments) found in the five books of Mosheh. We use here the word Tanakh to refer to the "Old Testament." The word Tanakh is actually an acronym for Ta – Torah, Na –Neviim (Prophets) and Kh – Ketuvim (the writings), which are the books of Psalms etc.

¹⁹ Teachers, in the first century, were not always given the title Rabbi. We will discuss this in more detail later on in this exposition.

²⁰ We will further the notion that the Torah was read on a Septennial Reading Schedule divided into two equal parts making a three and one-half year Torah reading cycle throughout this exposition.

²¹ Please note that we will give the explanation and interpretation of Hebrew words and terms on their first use. We will italicize the words on the first occurrence. After the first occurrence, the reader will refer to the first use of each Hebrew word in the footnotes. Words found in rabbinic sources may not be explained immediately.

The Hebrew word *talmid* means student. Talmidim is plural meaning students. I have left this word in its original language because there is no suitable word to define the concept of a talmid in the English language. The talmid followed his teacher (Rabbi or Hakham - wise man) his entire life. **Once a talmid joined himself to a Hakham (Rabbi), he would never seek another Hakham as long as his teacher was living. This was permanent relationship.**

²² Cf. Luke 24:13-35

²³ The repeated phrase "it is written," is recorded over ninety-five times in the book of Matthew alone.

²⁴ Be lenient in judgment

"Make many disciples stand.²⁵ "Make a fence for the Torah."²⁶

Keeping the chain of Torah transmission in the forefront of the mind is necessary for us because we understand that anarchy would abound in every place were it not for a systematic transmission of the Torah from one generation to the next. Judaism has long had a tradition of an unbroken chain of Torah transmission. Moshe received the Torah at Sinai and handed it down to Yehoshua. This chain of transmission continues to this very day. Another way of saying this in relation to Yeshua is, "Moshe received the Torah at Sinai and handed it down to Yeshua." Here, we can see that Yeshua received the Torah tradition that came from Moshe.

m. Abot 1:12 Hillel and Shammai received [it] from them (Shemaiah and Abtalion). Hillel says (1) "Be disciples of Aaron, "loving peace and pursuing peace, loving people and drawing them near to the Torah.

In continuance of what we have stated above Shimon b. Hillel received the Torah from his father Hillel the Elder. Yeshua in turn receives the Torah from Shimon b. Hillel. Hakham Tsefet in turn received it from Yeshua b. Yosef. Our point is clear. Torah transmission is passed from Teacher to student. While there is, a great deal of Torah that one can study on a personal and private level, these studies must be supervised by a Hakham.

The Hakhamim have nurtured and guarded the teachings of the Sages from antiquity. However, because the Oral Torah is now in printed form, there is a presumption that there is no need for Teachers and scholars. Nothing could be farther from the truth. The Torah's construction is such that it demands that tradition passes from teacher to student. The Oral Torah contains the same built-in mechanism. Consequently, learning rabbinic materials from a Rabbi who has received the traditions from the continuous chain reaching back to Moshe is the appropriate way of learning Torah. Because we have the "Oral Torah" in written form, students and scholars tend to think of the Oral Torah in fallacious ways. Both the Written and Oral Torah are central to the core of Judaism requiring a teacher-student relationship.

Hakham Tsefet is showing us that if we do not follow this established norm we will fall prey to the heretical teachings of the pseudo-teachers. These imposters have no idea that they are being led astray because they have no Magid to teach them. They are self-proclaimed teachers without any connection (transmission from a Sage) to the Torah of antiquity.

RETURNING THE HEARTS OF SONS (TALMIDIM) TO THE TORAH!

Mal 3:7-8, 24 From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service and I will return by My Memra to do good for you, says the LORD of hosts. And if you say, 'How will we return?' Will a man provoke before a judge (Hakham)? But you are provoking before Me. And if you say, 'How have we provoked before You? - in tithes and offerings! (24) And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out. Targum Pseudo-Yonatan

Our generation has experienced one of the greatest gifts given to humanity. After almost two millennia, the believers in Yeshua are returning to the Torah. The inherited lies we received from our fathers are now seen as just that, lies.

