

Esnoga Bet Emunah

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Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Tebet 21, 5779 – Dec. 28/29, 2018	Fourth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

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

Barukh Dayan Emet!

It is with great sadness and a heavy heart that we report the passing away of Her excellency Giberet Gloria Maria Rocha Trevino bat Noach, the mother of HE Giberet Mirit bat Sarah on 12/25/18. May G-d, most blessed be He, extends hid great compassion and healing balm to H.E.. Giberet Mirit bat Sarah and her family as they go through this difficult period of mourning. We mourn together with H.E. Giberet Mirit bat Sarah and all those who mourn for the loss of loved ones in Yisrael, amen ve amen!

Please pray for your local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that they may be for much blessing to all concerned. Amen ve Amen!

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

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David 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, to revivify him and take care of his job situation. 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 pray for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Sarah bat Noach (age 13- the daughter of HE Giberet Sarai bat Sarah) who is hospitalized far away from her family, she will probably transition from in-patient to a residential treatment program in another 1.5 to 2 weeks from now in a probable further away facility. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarah bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is affected with prostate cancer. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the father of HE Giberet Mirit bat Sarah. 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 also pray for the safety of HE Adon Ya’aqob ben David and his business from two of his employees who have left his firm, who may start frivolous suits against him or G-d forbid may do anything harmful to his safety and wellbeing and that of his family together with those among our people of Yisrael afraid for their safety, their family’s safety and welfare, and the safety of their business, and we say amen ve amen!

We pray for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gambles on the stock market and loses money. **Mi Shebarach** - He Who blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He, be filled with compassion to restore his mental and physical health, as well as improving his welfare, 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 soon, and we pray amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Shebarach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. 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 pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob, amen ve amen!

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

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

Shabbat "Khi Yiqare Qan Tsipor" - "If a bird's nest"

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי יִקְרָא קָן-צִפּוֹר		Saturday Afternoon
"Khi Yiqare Qan Tsipor"	Reader 1 – D'barim 22:6-9	Reader 1 – D'barim 23:10-12
"If a bird's nest"	Reader 2 – D'barim 22:10-12	Reader 2- D'barim 23:13-15
"Si encuentras un nido"	Reader 3 – D'barim 22:13-15	Reader 3- D'barim 23:15-17
D'barim (Deut.) 22:6 – 23:9	Reader 4 – D'barim 22:16-21	
	Reader 5 – D'barim 22:22-27	Monday & Thursday Mornings
Psalms 132:1-18	Reader 6 – D'barim 22:28 – 23:4	Reader 1 – D'barim 23:10-12
Ashlam.: Is 31:5-9 + 32:14-18	Reader 7 – D'barim 23:5-9	Reader 2- D'barim 23:13-15
	Maftir – D'barim 23:5-9	Reader 3- D'barim 23:15-17
N.C.: Mark 15:22-28; Lk. 23:33-34; James 3:12	Is 31:5-9 + 32:14-18	

Summary of the Torah Seder – D'barim (Deut.) 22:6 - 23:9

- MISCELLANEOUS LAWS – Deut. 22:6-12
 - Sparing the Mother-Bird – Deut. 22:6-7
 - Parapets to House Roofs – Deut. 22:8
 - Against Mixing Seeds – Deut. 22:9
 - Yoking an Ox And an Ass – Deut 22:10
 - Sha'atnes – Deut. 22:11
 - Tsitsit – Deut. 22:12
- HOLINESS OF MARRIAGE – Deut. 22:13- 23:9
 - Charges Against a Bride – Deut. 22:13-21
 - Adultery – Deut. 22:22
 - A Betrothed Virgin – Deut. 22:23-27
 - A Virgin Not Betrothed – Deut. 22:28-29
 - Prohibition of Marriage with Stepmother – Deut. 23:1
 - Classes Excluded From the Congregation – Deut. 23:2-9

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol 18: Deuteronomy – IV – Laws and Warnings

By: Rabbi Shmuel Yerushalmi

Published by: Moznaim Publishing Corp. (New York, 1991)

Vol. 18 – “Deuteronomy – IV – Laws and Warnings,” pp. 27-57.

Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 22:6 – 23:9

Rashi	Targum Pseudo-Jonathan
6. If a bird's nest chances before you on the road, on any tree, or on the ground, and [it contains] fledglings or eggs, if the mother is sitting upon the fledglings or upon the eggs, you shall not take the mother upon the young.	6. If you find the nest of a clean bird before you in the way, in a tree, or upon the ground, in which there are young ones or eggs, and the mother sitting upon the young ones or eggs,
7. You shall send away the mother, and [then] you may take the young for yourself, in order that it should be good for you, and you should lengthen your days.	7. You will be sure to send the mother away, but you may take the young for yourself that it may be well with you in this world, and that you may prolong your days in the world to come.
8. When you build a new house, you shall make a guard rail for your roof, so that you shall not cause blood [to be spilled] in your house, that the one who falls should	8. When you build a new house, you will make a surrounding fence to your roof, that it may not be the occasion of blood guilt by the loss of life at your house,

Rashi	Targum Pseudo-Jonathan
fall from it [the roof].	by any one through heedlessness falling there from. JERUSALEM: Then you will make a parapet to your roof, that the guilt of innocent blood shedding may not be set upon your house.
9. You shall not sow your vineyard [together with] a mixed variety of species, lest the increase, even the seed that you sow and the yield of the vineyard [both] become forbidden.	9. You will not sow your vineyard with seeds of different kinds, lest you be chargeable with burning the mixed seed that you have sown and the produce of the vine.
10. You shall not plow with an ox and a donkey together.	10. You will not plough with an ox and an ass nor with any animals of two species bound together.
11. You shall not wear a mixture of wool and linen together.	11. You will not clothe nor warm yourselves with a garment combed (carded) or netted, or interwoven with wool and linen mixed together.
12. You shall make yourself twisted threads, on the four corners of your garment with which you cover yourself.	12. Nevertheless on a robe of linen thread you may be permitted to make fringes of wool upon the four extremities of your vestments with which you dress in the day. JERUSALEM: Fringes of threads will you make upon the four edges of your vestments with which you dress.
13. If a man takes a wife, is intimate with her and despises her,	13. If a man take a wife or virgin and go unto her, but afterwards dislike her,
14. and he makes libelous charges against her and gives her a bad name, saying, "I took this woman, and when I came to her, I did not find any evidence of virginity for her."	14. and bring upon her words of calumny in an evil report against her, and say, I took this woman, and lay with her, but found not the witnesses for her;
15. Then the girl's father and her mother shall obtain evidence of the girl's virginity, and take it out to the elders of the city, to the gate.	15. then the father and mother of the damsel may have license from the court of judgment to produce the linen with the witnesses of her virginity, before the Sages of the city, at the door of the Beth Din.
16. And the girl's father shall say to the elders, "I gave my daughter to this man as a wife, and he despised her;	16. And the father of the damsel will say to the Sages, I wedded my daughter to this man to be his wife; but after lying with her he has hated her;
17. And behold, he made libelous charges, saying, 'I did not find evidence of your daughter's virginity.' But this is the evidence of my daughter's virginity!' And they shall spread the garment before the elders of the city.	17. and, behold, he has thrown upon her occasion of words, saying: I have not found the witnesses of your daughter's (virginity) but these are my daughter's witnesses; and they will spread the linen before the Sages of the city;
18. Then, the elders of that city shall take the man and chasten him.	18. and the Sages will take that man, scourge him,
19. And they shall fine him one hundred [shekels of] silver because he defamed a virgin of Israel, and he give it to the girl's father. And she shall be his wife; he shall not send her away all the days of his life.	19. and fine him a hundred shekels of silver, and give to the father of the damsel, because he had brought out an evil report against an upright virgin of Israel; and she shall be his wife, nor shall he have power to put her away all his days.
20. But if this matter was true: [indeed,] no evidence of the girl's virginity was found	20. But if that word be true, and the witnesses of virginity were not found with the damsel
21. they shall take the girl out to the entrance of her	21. then will they bring her forth to the door of her