Jer 16:19 O LORD, my strength and my stronghold, My refuge in a day of trouble, To You Gentiles will come From the ends of the earth and say: Our fathers inherited utter delusions, Things that are futile and worthless.

²⁵ Cause ones disciple to be able to stand on their own

²⁶ Unless otherwise stated all quotations in this work are from "Jacob Neusner, The Mishnah A New Translation, (New Haven & London: Yale University Press) 1988.

However, with the return of the Torah (Oral and Written) there has also been a return of the wolves in sheep's clothing. Their **dissimulate** disguised **speech** cause the unwary to "becoming disciples of their heresy" and anarchists being blown about by every false doctrine. The truth of Torah transmission as modeled by the Master and the Sages is now a contemptible thing in the eyes of these wolves and their talmidim.

The "Memra" (Logos) has returned for good. And for what reason has it returned?

For the Remembrance the Torah of Moses My servant, which I commanded him on Horeb for all Israel, to teach them statutes and judgments.

And:

And he will turn the heart of the fathers (Hakhamim) upon the children (Talmidim) and the heart of the children (Talmidim) upon their fathers (Hakhamim), lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out.

Failing to read the passages of the Prophet Malachi the anarchists have cast off the authority of the Hakham that they need for salvation. We have cited the Targum above. However, the Targum does not rob the Masoretic text of its context. The "Laws" (Toroth) and Ordinances (Judgments) refer to the teachings and judgments of the Hakhamim. While there may be those who would suggest that the Toroth are not the teachings of the Sages they should review their Hebrew lessons. Toroth plural for Torah emphatically shows that there is more than one Torah. The Jewish translators have rendered the singular "Torah" in plural knowing well that G-d is referring to both the Oral and Written Toroth.

Furthermore, the "Ordinances" are the "Mishpatim," judgments of the Hakhamim. These truths are indispensable.

What will we say to the wicked son who rebels against these truths?

"Because you have denied the fundamentals of our faithful obedient service to G-d if you had been in Egypt you would not have been redeemed!"²⁷

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES THE IGERET TO THE ROMANS

TEXTUAL ANALYSIS:

Here we will make note of the fact that the whole argument posited by Hakham Shaul is a Kal-va-Homer of Remes application of the first rule of Hillel - "Argumentum a minori ad majus" or "a majori ad minus;" corresponding to the scholastic proof of a fortiori.

In the Jewish frame of mind these statements can make no sense unless we are speaking in terms of the Torah. Therefore, the great "gift" is the "gift of the Torah."

The (Written) Torah came alongside (παρεισέρχομαι – *pareiserchomai*) the Oral Torah so that the knowledge of what transgression is would increase;

²⁷ Cf. Shemot (Ex.) 12:26, 13:8

παρεισέρχομαι – *pareiserchomai* means to come alongside. Παρεισέρχεσθαι is of great significance to Hakham Shaul. In Rom. 5:20 he says of the Law (written Torah) that it plays a chief role in the plan of G-d but has “entered in alongside.” The question is “alongside of what? The obvious answer is the Oral Torah the “Nomos” of the Cosmos.

ADAMIC ANCESTRY: SOMEWHERE IN EDEN

Hakham Shaul shows that sin entered the cosmos through the negative act of “**the one**” Adam HaRishon. Through the One Yeshua HaMashiach, the revelation of halakhic life was displayed. This display of “halakhic life” opened the path to the experience of G-d’s loving-kindness for all men, (the many) i.e. the Gentiles.

The initial narrative about Adam HaRishon unlocks the key to understanding the life of Messiah as told and depicted through the Nazarean Rabbanim.