Rashi	Targum Pseudo-Jonathan
father's house, and the men of her city shall pelt her with stones, and she shall die, for she did a disgraceful thing in Israel, to commit adultery [in] her father's house. So shall you clear away the evil from among you.	father's house, and the men of that city will stone her with stones that she die; for she had wrought dishonor in Israel in bringing the ill fame of whoredom against her father's house; and so will they put away the evil doer from Israel. JERUSALEM: But if this word be true, and the damsel's witnesses are not found, they will bring that damsel from the door of her father's house, and the people will stone her.
22. If a man is found lying with a married woman, even both of them shall die the man lying with the woman and the woman. So shall you clear away the evil from Israel.	22. If a man be found lying with another's wife, both of them will be put to death; the male who has lain with the woman, and the woman. Even if she be with child, they will not wait till she is delivered, but in the same hour they will put them to death by strangulation with the napkin, and cast away the evil doer from Israel.
23. If there is a virgin girl betrothed to a man, and [another] man finds her in the city, and lies with her,	23. If a damsel a virgin is betrothed to a man, and another man find her in the city, and lie with her,
24. you shall take them both out to the gate of that city, and you shall pelt them with stones, and they shall die: the girl, because she did not cry out [even though she was] in the city, and the man, because he violated his neighbor's wife. So shall you clear away the evil from among you.	24. they will bring forth both of them to the door of the Beth Din of that city, and stone them with stones that they die; the damsel because she did not cry out in the city, and the man because he lay with his neighbor's wife; and you will put away the evil doer from among you.
25. But if a man finds the betrothed girl in the field, and the man overpowers her and lies with her, then only the man who lay with her shall die.	25. But if a man find a damsel in the wilderness, and do violence to her and lie with her, the man only will die who lay with her,
26. Whereas to the girl, you shall do nothing the girl did not commit a sin deserving of death, for just as a man rises up against his fellow and murders him, so is this case.	26. for the damsel is not guilty of death; but her husband may put her away from him by a bill of divorcement; for as when a man lies in wait for his neighbor and takes his life, so is this matter:
27. Because he found her in the field. The betrothed girl had cried out, but there was no one to save her.	27. he found her upon the face of the field; the betrothed damsel cried out for help, but there was no one to deliver her.
28. If a man finds a virgin girl who was not betrothed, and seizes her and lies with her, and they are found,	28. If a man find a damsel who is not betrothed, and seize and lie with her, and they be found,
29. the man who lay with her shall give fifty [shekels of] silver to the girl's father, and she shall become his wife, because he violated her. He shall not send her away all the days of his life.	29. then the man who lay with her will give to her father, as a fine for her dishonor, fifty shekels of silver, and she will be his wife, because he humbled her, nor will he have power to put her away by divorcement all his days.
1. A man shall not take his father's wife, nor shall he uncover the corner of his father's [cloak].	1. A man should not take a wife who is bowed down (or violated), or who has had intercourse with her father, much less his father's wife, nor disclose the skirt that covers his father.
2. [A man] with injured testicles or whose member is cut, may not enter the assembly of the Lord.	2. He who is castrated is not fit to take a wife from the congregation of the LORD's people.

Rashi	Targum Pseudo-Jonathan
3. A bastard shall not enter the assembly of the Lord; even the tenth generation shall not enter the assembly of the Lord.	3. He who is born of fornication, or who has upon him the evil mark which is set upon the unclean Gentiles, is not fit to take an upright wife from the congregation of the people of the LORD; nor unto the tenth generation will it be fit for him to enter into the congregation of the LORD.
4. An Ammonite or Moabite shall not enter the assembly of the Lord; even the tenth generation shall never enter the assembly of the Lord.	4. Neither an Ammonite nor a Moabite man is fit to take a wife from the congregation of the LORD's people, nor unto the tenth generation will they take a wife from the congregation of the people of the LORD,
5. Because they did not greet you with bread and water on the way, when you left Egypt, and because he [the people of Moab] hired Balaam the son of Beor from Pethor in Aram Naharaim against you, to curse you.	5. because they met you not with bread and water in the way when you came from Mizraim, but hired against you Bileam bar Beor from Petho Chelmaya, which is built in the land of Aram upon the Phrat, to curse you;
6. But the Lord, your God, did not want to listen to Balaam. So the Lord, your God, transformed the curse into a blessing for you, because the Lord, your God, loves you.	6. but the LORD your God would not hearken unto Bileam, but turned in his mouth curses into blessings, because the LORD your God loves you.
7. You shall not ever seek out their welfare or their good, all your days.	7. You will not seek their peace or, their prosperity all your days, because, if even they become proselytes, they will entertain enmity in their hearts forever.
8. You shall not despise an Edomite, for he is your brother. You shall not despise an Egyptian, for you were a sojourner in his land.	8. You will not abhor an Edomite when he comes to be a proselyte, for he is your brother; nor will you abhor a Mizraite, because you were dwellers in their land.
9. Children who are born to them [in] the third generation may enter the assembly of the Lord.	9. The children who are born to them in the third generation will be fit to take wives from the people of the congregation of the LORD.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
 5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
 6. **Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
 7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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Rashi's Commentary on D'barim (Deut.) 22:6 – 23:9

6 **If a bird's nest chances before you** This excludes [a bird nest that is] ready at hand. -[Chul. 139a, Sifrei 22:55]

you shall not take the mother while she is on her young, [whereas if she is only hovering overhead, you may take her from upon her young]. -[Chul. 140b]

7 **in order that it should be good for you, [and you should lengthen your days] If in the case of a commandment easy [to fulfill, like this one] for which there is no monetary expense, Scripture says, "[Do this] in order that it should be good for you, and that you should lengthen your days," then how much greater is the reward for [the fulfillment of] commandments that are more difficult to observe [or for which there is a monetary expense].-** [Sifrei 22:64, Chul. 142a]

8 **When you build a new house, [you shall make a guard-rail for your roof]** If you have fulfilled the commandment of שלוח הַקֵּן, "sending away [the mother bird from her] nest," you will eventually build a new house and fulfill the commandment of מַעֲקֵה, guard-rail, **because [the fulfillment of] one commandment pulls along with it [an opportunity to fulfill] another commandment [i.e., one commandment leads to another].** You will then come to [possess] a vineyard, a field, and fine clothes. Therefore, these passages are juxtaposed [that is, those just discussed, and the ensuing passages pertaining to vineyards, fields, and garments].-[Tanchuma 1]

a guard-rail Heb. מַעֲקֵה, a fence surrounding the roof. Onkelos renders: תִּיקָא, like a sheath (תיק), which protects what is inside it.

that the one who falls should fall That one [who would fall] deserves to fall [to his death on account of his sins]; nevertheless, you should not be the one to bring about his death, for meritorious things are executed through meritorious people, while things of ill-fortune are executed through guilty people.-[Sifrei 22:68]

9 **[You shall not sow your vineyard together with] a mixed variety of species** [For example,] sowing in the same hand-throw [of seeds] wheat and barley, [the sowing together of which already constitutes one prohibition of כְּלָאִים-"mixed variety of species" (see Lev. 19:19)], and grapes seeds [the total combination of which now constitutes an additional prohibition of sowing the two diverse species in a vineyard].-[Ber. 22a]

lest... become forbidden Heb. תִּקְדָּשׁ, as the Targum [Onkelos] renders: תִּסְתַּבֵּב, lit., become unclean. To anything repulsive to man, either in a positive sense, e.g., something holy, or in a negative sense, e.g., something forbidden, the term תִּקְדָּשׁ applies. For instance, "Do not come near me, lest I contaminate you (קִדְשְׁתִּיךָ)" (Isa. 65:5) [according to Rashi on Shevuoth 18b, or, according to Rabbi Joseph Kara on Isa. 65:5: "lest I become contaminated by you"].[See Maskil L'David, Be'er Basadeh, Yosef Hallel, and Leket Bahir.] the increase Heb. הַמְלֵאָה. This is the fullness and increase, which a seed increases. -[See Pes. 25a]

10 **You shall not plow with an ox and a donkey** **The same law applies to any two species in the world. [Similarly,] this law applies [also] to [merely] leading them together when they are bound to each other as a**

pair, for transporting any load.-[Sifrei 22:79-80, Kilayim 8:2]

11 a mixture Heb. טַעֲטָוּת An expression denoting a mixture. Our Rabbis explained [this term to be an acronym of the terms]: שׁוּעַ, combed, טוּוּי, spun, and נוּוּ, woven. [Thus, our Rabbis explain that the Torah prohibition of טַעֲטָוּת applies only to materials combed, spun, and woven together.]-[Sifrei 22: 81, Niddah 61b, see Rashi and Tos..]

12 You shall make yourself twisted threads even from a mixture [of wool and linen]. For this reason, Scripture juxtaposes them [these two commandments: sha'atnez and tzitzith].-[Yev. 4a]

13 [If a man takes a wife,] is intimate with her, and despises her in the end he will...

14 make libelous charges against her One sin leads to another sin. He transgressed [the negative commandment of] "You shall not hate [your brother in your heart]" (Lev. 19:17); so eventually he will come to [commit the sin of] slander (לְשׁוֹן הָרַע) .-[Sifrei 22:87]

this woman We learn from here that he says nothing except in the presence of his opponent.-[Sifrei 22:89]

15 The girl's father and her mother [shall obtain evidence...] Let those who raised this evil offspring be disgraced because of her.-[Sifrei 22:90]

16 And the girl's father shall say [to the elders] [The father, but not the mother.] This teaches us that a woman is not permitted to speak in the presence of her husband [when others are present].- [Sifrei 22:91]

17 and they shall spread the garment This is a figurative expression, meaning: they shall clarify the matter as ["clear"] as a [new] garment.-[Sifrei 22:92, Keth. 46a]

18 and chasten him [with] lashes.-[Sifrei 22:93, Keth. 46a]

20 But if this matter was true [as corroborated] by witnesses, and there was warning, [proving] that she had committed adultery after her betrothal.-[Keth. 44b]

21 [they shall take the girl out] to the entrance of her father's house [as if to say:] "Look at the children you have reared!"-[Keth. 45a.]

her father's house Heb. בֵּית אָבִיהָ, [to be understood as] [בְּבֵית אָבִיהָ] "in her father's house."

the men of her city [i.e.,] in the presence of all the men of her city.-[Sifrei 22:100]

22 both of them shall die [The words "both of them" come] to exclude unnatural acts in which the man makes contact with the woman without intercourse], from which the woman derives no pleasure [thus not including "both of them" in the act].-[Sifrei 22:102, San. 66b]

even - דָּא, lit., also. This comes to include those who have relations after them. [i.e., after these two people have already been tried and sentenced to death for adultery, and before they are put to death, other people commit further adultery with them, these new people are also to be put to death for adultery, and we do not consider this couple as dead people.] Another explanation [of the expression טַעֲטָוּת גַּם]: To include the fetus. [i.e.,] if she was pregnant, they do not wait for her until she gives birth [but put her to death immediately, while still pregnant].-[Arachin 7a]

23 And [another] man finds her in the city Therefore, he lay with her. A breach [in a wall] invites a thief; had she remained at home, this would not have happened to her.-[Sifrei 22:103]

26 for just as a man rises up [against his fellow and murders him, so is this case] According to the simple meaning, this is the explanation: For she was coerced, and the man overpowered her, just like the case of someone who overpowers another person to kill him. Our Rabbis, however, interpreted it [as follows]: This one comes to teach, but instead he learns (San. 73a). [That is, it would seem at first glance, that the case of the murderer in the verse is cited in order to teach us something about the case of the betrothed girl who was raped, namely, that just as the murdered person was overpowered, so was this girl overpowered and coerced. However, with further examination, we learn something new from the case of this girl, which can be applied to the case of the murderer. And that is: just as in the case of the girl, we may save her from sin by killing her assailant, so it is, in the case of a murderer overpowering someone with the intent of murder, anyone is permitted to kill his assailant in order to save the life of the intended victim.]-[Sifrei 22:106]

Chapter 23

1 shall not take [i.e.,] betrothal has no effect on her [even after the father's death], and he cannot legally marry her.- [Kid. 67a]

nor shall he uncover the corner of his father's [cloak] [This seemingly superfluous phrase comes to include] the **יָבֵם** of his father [i.e., the widow of his father's brother who died without children, who awaits (**שׁוֹמֵרֵת**) her brother-in-law (**יָבֵם**) to either wed her or release her through the rite of **הַלְיָצָה**. See Deut. 25:5-10.] She is [thus] intended for his father [who is her brother-in-law]. But has he not already been admonished regarding her by [the verse] "[You shall not uncover] the nakedness of [i.e., commit incest with the wife of] your father's brother" (Lev. 18:14)? However, [the prohibition is repeated here] to make the transgressor liable on her account for two negative commands (Yev. 4a), and to juxtapose it to "A bastard (**מִמְזֵר**) shall not enter [the assembly of the Lord," to teach us that a **מִמְזֵר**, "bastard," is only [a child of] a forbidden union punishable by **כְּרִית** ["excision," as is the case with a child born of one who takes his father's **יָבֵם** (**שׁוֹמֵרֵת**). All the more so [does it apply to one born] from a forbidden union punishable by the death sentence by the court, for in forbidden unions incurring the death penalty by the court, there is no case that does not [also] incur the penalty of **כְּרִית** [Yev. 49a]

2 with injured testicles [i.e.,] one whose testicles have been injured or crushed.-[Sifrei 23:111]

whose member is cut Heb. **וּכְרִית שְׁפָכָה**, one whose male organ is cut, [to the extent] that his semen no longer shoots forth in a continuous flow, but rather drips and trickles, and thus he cannot produce children.-[Yev. 75a]

3 A bastard shall not enter the assembly of the Lord [i.e.,] he shall not marry an Israelite woman.-[Yev. 77b]

4 An Ammonite [or Moabite] shall not enter [the assembly of the Lord] [i.e.,] he shall not marry an Israelite woman.-[Yev. 77b]

5 Because Heb. **עַל־דְּבַר** [lit., "because of the word," i.e.,] because of the [word of] advice they gave you (sic), to cause you to sin.-[Sifrei 23: 114]

on the way when you were in [a state of] extreme exhaustion.-[Sifrei 23:114]

7 You shall not [ever] seek out their welfare [nor their good] Since it says [in the case of a runaway slave], "He may reside with you in your midst" (verse 17), one might assume that this one [the Ammonite or the Moabite] is

the same. Therefore, Scripture states: "You shall not [ever] seek out their welfare [or their good]" -[Sifrei 23:114. See Yalkut Shimoni, Mossad Harav Kook, fn. 54]

8 You shall not despise an Edomite Completely, [but only the first two generations,] even though it is appropriate for you to despise him, because he went forth against you with the sword (see Num. 20:18- 21).

You shall not despise an Egyptian Absolutely, [but only the first two generations,] even though they cast your male [infants] into the Nile. What is the reason [that you may not despise them]? Because they hosted you in a time of dire need; therefore:

9 Children who are born to them in the third generation But other nations, are allowed [to marry Jews] immediately [after their conversion]. **Thus, you learn from here that someone who causes a person to sin does worse to him than one who kills him, for one who kills him, kills him [only] in this world, whereas one who leads him to sin removes him from [both] this world and from the world-to-come.** Therefore, Edom, who came forth against them with the sword was not [completely] despised. Similarly, Egypt, who drowned them. These, however, who caused them to sin, were [completely] despised.-[Sifrei 23:117]

Ketubim: Tehillim (Psalms) 132:1-18

Rashi	Targum
1. A song of ascents. Remember, O LORD, onto David all his affliction.	1. A song that was uttered on the ascents of the abyss. Remember, O LORD, for David, all his affliction.
2. That he swore to the LORD, he vowed to the Mighty One of Jacob;	2. Who affirmed before the LORD a vow to the mighty one of Jacob.
3. That I will not come into the tent of my house, and I will not go up on the bed that was spread for me.	3. I will not approach my wife, I will not ascend to the couch of my repose,
4. I will not give sleep to my eyes nor slumber to my pupils,	4. I will not give sleep to my eyes, slumber to my eyelids,
5. Until I find a place for the LORD, dwellings for the Mighty One of Jacob.	5. Until I find a place to build the sanctuary of the LORD, tents for the mighty one of Jacob.
6. Behold we heard it in Ephrath; we found it in the fields of the forest.	6. Behold, we have heard it in Ephrat, we have found it in the field of the forests of Lebanon, the place where the fathers of old prayed.
7. Let us come to His Tabernacles; let us prostrate ourselves to His footstool.	7. Let us enter His tents, let us bow down to His footstool.
8. Arise, O LORD, to Your resting place, You and the Ark of Your might.	8. Arise, O LORD, abide in the dwelling-place of Your rest, You and the ark in which is Your Torah.
9. Let Your priests be clothed with righteousness/generosity, and let Your devout ones sing praises.	9. Your priests will wear clothing of righteousness/generosity, and your pious Levites will sing praise over your sacrifices.
10. For the sake of David Your servant, turn not away the face of Your anointed (Messiah).	10. Because of the merit of David your servant; when the ark comes through the middle of the gates, do not turn back the face of Solomon your anointed (Messiah).
11. The LORD has sworn to David in truth, from which He will never turn back, "Of the fruit of your body I will seat upon your throne.	11. The LORD has affirmed to David in truth, He will not turn from it: "One of the children of your belly I will set as a king on your throne."

Rashi	Targum
12. If your sons keep My covenant, and this, My testimony, which I will teach them, also their sons will sit on your throne forever."	12. If your sons keep my covenant and this testimony of Mine that I will teach them, then your sons will forever sit on your throne.
13. For the LORD has chosen Zion; He desired it for His habitation.	13. For the LORD is pleased with Zion; He has desired it for His habitation.
14. This is My resting place forever; here I will dwell for I desired it.	14. This is the resting place of My presence forever; here I will dwell, for I have desired it.
15. I will bless its provision; I will sate its needy with bread.	15. Her provisions I will surely bless; and her needy will have their fill of bread.
16. And its priests I will clothe with salvation, and its devout ones will sing praises.	16. And her priests I will clothe in garments of redemption, and her pious will surely sing praise.
17. There I will cause David's horn to sprout; I have set up a lamp for My anointed (Messiah).	17. There I will cause to come forth a glorious king of the house of David; I have prepared a lamp for my anointed (Messiah).
18. His enemies I will clothe with shame, and upon him his crown will shine.	18. His enemies I will clothe with garments of shame; and his crown will glitter upon him.

Rashi's Commentary on Tehillim (Psalms) 132:1-18

1 A song of ascents. Remember, O Lord, onto David all his affliction The affliction of his soul, how he worked and toiled to find a place for You.

5 Until I find a place Until it will be known where the place of His sanctuary will be. (I found this.)

6 we heard it The tidings.

in Ephrath In the most esteemed and superior place, like (I Sam. 1: 1): "the son of Toku, the son of Zuph, an Ephrathite," **an important person, a palace dweller.** Another explanation:

We heard it in Ephrath In the Book of Joshua (ch. 15), who came from Ephraim. In all the boundaries he says, "And the border went up...and the border circled," but here he says, "And the border went up by the valley of the son of Hinnon... Jerusalem." Jerusalem is [therefore] found to be higher than all the lands, and it is fit for the Temple, as it is said (Deut. 17:8): "and you shall arise and ascend to the place, etc." This teaches [us] that the Temple is higher than the whole land of Israel. So it is expounded upon in tractate Zevachim (54b).

we found it in the fields of the forest In the boundary of Benjamin, who was likened to a beast of the forest, as it is said (Gen. 49:27): "Benjamin is a devouring wolf."

7 Let us come there to His Tabernacles.

10 turn not away the face of Your anointed Solomon, when he comes to place the Ark therein.

12 and this, My testimony, which I shall teach them This which I shall teach them.

15 its provision its food.