In the works of G-d during the creation week, G-d had prepared the place for the Garden that was in “Eden” (a place or atmosphere of delight). The Ramban shows that the Garden was planted *mikedem* “previously” i.e. before Adam HaRishon.²⁸ Therefore, the two initial involvements Adam was to experience were the environs of Eden ((a place or atmosphere of delight) and Shabbat.

We do not need to rehearse the narrative to understand that these experiences were pre-empted by Adam’s failure to keep the halakhic conditions of G-d’s covenant. There are commentaries that can be offered at length concerning the “sin of Adam.” We will only show that his disobedience either willingly or unintentionally caused his expulsion from the Edenic environ of the Garden. We will also note that “Eden” is not the Garden but that the Garden is in “Eden” a place of “delight.” Furthermore, the source of “delight” came from “Eden” (delight). Here we also surmise that Eden as a source of “delight” for the immediate experience of Shabbat that Adam HaRishon was to experience means “perfect serenity.” Adam was to experience “perfect serenity” within the “perfect environs” as the initial experience of his life. We must see that Shabbat in Eden, a place of “perfect serenity” involving several circumstances and requiring specific obedience.

With the sin (fall) of Adam HaRishon the hope of experiencing the “delight” and “serenity” of Eden and Shabbat was seemingly gone. Hakham Shaul seems to posit another idea. Namely, that Shabbat and Eden are still in the realm of possible experiences.

SAGES, EDEN AND SHABBAT

Did the Sages believe that the experience of Eden and Shabbat was lost to humanity? Or, did they have another view?

Firstly, we must state, as we often do that the opening passages (chapters) of B’resheet are non-literal. They are in prophetic language and must be interpreted at a Remes level as a minimum.²⁹ Therefore, the Rabbanim knew that “Eden” was a situation that designated specific attitudes and actions. Eden as a place of perfect serenity, as a condition is realized by a specific circumstance. Eden is therefore, more closely related to a mental experience of serenity than to a specific place, although the idea of a specific “place” is not excluded.

Superficially, we would then be lead to believe that Edenic Shabbat is not again attainable. It was lost with Adam

²⁸ Ramban Nachmanides: *Commentary on the Torah*. [S.I.]: Shilo Pub. House. vol.1 p. 68

²⁹ (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. pp. 156-57

See also Hos 12:10 - I have also spoken to the prophets, And I gave numerous visions, And through the prophets I gave parables (דָמָה damah - similes).

HaRishon and will not be experienced again until the Y'mot HaMashiach.

However, if one were to posit this problem to a Hakham, one might see a frown turn to a smile. So what is the Hakham smiling about?

The Hakhamim know that all is not lost. This seems evident from the writings of the Nazarean Hakhamim and the Rabbanim of blessed memory.

Looking at the scenario depicted in Sefer B'resheet the Hakhamim noted some specifics concerning "Eden" and Shabbat. Firstly, they both were experienced at the eve of twilight as the Sabbath approached. Therefore, the seventh day was to be a day of "serenity" and "delight." Thus, the Rabbinic mind determined to solve the problem with ingenious halakhic mechanics. Through specific halakhic conditions, Edenic Shabbat could be experienced. The Rabbanim determined to create the same environ through halakhic settings. Furthermore, as we have noted above "Eden" is mentioned and seen as a "place" (maqom). Therefore, the Rabbanim set out to re-invent Edenic Shabbat per se. Firstly, an atmosphere of "delight" perfect serenity must be created halakhically. Secondly, a "place" must be localized³⁰ where that serenity can be experienced, i.e. the Esnoga/and Home.

What we may fail to understand is that the Rabbanim did exactly what we have posited. They established specific halakhah that would wall out those things that would hinder our experience of "delight" on Shabbat. Secondly, the atmosphere was localized to the Esnoga and home where that environment could be controlled and practiced. Their genius restored "paradise lost."

Now it behooves the reader to begin a serious study of the tractates Shabbat and Erubin, paying close attention to the rulings of Hillel, as this was the school of our master.