18 will shine Heb. יָצִיץ, which shine, like (Ezek. 1:7): "and they sparkled (וּנְצִיצִים) like the color of burnished copper."

Meditation from the Psalms

Psalms 132:1-18

By H. Em. Rabbi Dr. Hillel ben David

In **Psalms chapter 132**, The Levitical choir moves up to the thirteenth step. The composer of this chapter of Psalms, King David, longed to be granted the privilege of building the House of HaShem, the Beit HaMikdash. Although HaShem did not grant him that wish, He did permit David to make the preliminary arrangements for the construction of the Temple, and the actual construction was assigned to David's son Solomon. Because of David's painstaking preparations, credit for the building of the Temple was attributed to David.

David composed this psalm in reference to three separate events, all of which were related to the Temple. In his youth, he struggled to identify the precise spot where the altar of the Temple was to stand. Towards the end of his reign, David built an altar on that spot. Finally, Solomon constructed the Temple so that the altar was its focal point. The verses of this psalm allude to all three events.

The fortunes of David's dynasty are bound up with the fortunes of the Temple. Just as the sanctity of the Temple site endures forever, the royal status of David's seed [through Solomon] endures for all time. Even now when the Temple is destroyed we look forward to the reconstruction of the Beit HaMikdash together with the rekindling of the light of David's dynasty. The Psalmist concludes this psalm with HaShem's promise: *I shall cause pride to sprout for David; I have prepared a lamp for My anointed.*¹

When David was contemplating our Torah Portion, he was confronted with the command to send a mother bird from the nest² before you take the eggs or the young. He then noted that the compassion HaShem had for the mother is similar to His compassion for His people. As a mother³ longs to be close to her children⁴ so also does HaShem long to be with the Bne Israel. And, the only way that HaShem will move from us is if we "send" Him away with our sins. In addition he saw that Debarim 22:8 alludes to the Beit HaMikdash, the House of The Holy One, when it commands:

*Debarim (Deuteronomy) 22:8 **When thou buildest a new house**, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.*

Psalms chapter 132 speaks of David's desire to build the Temple. David had a long time to collect the Temple building materials and instruct his son in the crafting of the Temple. In a way, when we obey the mitzvot of our Torah portion, then we build ourselves into a sanctuary. It is this sanctuary which will merit that HaShem should defeat our enemies.

¹ v. 17 - 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 Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nossan Scherman.

² The 'nest' is an allusion to a home. I suspect that this was the connection that David was led to when he considered our verbal tallies.

³ Dam / Mother - דָּם, Strong's number 0517, is our verbal tally with the Torah portion.

⁴ Young / Children - יָרָם, Strong's number 01121, a second verbal tally with our Torah portion.

Tehillim (Psalms) 132:4-5 I will not give sleep to my eyes nor slumber to my pupils, 5. Until I find a place for HaShem, dwellings for the Mighty One of Jacob.

Tradition teaches that the human soul has five levels, of which the lower three are connected to our physical selves. And it is these three that concern us here. At the core of our being we are a *neshama*, which is always connected to HaShem to such a great extent that it is difficult to tell where the Divine Presence ends and the person begins. Although our *neshama* is the core of our being, we are not self-conscious on the level of *neshama*; we are only self-conscious on the bottom two levels of our souls, the *ruach* and the *nefesh*.

The *neshama* is connected to our *ruach*, our spiritual self. We are all self aware as spiritual beings; we can all imagine ourselves as living without our bodies, and we all have a sense of morality and of right and wrong that we know is above all materialistic considerations. The *ruach* is connected to our *nefesh*, the life force that burns within us and is the engine that drives us, the materialistic part of our beings.

The Temple is put together in the same way. The outermost level is called the *Azara*,⁵ and that is where the animal sacrifices are all brought. This level parallels the *nefesh*. It is connected to the *Heichel*,⁶ a much more spiritual place. No animal sacrifices are ever offered there. The incense is offered in the *Heichel*, which is where the Menorah⁷ is to be found; the show-bread⁸ that stays warm and fresh from Shabbat to Shabbat is there. It is clearly a more spiritual part of the Temple, but we still have daily access to it just as we do to our own spirituality. This level parallels the *ruach*.

Finally within the innermost recesses of the *Heichel* is the Holy of Holies; a separate alcove that is curtained off; the Holy Ark is kept there and this is the place that the Shechinah⁹ inhabits; we do not have daily access to this part of the Temple at all. The only person who ever enters it is the High Priest, and even he is only allowed to enter once a year. This lack of access is clearly an existential expression of our lack of access to our own *neshamot*.

The symbolism is clear; the High priest who enters the Holy of Holies on Yom Kippurim must enter it on the level of *neshama*.

Life is problematic only because we are not really sure about how to define ourselves. Were we able to see ourselves clearly as *neshamot* and were we therefore conscious of our unbreakable attachment to HaShem, the point of our lives would be quite clear to us; we wouldn't be at all confused as to why we exist and what we are supposed to do with our lives. But HaShem decreed that we must live with free will, and therefore the awareness of how our life depends on our attachment to HaShem at the source of our beings is withheld from our self-consciousness.

Instead we are placed in a situation of existential conflict; our raging life force, the *nefesh*, and our spiritual side, the *ruach*, are always contending with each other pulling us in different directions. The

⁵ Temple Court, or Azarah, with the Brazen Laver (kiyor), the Altar of Burnt Offerings (mizbe'ah), the Place of Slaughtering, and the Temple building itself.

⁶ The Heichel is the Temple Building itself.

⁷ The Menorah is the seven-branched candlestick.

⁸ Matza

⁹ Shechinah (Hebrew: שכינה), is the English transliteration of a Hebrew noun meaning *dwelling* or *settling*, and denotes the dwelling or settling of the Divine Presence of HaShem.

ceaseless conflict confuses us; none of us are sure of who and what we are. No one wants to deny their real selves and live the wrong life; our confusion about who we are is the source of our sins. The eternal confusion is the dilemma that forms the backdrop against which we must exercise our free will.

Our state of oblivion regarding the existence of our *neshama*, the highest level of our soul that is always attached to HaShem renders us incapable of reaching clarity about who we are and clearing up our confusion.

Stepping into the Holy of Holies means becoming self-conscious as *neshamot*. The fog of confusion is instantly dissipated and replaced by total clarity of vision. To enjoy such clarity runs contrary to the purpose of living in this world. To enter the Holy of Holies is to step out of life as HaShem decreed that it must be lived here in this world of difficult choices. When Nadav and Avihu¹⁰ took this step, they terminated the point of their continued existence in the world of choice and therefore left it; they died.

But they sanctified the Temple in the process. They demonstrated the existence of the Temple on the level of *neshama*; they demonstrated the existence of their own Neshamot, the state of the attachment of the *neshama* to HaShem, and how this relationship is mirrored by the Holy of Holies in the Temple. To us plain folks the cause of their death would perhaps have remained a total mystery; but to the 'generation of the wise' who stood at the foot of Mt. Sinai the lesson taught by their deaths was obvious, and revealed the power of the heretofore missing dimension of the Temple, the Holy of Holies.

What is a neck? The neck connects the head, representing the upper world, to the body, which represents this lower world. The Beit HaMikdash is the "neck" of the world because it connects the heavenly Temple to this world.

***Megillah 16b** And he fell upon his brother Benjamin's neck.¹¹ How many necks¹² had Benjamin? — R. Eleazar said: He wept for the two Temples which were destined to be in the territory of Benjamin¹³ and to be destroyed. And Benjamin wept upon his neck: he wept for the tabernacle of Shiloh which was destined to be in the territory of Joseph and to be destroyed.*

***Midrash Rabbah - The Song of Songs IV:12** THY NECK IS LIKE THE TOWER OF DAVID: this refers to the Temple. Why is it compared to a neck? Because so long as the Temple was standing, Israel's neck was stretched out among the nations of the world, but when the Temple was destroyed, then, if one may say so, Israel's neck was bowed; and so it is written, And I will break the pride of your power (Lev. XXII, 19), namely, the Temple. Another explanation: Just as a man's neck is in the highest part of him, so the Temple was in the highest part of the world. And just as most ornaments are hung round the neck, so the priests were attached to the Temple, the Levites were attached to the Temple. And just as, if the neck is removed, a man cannot live, so since the Temple was destroyed there has been no life for the enemies of Israel.*

The Mishkan as a Body:

¹⁰ Vayikra (Leviticus) 10:1-2

¹¹ Bereshit (Genesis) 45:14.

¹² The Heb. צווארֵי can also be taken as a plural. [Rashi omits this question. He did not regard the exposition that follows as being based upon the supposed difference in the grammatical form. The neck is simply taken as allusion to the Temple.]

¹³ On the Temple Mount in Jerusalem.

The Mishkan, the Tabernacle in the wilderness, alludes to the human body. Rambam thus wrote the following to his son:

My son Avraham, you must realize that the Mishkan alludes to the human body.

The Holy Ark, the innermost part, alludes to the human heart, which is the innermost part of the body. The Ark was the main part of the Mishkan because it contained the Tablets of the Covenant. So, too, is the human heart the main part of the body. It is the source of his life, his knowledge and his understanding. The wings of the keruvim, which spread over the Ark, allude to the lungs. The lungs are over the heart like wings and they provide it with air. The Table in the Mishkan alludes to the human stomach. Just as food and drink are placed on the table, so the stomach is filled with food and drink that a person consumes and from there it is distributed to the other parts of the body.

The Menorah (candlestick) in the Mishkan alludes to the human mind. Just as the Menorah gives forth light, so the intellect enlightens the entire body. Three stems went out from the Menorah on each side. These allude to the three limbs that extend from each side of the human body, the eye, the ear, and the hand. The intellect directs these three parts of the body. The incense altar alludes to the sense of smell. The sacrificial altar alludes to the intestines, which digest the food that enters the body. The veil covering the Mishkan alludes to the diaphragm, which is like a barrier between the parts of the body. The washstand alludes to the moisture and other liquids in the body. The goats' wool hangings allude to the skin that covers the human body. The beams of the Mishkan allude to the ribs.¹⁴

The Beit HaMikdash is Female

The parts of the Beit HaMikdash, the Temple, all are in the feminine gender, in Hebrew. This suggests that the structure and its utensils are part of a female body. This aspect is further emphasized when we note that the Torah calls a man's wife his "house".¹⁵ A wife is a house. Thus, the Beit HaMikdash, "The House of the Holy One", would also be female.

If one looks at the form of the Beit HaMikdash as emphasized by the courtyards, we can see that the Woman's courtyard is the largest courtyard, and it is at the "bottom" of the structure. This mirrors the female body which has the largest part at the bottom of the structure. Please remember that the arms and legs are not part of the structure, only the head and torso.

An aspect of the connection between the creation of the world and the *Mikdash* is the idea that the *Mishkan* and the *Mikdash* are the goal of creation, and it was only with their construction that creation was completed.

Mishlei (Proverbs) 30:4 Who has established all the ends of the earth.

This refers to Moshe, who established the Mishkan, with which the world was established. It does not say "to set up the Mishkan", but rather "to set up with the Mishkan"¹⁶ – the world was set up with it. **For until the Mishkan was erected, the world was unstable; but after it was erected, the world became firm.**

¹⁴ The Torah Anthology (Volume 10) – Meam Loez, by Yaakov Culi.

¹⁵ Consider that a man's favorite place is *inside* his wife while making love. Their children will begin life *inside* the wife. Therefore *the wife is a house* for her husband and a *house* for their children. *The wife is a house.*

¹⁶ Bamidbar (Numbers) 7:1

Therefore it says: "And it came to pass on the day that Moshe had finished setting up (with) the Mishkan".¹⁷

"To set up the Mishkan"... There we have learned: The world stands on three things: On the Torah, on the Divine service, and on acts of loving-kindness.¹⁸ And Moshe mentioned all three of them in one verse: "You in Your loving-kindness have led forth Your people whom you have redeemed"¹⁹ – this is loving-kindness; "You have guided them in Your strength" – this is the Torah...; "To Your holy habitation" – this is the service in the Mishkan and in the Mikdash... He guided them by virtue of the Torah which they had received before the erection of the Mishkan. What was the world like at that time? It was like a stool with two legs, which cannot stand and is unstable. When a third leg was made for it, it became firm and it stood. So, too, when the Mishkan was made... immediately, it became firm and stood. For at first the world had only two legs, loving-kindness and the Torah, and it was unstable. When a third leg was made for it, namely, the Mishkan, it immediately stood.²⁰

According to the Midrashim, the Mishkan and the Mikdash are essentially a continuation of the creation and its completion. Before they were built, the world was lacking, and the goal of creation had not been attained. Moreover, before the Mikdash was built, the existence of the world was not absolute and stable, for the world rests, among other things, upon the Divine service, the heart of which is in the Temple.

Parallels between the creation of the world and the construction of the Mishkan.

This connection finds expression in Scripture in a number of stylistic parallels between the Mishkan and creation:

1) Both are called *melacha*, "work".²¹

2) The root, מִשַׁע , repeats itself many times in both contexts.

3) Wisdom, understanding and knowledge:

Mishlei (Proverbs) 3:19-20 The Lord by wisdom founded the earth; by understanding He established the heavens. By knowledge the depths were broken up.

See, I have called by name Betzalel... And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship²²

4) "Seeing" at the completion of the work:

Bereshit (Genesis) 1:31 And God saw everything that He had made, and, behold, it was good.

Shemot (Exodus) 39:43 And Moshe saw all the work, and, behold, they had done it as the Lord had commanded, even so they had done it.

5) Completion of the work:

¹⁷ Midrash Mishlei, parasha 30, letter 4

¹⁸ Avot 1:2

¹⁹ Shemot (Exodus) 15:13

²⁰ See also Pesikta Rabbati 5; Midrash Ha-gadol, Shemot 40:18; Tanchuma, Naso 19. Bamidbar Rabba, parasha 12.

²¹ Bereshit (Genesis) 2:2-3; Shemot (Exodus) 31:3, 5; and many other places

²² This parallel was noted by the Midrash, Shemot Rabba 48, 4. Shemot (Exodus) 31:2-3

Bereshit (Genesis) 2:1-2 Then the heavens and the earth were finished, and all their host. And by the seventh day God ended the work which He had done.

Shemot (Exodus) 39:32; 40:33 Thus was the work of the tabernacle of the Tent of Meeting finished: and the children of Israel did according to all that the Lord commanded Moshe, so they did... So Moshe finished the work.

6) A blessing at the completion of the work:

Bereshit (Genesis) 2:3 And God blessed the seventh day, and sanctified it: because in it He rested from all His work which God had created and performed.

Shemot (Exodus) 39:43 And Moshe saw all the work, and, behold, they had done it as the Lord had commanded, even so they had done it: and Moshe blessed them.

7) Ending with the sanctity of Shabbat, as we see in Bereshit (Genesis) 2:1-3 and Shemot (Exodus) 31:12-17).

Chazal noted these parallels in several places. The Tanchuma²³ draws a parallel between the order of creation and the order of the building of the Mishkan:

Rav Yaakov be-Rav Asi said: Why does it say:

Tehillim (Psalms) 26:8 Lord, I love the habitation of Your house, and the place where Your glory dwells?

Because it is equivalent to the creation of the world. How so? On the first day it says:

Bereshit (Genesis) 1:1 In the beginning God created the heaven and the earth.

And it says:

Tehillim (Psalms) 104:2 Who stretches out the heavens like a curtain.

And regarding the Mishkan, what does it say:

Shemot (Exodus) 26:7 And you shall make curtains of goats' hair.

On the second day:

Bereshit (Genesis) 1:6 Let there be a firmament...

And it mentions division, as it is stated:

Bereshit (Genesis) 1:6 And let it divide water from water.

And regarding the Mishkan, it says:

Shemot (Exodus) 26:33 And the veil shall be for you as a division.

²³ Midrash Tanchuma (Hebrew: מדרש תנחומא) is the name given to three different collections of Pentateuch aggadot; two are extant, while the third is known only through citations. These Midrashim, although bearing the name of R. Tanchuma, must not be regarded as having been written or edited by him. They were so named merely because they consist partly of homilies originating with him (this being indicated by the introductory formula "Thus began R. Tanchuma" or "Thus preached R. Tanchuma") and partly of homilies by aggadic teachers who followed the style of R. Tanchuma. It is possible that R. Tanchuma himself preserved his homilies, and that his collection was used by the editors of the Midrash.

On the third day, it mentions water, as it says:

Bereshit (Genesis) 1:9 *Let the waters be gathered.*

And regarding the Mishkan, it says:

Shemot (Exodus) 30:18 *You shall also make a laver of brass, and its pedestal also of brass... and you shall put water in it.*

On the fourth day, He created the lights, as it says:

Bereshit (Genesis) 1:14 *Let there be lights in the firmament of heaven.*

And regarding the Mishkan, it says:

Shemot (Exodus) 25:31 *And you shall make a candlestick of pure gold.*

On the fifth day, He created the birds, as it is stated:

Bereshit (Genesis) 1:20 *Let the waters swarm abundantly with moving creatures that have life, and let birds fly above.*

And corresponding to them in the Mikdash – offering sacrifices from sheep and birds.

On the sixth day, man was created, as it says:

Bereshit (Genesis) 1:27 *So God created man in his own image.*

He formed him with dignity. And regarding the Mishkan it says “man”, namely, the High Priest who was anointed to serve and attend before God.

On the seventh day:

Bereshit (Genesis) 2:1 *Thus the heavens and the earth were finished.*

And regarding the Mishkan, it says:

Shemot (Exodus) 39:32 *And all the work was of the Mishkan ... was finished.*

Regarding the creation of the world, it says:

Bereshit (Genesis) 1:28 *And God blessed.*

And regarding the Mishkan, it says:

Shemot (Exodus) 39:43 *And Moshe blessed them.*

Regarding the creation of the world, it says:

Bereshit (Genesis) 2:2 *And God ended...*

And regarding the Mishkan, it says:

Bamidbar (Numbers) 7:1 *And it happened on the day that it was finished.*

Regarding the creation of the world, it says:

Bereshit (Genesis) 2:3 *And He sanctified it.*

and regarding the Mishkan, it says:

Bamidbar (Numbers) 7:1 And Moshe anointed it and sanctified it.

Why is the Mishkan equivalent to the heavens and the earth? Just as the heavens and the earth testify about Israel, as it says: *I call heaven and earth to witness this day against you*,²⁴ so the Mishkan is testimony to Israel, as it is stated: *These are the accounts of the Mishkan, the Mishkan of the testimony*.²⁵

Therefore, it says: "Lord, I love the habitation of Your house, and the place where Your glory dwells".²⁶

The Midrash HaGadol at the end of Parashat Pekudei explains how the Mishkan completes the creation:
Shemot (Exodus) 40:34 Then a cloud covered the Tent of Meeting.