REIGNING WITH MESSIAH:

Interestingly, Hakham Shaul does not imagine a "paradise lost" in our present pericope. He posits a "paradise restored." We read how Hakham Tsefet recently solved this problem.

Mordechai (Mk.) **¶ And now it happened in those days,³¹ Yeshua came from the city of Branches³² of the Galil and was immersed by Yochanan in the Yarden. And immediately coming out of the water³³ he saw the heavens torn apart and the spirit (ruach - breath) descending on him like a dove. And a daughter of a voice**

³⁰ Here we have taken the liberty of using the phraseology of Prof. Jacob Neusner. Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. pp. 33ff. Neusner, Jacob. *Making God's Word Work a Guide to the Mishnah*. New York: Continuum, 2004. pp. 118ff. Neusner, Jacob. *Judaism's Story of Creation: Scripture, Halakhah, Aggadah*. Leiden ; Boston: Brill Academic Pub, 2000. pp. 21ff

³¹ What days? **John 1:1 ¶ "In the beginning"** In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things came into being through Him, and Apart From Him, nothing came into being that has come into being. ⁴ In Him was life, and the life was the Light of men. ⁵ The Light shines in the darkness, and the darkness did not comprehend it.

³² There is a great deal of controversy concerning the title "Nazareth" as the place where Yeshua "grew up" or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or "branch" of David. Further research shows that **צָר** also means to guard or watch. Therefore, it is suggested that the "City of Branches" or the "City of "Guardians" or "City of Watchmen" is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua's early residence. This interpretation seems to be more in line with the thought of Yeshua being from the "branch" of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the "guardian, watchman of the "soul," "Oral Torah," "Wisdom" – Hokhmah and Tzfat was the "secret garden" or "garden of secrets" (So'od).

³³ When reviewing B'resheet we note that the "spirit of Elohim hovered over the waters disturbing them. The "Spirit of Elohim" according to the Rabbanim is Messiah. The "heavens torn apart" is synonymous with the separating of waters, light and firmaments etc.

(bat kol) came from the heavens saying, “**You are my son, the beloved; with you I have delight**³⁴.”

What is Hakham Tsefet trying to say? What is he trying to restore? “Reigning” with the Master is not running around with swords and spears playing “G.I. Joe.” Reigning with the Master requires profound involvement in the tikun of “delight.” Yeshua personified or was an incarnate “Eden,” so much so that he even caused G-d to experience “delight,” Eden. However, we will miss the whole point if we do not stop to realize that this is because Yeshua was the personification of the Mesorah (Oral Torah). Yeshua conveyed a simple yet complex set of rules for his Talmidim to follow. “Eden” can be experienced as a realized environ through localized halakhah and abodah.

What were Hakham Tsefet and Hakham Shaul trying to do by presenting their version of the Oral Torah, i.e. Halakhah? Again, we will miss the whole point if we do not stop to realize that Yeshua was the personification of the Mesorah (Oral Torah). What we are saying is that Hakham Tsefet and Hakham Shaul followed the halakhah of the Master and recreated the halakhic atmosphere required to experience Eden, his delight. In the same way that the Rabbanim saw that, the Edenic atmosphere of Shabbat could be recreated halakhically; the Nazarean Rabbanim developed a Mesorah that would reproduce the Messianic presence they experienced daily with Yeshua. The “gospels” (Mesoroth) see Yeshua as the cosmic Torah personified and incarnate. Therefore, they extended the opportunity to become Torah incarnate to all who would study their Mesoroth. Each of their Mesorah’s gives a different vantage point for viewing the personification of the Torah. Yeshua taught his talmidim how to experience and model Eden – i.e., perfect serenity. Yes, the Y’mot HaMashiach are coming and we will realize these things on a grand scale. However, we can realize them on a localized scale within our realm of influence to a great measure.