This is what it means when it says:

Tehillim (Psalms) 37:29 The righteous shall inherit the land, and dwell in it for ever.

Rav Yitzchak said: "The righteous shall inherit the land", and where are the wicked? Hanging in the air? Rather what is "and dwell in it for ever", they will cause the Shechinah to dwell in it.

Genesis Rabbah 19:7 The Shechinah was originally in the lower world. When the first man sinned, it retreated to the first firmament. The generation of Enosh arose and sinned, and it retreated from the first to the second firmament. The generation of the flood arose and sinned, and it retreated from the second to the third firmament. The generation of the dispersion arose and sinned, and it retreated from the third to the fourth firmament. The Egyptians in the days of Avraham sinned, and it retreated from the fourth to the fifth firmament. The Sodomites sinned, and it retreated from the fifth to the sixth [firmament]. The Egyptians in the days of Moshe sinned, and it retreated from the sixth to the seventh [firmament].

And corresponding to them, seven righteous men arose and brought [the Shechinah] down to earth. Avraham arose and acted virtuously, and brought it down from the seventh to the sixth [firmament]. Yitzchak arose and acted virtuously, and brought it down from the sixth to the fifth [firmament]. Yaakov arose and acted virtuously, and brought it down from the fifth to the fourth [firmament]. Levi arose and acted virtuously, and brought it down from the fourth to the third [firmament]. Kehat arose and acted virtuously, and brought it down from the third to the second [firmament]. Amram arose and acted virtuously, and brought it down from the second to the first [firmament]. Moshe arose and acted virtuously, and brought it down to the earth, as it is stated: "And the Glory of the Lord filled the Mishkan".²⁷

The midrash in Shemot Rabba states that certain things were created solely for the sake of the Mishkan:

Shemot Rabba 35:1 Rabbi Shimon ben Lakish said: The world was not worthy of using gold; why then was it created? For the Mishkan and for the Mikdash, as it is stated: "And the gold of that land is good",²⁸ and as it is stated: "That goodly mountain and the Levanon" ...²⁹ Rav Chanina said: The world was not worthy of using cedars. They were created solely for the Mishkan and for the

²⁴ Debarim (Deuteronomy) 30:19

²⁵ Shemot (Exodus) 38:21

²⁶ Tanchuma Pekudei 2

²⁷ Shemot (Exodus) 40:34

²⁸ Bereshit (Genesis) 2:12

²⁹ Debarim (Deuteronomy) 3:25

Mikdash, as it is stated: "The trees of the Lord have their fill; the cedars of Levanon, which He has planted",³⁰ and Levanon refers to the Mikdash, as it is stated: "This goodly mountain and the Levanon."

Psalms chapter 132 speaks of David's desire to build the Temple. David had a long time to collect the Temple building materials and instruct his son in the crafting of the Temple. In a way, when we obey the mitzvot of our Torah portion, then we build ourselves into a sanctuary. It is this sanctuary which will merit that HaShem should defeat our enemies.

*Tehillim (Psalms) 132:4-5 I will not give sleep to my eyes nor slumber to my pupils, 5. **Until I find a place for HaShem, dwellings for the Mighty One of Jacob.***

Ashlamatah: Yeshayahu (Isaiah) 31:5-9 + 32:14-18

Rashi	Targum
4. For so has the Lord said to me, "As a lion or a young lion growls over his prey, although a band of shepherds gather against him, from their voice he is not dismayed and from their stirring he is not subdued, so shall the Lord of Hosts descend to gather an army on Mount Zion and on its hill.	4. For thus the LORD said to me, As a lion or a young lion roars over its prey, and, when a band of shepherds are appointed against it, it is not broken up at their shouting or checked at their tumult, so the kingdom of the LORD of hosts will be revealed to settle upon the Mount of Zion and upon its hill.
5. Like flying birds , so shall the Lord of Hosts protect Jerusalem, protecting and saving, passing over and rescuing."	5. Like the bird soars, so the might of the LORD of hosts will be revealed over Jerusalem; he will protect and deliver, rescue and remove.
6. Return to Him, against Whom you have thought deeply to turn away, O children of Israel.	6. Return to the Law, for you have increased sinning, O sons of Israel.
7. For on that day, they shall despise, each man his silver idols and his golden idols, which your hands have made for you [for] a sin.	7. For in that time everyone will cast away their idols of silver and their idols of gold, the sin which your hands have made for you.
8. And Assyria shall fall by the sword of one not a man, and the sword of one who is not a man shall consume him, and he shall flee from before a sword, and his chosen ones shall melt.	8. "And the Assyrian shall fall by a sword, not of man; and a sword, not of man, shall destroy him; and he shall flee before those who slay with the sword, and his mighty ones [shall flee] to their breaking.
9. And his rock shall pass from fear, and his princes shall be dismayed at the miracle, the word of the Lord, whose fire is in Zion and Whose stove is in Jerusalem. {P}	9. His rulers shall pass away before terror, and His princes break up before the standard," says the LORD, whose splendor is in Zion for those who perform His Law and whose burning furnace of fire is in Jerusalem for those who transgress His Memra. {P}
9. Complacent women, rise, harken to my voice, confident daughters, bend your ears to my speech.	9. Rise up, you provinces who dwell contentedly, hear My voice; you fortresses that lie in safety, give ear to My Memra.
10. Year after year, shall you be troubled, you confident ones, for the vintage has failed; the ingathering shall not come.	10. Days with years those who lie in safety will shudder; for the grain has ceased, there is no produce to gather.
11. Tremble, complacent ones, to be troubled, confident ones, to undress and to bare, and to gird on the loins.	11. Those who dwell contentedly are shattered, those who lie in safety shudder; they strip, and make

³⁰ Tehillim (Psalms) 104:16

Rashi	Targum
	themselves bare, and gird [sackcloth] upon loins.
12. [They shall beat] on the breasts, lamenting, for the desirable fields, for the fruitful vines.	12. They beat upon breasts for the pleasant fields, for bearing vines,
13. On my people's soil thorns and briars shall come up, for on all the houses of joy, the joyful city.	13. for the land of My people which will bring up briars and thorn; yea, for all the joyous houses in the strong city.
14. For the palace has been forsaken, the multitude of the city has been abandoned, rampart and tower are amidst ruins forever, a joy for wild donkeys, a pasture for flocks.	14. For the sanctuary is desolate, the multitude of the cities which were its service are devastated; our strong-hold and our hiding place has been searched, now it is desolate and devastated for a time; a place that was a house of joy, a pleasure for kings, now has become a plundering of armies',
15. Until a spirit be poured us from on high, and the desert shall become a fruitful field, and the fruitful field shall be regarded as a forest.	15. all this until a spirit comes for us from him whose Shekhinah is in the heavens of the height, and the wilderness becomes a fruitful field, and the fruitful field causes many cities to be inhabited.
16. And justice shall dwell in the desert, and righteousness shall reside in the fruitful field.	16. Then those who perform judgment will dwell in the wilderness, and those who do righteousness/generosity will abide in the fruitful field.
17. And the deed of righteousness shall be peace, and the act of righteousness [shall be] tranquility and safety until eternity.	17. And those who do righteousness/generosity will be quiet and dwell in safety forever.
18. And My people shall dwell in a dwelling of peace, and in secure dwellings and in tranquil resting-places.	18. My people will abide in their habitations at peace, upon their land in safety, and in their cities contentedly.
19. And He shall hail down the hailing of the forest, and into the low state shall the city be humbled.	19. And hail will come down and kill the armies of the Gentiles, and their residents will be devastated and come to an end.
20. Fortunate are you who sow by all waters, those who send forth the feet of the ox and the donkey. {S}	20. Happy are you, the righteous/generous; you have made good deeds for yourselves, you who resemble those who sow beside irrigation, who send the oxen to thresh and the asses to gather. {S}

In The School of the Prophets
Isaiah 31:5-9 + 32:14-18
By: Hakham Dr. Yosef ben Haggai

With Isaiah 31:4 we start a new section ending in 31:9. Isaiah 32:1-8 is the next section followed by 32:9-20. All these three sections are the subject of study but only Isaiah 31:5-9 + 32:14-18 are read before the congregation. Isaiah 31:5 contains our verbal tally with our Torah Seder.

Debarim (Deuteronomy) 22:6

כי יקרא קו-צפור לפניך בדרך בכל-עץ או על-הארץ, אפרחים או ביצים, והאם רבצת על-האפרחים,

או על-הבְּיָצִים--לא-תִּקַּח הָאֵם, עַל-הַבְּנִים.

“If a **bird's** nest chance to be before you in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, you will not take the dam with the young”

Isaiah 31:5

כְּצִפְרִים עֹפֹת-- כִּן יִגֹּן יְהוָה צְבָאוֹת, עַל-יְרוּשָׁלַם; גָּנוֹן וְהָצִיל, פָּסַח וְהִמְלִיט.

As **birds** hovering, so will the LORD of hosts protect Jerusalem; He will deliver it as He protects it, He will rescue it as He passes over.

The tally is by the Hebrew word צִפּוֹר – Tzipor – Bird – Strong's # H6833.

Now we may ask, what is the significance of this commandment? Rashi answers:

“If in the case of a commandment easy [to fulfill, like this one] for which there is no monetary expense, Scripture says, “[Do this] in order that it should be good for you, and that you should lengthen your days,” then how much greater is the reward for [the fulfillment of] commandments that are more difficult to observe [or for which there is a monetary expense].-[Sifrei 22:64, Chul. 142a]”

We must be very careful with the observance of the commandments because we do not know what is the end reward for fulfilling any of the commandments. Here, basically G-d, most blessed be He has attached a great reward to this small commandment to train all the Jewish people to be compassionate as He is compassionate towards all of His creatures.

Verbal Tallies

By: HH Rosh Paqid Adon Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Debarim (Deuteronomy) 22:6 – 23:9

Tehillim (Psalms) 132:1-18

Yeshayahu (Isaiah) 31:5-9 + 32:14-18

Mk 15:22-28, Lk 23:33-34, Jam. 3:12

The verbal tallies between the Torah and the Psalm are:

Before / From - פנימ - Strong's number 0644.

Young / Children - בן, Strong's number 01121.

The verbal tallies between the Torah and the Ashlamata are:

Birds - צפור, Strong's number 06833.

Before / From - פנימ - Strong's number 0644.

Young / Children - בן, Strong's number 01121.

Debarim (Deuteronomy) 22:6 If a **bird's <06833>** nest chance to be **before <06440>** thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the **young <01121>**:

7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

Tehillim (Psalms) 132:10 For thy servant David's sake turn not away the **face <06440>** of thine anointed.

Tehillim (Psalms) 132:12 If thy **children <01121>** will keep my covenant and my testimony that I shall teach them, their **children <01121>** shall also sit upon thy throne for evermore.

Yeshayahu (Isaiah) 31:5 As **birds <06833>** flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

Yeshayahu (Isaiah) 31:6 Turn ye unto him from whom the **children <01121>** of Israel have deeply revolted.

Yeshayahu (Isaiah) 31:8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee **from <06440>** the sword, and his young men shall be discomfited.

Hebrew:

Hebrew	English	Torah Reading Deut. 22:6 – 23:9	Psalms 132:1-18	Ashlamatah Isa 31:5-9 + 32:14-18
אֹיֵב	enemies	Deut. 23:9	Ps. 132:18	
אִישׁ	man	Deut. 22:13 Deut. 22:16 Deut. 22:18 Deut. 22:22 Deut. 22:23 Deut. 22:24 Deut. 22:25 Deut. 22:26 Deut. 22:28 Deut. 22:29 Deut. 22:30		Isa. 31:7 Isa. 31:8
אֱמֶת	true, truth	Deut. 22:20	Ps. 132:11	
בֹּא	goes, comes	Deut. 22:13 Deut. 23:1 Deut. 23:2 Deut. 23:3 Deut. 23:8	Ps. 132:3 Ps. 132:7	
בֵּית	household, house	Deut. 22:8 Deut. 22:21	Ps. 132:3	
בֵּן	the young, son, children	Deut. 22:6 Deut. 22:7 Deut. 23:4 Deut. 23:8	Ps. 132:12	Isa. 31:6
חַטָּא	sin	Deut. 22:26		Isa. 31:7
יְהוָה	LORD	Deut. 23:1 Deut. 23:2 Deut. 23:3 Deut. 23:5 Deut. 23:8	Ps. 132:1 Ps. 132:2 Ps. 132:5 Ps. 132:8 Ps. 132:11 Ps. 132:13	Isa. 31:5 Isa. 31:9
יּוֹם	day	Deut. 22:7 Deut. 22:19 Deut. 22:29 Deut. 23:6		Isa. 31:7
יַעַר	woods, forest		Ps. 132:6	Isa. 32:15
יָשַׁב	sit, dwell, stay, remain		Ps. 132:12 Ps. 132:14	Isa. 32:16 Isa. 32:18
יִשְׂרָאֵל	Israel	Deut. 22:19 Deut. 22:21 Deut. 22:22		Isa. 31:6

Hebrew	English	Torah Reading Deut. 22:6 – 23:9	Psalms 132:1-18	Ashlamatah Is 31:5-9 + 32:14-18
כֶּסֶף	silver, money	Deut. 22:19 Deut. 22:29		Isa. 31:7
לְבַשׁ	wear	Deut. 22:11	Ps. 132:9 Ps. 132:16 Ps. 132:18	
לֶחֶם	bread	Deut. 23:4	Ps. 132:15	
מְנוּחָה	resting place		Ps. 132:8 Ps. 132:14	Isa. 32:18
מָצָא	found, find	Deut. 22:14 Deut. 22:17 Deut. 22:20 Deut. 22:22 Deut. 22:23 Deut. 22:25 Deut. 22:27 Deut. 22:28	Ps. 132:5 Ps. 132:6	
מִשְׁכָּן	dwelling place, tabernacle		Ps. 132:5 Ps. 132:7	Isa. 32:18
נָפַל	if anyone, fall	Deut. 22:8		Isa. 31:8
נָתַן	give, gave, given	Deut. 22:16 Deut. 22:19 Deut. 22:29	Ps. 132:4	
עַד	forever	Deut. 23:3		Isa. 32:14 Isa. 32:17
עוֹלָם	forever, eternal	Deut. 23:3 Deut. 23:6		Isa. 32:14 Isa. 32:17
עִיר	city, town	Deut. 22:15 Deut. 22:17 Deut. 22:18 Deut. 22:21 Deut. 22:23 Deut. 22:24		Isa. 32:14
עָנָה	humbled, afflictions	Deut. 22:24 Deut. 22:29	Ps. 132:1	
עָשָׂה	make, made, do, did, done	Deut. 22:8 Deut. 22:12 Deut. 22:21 Deut. 22:26		Isa. 31:7
פָּנִים	before, face	Deut. 22:6 Deut. 22:17	Ps. 132:10	Isa. 31:8
צִיּוֹן	Zion		Ps. 132:13	Isa. 31:9
צִפּוֹר	bird	Deut. 22:6		Isa. 31:5
קוּם	rises, arise	Deut. 22:26	Ps. 132:8	
שְׂדֵה	countryside, fields	Deut. 22:25 Deut. 22:27	Ps. 132:6	
שׁוּב	turn, away, return		Ps. 132:10 Ps. 132:11	Isa. 31:6
שְׁלוֹם	peace	Deut. 23:6		Isa. 32:17 Isa. 32:18
שָׁמַע	listen, hear	Deut. 23:5	Ps. 132:6	
שָׁמַר	keep, guard	Deut. 23:9	Ps. 132:12	

Greek:

GREEK	ENGLISH	Torah Reading Deut. 22:6 – 23:9	Psalms 132:1-18	Ashlamatah Is 31:5-9 + 32:14-18	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 15:22-28	Tosefta of Luke Lk 23:33-34	Remes/Gemara of Acts/Romans and James Jam. 3:12
ἀδελφός	brother	Deu 23:7					Jas. 3:12
ἀκούω	hear		Ps. 132:6				
ἀνόμος	lawless ones			Isa 31:6	Mk. 15:28		
ἀφήμι	leave			Isa 32:14		Lk. 23:34	
δίδωμι	give, gave, given	Deut. 22:16 Deut. 22:19 Deut. 22:29	Ps. 132:4		Mk. 15:23		
δύναμαι	able	Deu 22:19 Deu 22:29					Jas. 3:12
εἰρήνη	peace			Isa. 32:17 Isa. 32:18			
έρχομαι	come		Isa 23:1				
ἡμέρα	day	Deut. 22:7 Deut. 22:19 Deut. 22:29 Deut. 23:6		Isa. 31:7			
θύρα	doors	Deu 22:21					
ἱμάτιον	garment	Deu 22:17			Mk. 15:24	Lk. 23:34	
ἴστημι	standing		Psa132:7				
κύριος	LORD	Deut. 23:1 Deut. 23:2 Deut. 23:3 Deut. 23:5 Deut. 23:8	Ps. 132:1 Ps. 132:2 Ps. 132:5 Ps. 132:8 Ps.132:11 Ps.132:13	Isa. 31:5 Isa. 31:9			
λαμβάνω	take	Deu 22:6 Deu 22:7 Deu 22:13 Deu 22:14 Deu 22:15 Deu 22:18 Deu 22:30			Mk. 15:23		
λέγω	saying	Deu 22:14 Deu 22:17		Isa 31:9	Mk. 15:28	Lk. 23:34	
λογίζομαι	considered			Isa 32:15	Mk. 15:28		
οὐδείς	no one, nothing	Deu 22:26					Jas. 3:12
πατήρ	father	Deu 22:15 Deu 22:16 Deu 22:19 Deu 22:21 Deu 22:29 Deu 22:30				Lk. 23:34	
ποιέω	make, made, do, did, done	Deut. 22:8 Deut. 22:12 Deut. 22:21 Deut. 22:26		Isa. 31:7		Lk. 23:34	Jas. 3:12
ρῆμα	thing	Deu 23:9					
τόπος	place		Psa 132:5 Psa 132:7		Mk. 15:22	Lk. 23:33	
τρίτος	third	Deu 23:8			Mk. 15:25		
ὕδωρ / ὕδατος	water	Deu 23:4					Jas. 3:12
χεῖρ	hands			Isa 31:7			

NAZAREAN TALMUD

SIDRA OF "D'BARIM" (DEUT.) 22:6 – 23:9

"KHI YIQARE QAN TSIPOR" - "IF A BIRD'S NEST"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM
SHAUL'S TOSEFTA
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)

And when they came to the place that is called "The Skull," there they crucified him, and they placed criminals, the one on his right and the other on his left. But Yeshua said, "Father, forgive them, for they do not know what they are doing." And they cast lots to divide his clothes.