Adam was placed in the Garden to “cultivate and keep” the Garden. To be much more definitive the Torah says that G-d placed Adam in the Garden to serve and guard (shomer) hence the idea of “Shomer Shabbat.” The Nazarean Rabbanim, like the Sages recreated the environment of Messiah through their exemplified halakhah and Mesoroth. Therefore, by following the halakhah, at least on a localized level we can experience the joy of Torah that Yeshua’s talmidim experienced. As we experience the four rivers of Eden’s Garden, we experience differing facets of the Torah and of the Master.

Hakham Shaul addresses the knowledge of sin in this pericope. In other words, Hakham Shaul shows us what things hinder our experience of serenity and Edenic peace. Through removal of these obstacles, we can re-invent or re-experience the fellowship with G-d that He intended. When the knowledge of sin increased the experience of chesed increased. This is because we came to the place that we could live free of sin’s grasp. We must gain an awareness that sin creates a specific environment so that it can live and thrive in that condition. Hakham Shaul and Hakham Tsefet, like the Mishnah show that acts of Tsedeqah generate an atmosphere of righteous/generosity.

m. Aboth 4:2 Ben Azzai says, “Run after the most minor religious duty as after the most important, and flee from transgression. “For doing one religious duty draws in its wake doing yet another, and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”³⁵

Rabbi Ben Azzai posits exactly what Hakham Shaul is saying. We can create an atmosphere of localized Edenic serenity through practicing Jewish Halakhah. In the previous pericope we saw the importance of reciting the Shema. This week’s pericope clings to that halakhah through the principle of contiguity. The repetitive phrase “one” shows us that Hakham Shaul is trying to emphasize his point.

How is it that we will experience the wonder of Messiah, if not through the word of the talmidim in whom he found great delight?

³⁴ A verbal tally with Gan Eden (i.e. Garden of Delight), implying that Yeshua would be the key to enter PaRDeS (Paradise).

³⁵ Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 682

Questions for Reflection

1. From the “Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil” identify their relationship as translated above.
 - Identify the context in which this Gemará was crafted;
 - Identify the parties or stake-holders of this Gemará debate;
 - Controversy of a Mitzvah or Mitzvoth in question;
 - Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;
 - Riposte of the Master or Hakham;
 - Verdict concluded by the Master or Hakham (Halakha).
 2. From all the readings for this week, which verse or verses touched your heart and fired your imagination?
 3. In your opinion what is the prophetic statement for this week?
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Blessing After Torah Study

Barúch Atáh Adonai, Elohénú 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: "V'Eleh Tol'dot Aharon" – "And these [are the] generations [of] Aharon"

Shabbat	Torah Reading:	Weekday Torah Reading:
וְאֵלֶּה תּוֹלְדוֹת אַהֲרֹן		Saturday Afternoon
"V'Eleh Tol'dot Aharon"	Reader 1 – B'Midbar 3:1-10	Reader 1 – B'Midbar 4:17-20
"And these [are the] generations [of] Aharon"	Reader 2 – B'Midbar 3:11-20	Reader 2 – B'Midbar 4:21-24
"Y éstas [son las] generaciones [de] Aarón"	Reader 3 – B'Midbar 3:21-32	Reader 3 – B'Midbar 4:24-28
B'midbar (Numbers) 3:1 – 4:16	Reader 4 – B'Midbar 3:33-43	
Ashlamatah: Is 55:13 – 56:8	Reader 5 – B'Midbar 3:44-51	Monday & Thursday Mornings
	Reader 6 – B'Midbar 4:1-8	Reader 1 – B'Midbar 4:17-20
Psalms 92:1-16	Reader 7 – B'Midbar 4:9:16	Reader 2 – B'Midbar 4:21-24
	Maftir – B'Midbar 4:13-16	Reader 3 – B'Midbar 4:24-28
N.C.: 2 Pet 3b-9; Lk 16:14-18; Rm 6:1-11	Is 55:13 – 56:8	

שְׁבָת שְׁלוֹם

Shabbat Shalom!

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