And they (Pilate's cohort) brought him (Yeshua) to the place Gilguleth (which is translated "Place of a Skull"). And they gave him (Yeshua) wine and myrrh, but he did not take it. And they crucified him and divided his garments among themselves, but they cast lots for his Tallit (Pilate's cohort) for who should take it (not willing to tear/destroy the beautiful garment). Now it was the third hour³¹ when they crucified him (Yeshua). And the inscription in the tablet of the charge (judgment) against him (Yeshua) was written, "The king of the Jews." And with him (Yeshua) they crucified two robbers, placing one on his (Yeshua's) right and one on his left. So the Scripture was fulfilled which says, "Therefore will I divide him a portion among the great, and he will divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. (Isa 53:12)"

SCHOOL OF HAKHAM YA'AQOB'S REMES

Ya'aqob 3.12 My brethren,³² can a fig tree,³³ produce olives, or a grapevine fig?³⁴ Neither can a salt spring furnish fresh water.

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

Deut. 22:6 –23.9	Psa. 132:1-18	Is 31:5-9 + 32:14-18	Mk 15:22-28	Lk 23:33-34	Jam. 3:12
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

How does Hakham Tsefet tell us where we are at on the Biblical Calendar? We find it self-evident that we are in the month of Tebet approaching a season of difficulty for the Jewish people – i.e. the Exodus from Egypt.

What special traits does a Jewish Hakham have to possess in order to be treated in the way that Yeshua was treated by Pilate's cohort?

³¹ Approximately between 9:00 and mid-day.

³² The phrase in Greek begins with can a fig, my brethren.

³³ Allegory of the fig is a reference to the Days of Messiah or the Olam HaBa. Thus, you could read the phrase does the Olam HaBa produce the Olam HaZeh (this present world)? This is the reverse of the fact that this Present Age builds the days of Messiah and the Olam HaBa.

³⁴ The phrase should read "figs" in the plural, but English grammar does not like to see the plurality in this case.

The treatment of the Master before the Roman cohort is nothing new to the Jewish people. We have tasted every level of persecution and hatred known to humanity. As such, Yeshua's suffering is a personification of the cost of being Jewish. The cost of tikun is unfathomable. Yet, everyone else is hoping and praying for the so called "Rapture." Unfortunately, this is nothing more than escapism. Where was this "Rapture" when the Jewish people suffered the tyranny of the Egyptians? Where was it when we were persecuted and exiled by the Babylonians? And what "rapture" took place when we were exiled and persecuted, butchered and brought to near extinction by the Romans, not to mention gas chambers, lions and being burned alive. The Master's life is not atypical. It is quite the opposite. The Roman hoard never changed tactics. We are attuned to their special ways, taught not to trust them with any real commitment and or assurance that we will not meet the same fate as before.

Ruth 1:1 AND IT came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons. ^{JPS}

The story of Rut as told in the Tanakh could easily lend itself to deeper levels of hermeneutic. However, we will refrain from delving into those interpretations for the sake of Peshat. Yet, the story of Rut, like Deborah, Judith and Ya'el lends itself to inspirational acts of heroism for the sake of G-d, Torah and Yisrael. Rut's commitment to Naomi is unprecedented. Unlike here "sister-in-law" Orpah whose name, derived from the root "*oreph*" means "*the back of the neck*," thus implying a turning away. Orpah's name is also associated with the "*gazelle*." This would superficially associate Orpha with Ya'el, "*the mountain goat*." The difference being that Ya'el is a heroine like Rut and Orpah, a gentile turns her back and flees like a gazelle. Therefore, the story of Rut suggests that she embraced Judaism and Orpah denied it and turned her back to Jewish life and people.

Consequently, Rut is the heroine of incomparable magnitude. **Her acceptance of Judaism, Torah and the halakhot of the Hakhamim has caused her to stand as the prototype for all converts.** As a convert Rut, embraces the 613 mitzvot (commandments). The story of Rut read during the Festival of Shavuot (Pentecost) is a reminder of the intricate part that the 613 mitzvot (commandments) play in the lives of all those who embrace the covenant. Rut's name is the equivalent of number 606. When added to the seven laws of Noah Rut embraces the 613 or the whole Torah.

The story of Rut deepens when we realize that she enriches David's ancestry and by extension, is a progenitor of Messiah. Rut's marriage to Boaz, **a righteous Jewish judge** is of further import to us. Herein we see the appropriate union between Jew and Gentile. The Gentile not only embraces the Torah, but also the Oral Torah. Boaz the Judge was skilled in the Torah and the Oral Torah. The story has one other detail we will mention. Naomi was a Jewess and the teacher of Rut. In this, Rut learned to love the Torah and the Oral Torah. What is of premier significance to us is the notion that Rut, as a Gentile convert accepts rabbinic authority. Therefore, we conclude that Rut, a Gentile convert becomes the prototypical model for all Gentile converts and their need for the acceptance of the Jewish judicial system.

This brings us to the Gentile question.

THE GENTILE QUESTION

While we refer to the incorporation of the Gentile into the community of those who believe Yeshua to be Messiah as the "Gentile Question," others refer to it as "the Gentile Predicament"³⁵ and "the Gentile Problem." We have discussed this concept before. Therefore, we will not elaborate, at length on this subject except as it applies to our present pericope. Lloyd Gaston commenting on a point made by W. D. Davies seems to think that "the Gentile

³⁵ Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

Predicament" was the greatest theological problem of the First century Jews.³⁶ While it may not have been the principal problem of the first century, it was certainly one of the more problematic. It divided the School of Shammai and Hillel. The Shammaite view seems to have prevailed until Hakham Tsefet,³⁷ via an extraordinary vision in which he sees that G-d wants to bring "salvation" to the Gentiles.

Jewish/Gentile relations in the first century were of a peculiar nature. Furthermore, they were problematic at best. The Roman administration made life extremely difficult for the Jewish people of Eretz Yisrael. Eretz Yisrael longed for autonomy as we have stated in the past. However, the B'ne Yisrael (children of Israel) had a profound effect on its Roman overlords. Many of the Roman Gentiles, impressed and affected by Jewish religious practice were inspired to conversion or near conversion. Herein lay a GREAT difficulty. Because Yisrael was subordinate to the Roman regime, Synagogue life with Roman attendees was strained to say the least. Furthermore, the situation brought about a role reversal of sorts. The supposed, "Subordinate Jew" now became the Master over the Roman. So long, as the Roman was in the Synagogue or in the process of conversion, he was subordinate to the Jewish authorities of the Synagogue, as pointed out above in the cited passages from Hakham Shaul's letter to the Romans. This eventually led to very difficult problems. However, the Romans passage and our story of Rut teach us a powerful lesson. The lesson, in short is that all governments are supposed to be subordinate to Jewish Authorities. And, all attendees of the Synagogue are subjected to the Bench of the Bet Din and its congregation. This is the situation addressed in the Romans passages above. Hakham Shaul, speaking to the Gentiles who have been attending Synagogue states that they are subordinate to Jewish authority. The Seven Noahide Laws teach the Gentiles to have **courts of Justice**.³⁸ However, these courts should mimic the Jewish legal system and remain subordinate to Jewish Authorities. Any system, which does not use the Torah as its basis for justice, while at the time being subordinate to Jewish Authority is unacceptable. We realize that these ideas may be foreign to some of our readers. However, this system is the construct for the Theocratic government, which will dominate during the Y'mot HaMashiach (Days of Mashiach). The key statement of Hakham Shaul is found in the following words...

Romans 13:4 ...But if you do that which is unprofitable, be afraid; for he (the Chazan)³⁹ does not bear the circumcision knife in vain;

Herein everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of Gentile conversion. We will see below just how important this really is. Interestingly enough, the Greek **μάχαιραν** holds the idea of contention. This is not always the case with the **μάχαιραν**, however in our present case the **μάχαιραν** is the judgment for or against Gentile conversion. The "Servant" who holds the "circumcision knife" is the final authority on ritual circumcision and conversion. The Mohel (circumciser) like the Chazan (cantor) embodies the aspirations and authority of the local congregation and the Bet Din (Jewish court of authority).

In returning, to our pericope and example of case law, the sentencing of the Master by Pilate is the antithesis of the G-d ordained system. This is because this Gentile court does not acknowledge G-d, Torah or Yisrael. One might opine that this court was in Eretz Yisrael. However, the Gentile court which fails to acknowledge G-d as the one and only true G-d will not embrace Torah or acknowledge the Jewish People proper custody of Eretz Yisrael. While this Gentile court played into the wishes of the Tz'dukim (Saducees), it was never subordinate to an authentic Jewish Bet Din (court of law). Furthermore, the great atrocity committed against the Master is that a Jew has carried another Jew to a Gentile court. As noted before, not only was it a Gentile court, it was a Gentile court devoid of Torah standards.

³⁶ Ibid p. 23

³⁷ Cf. Acts 10 *v28

³⁸ Cf. San. 56-60a

³⁹ Connected with the concept of Yir'ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop

As we will see, Rut affects a tikun (reparation) for the sin of her people by accepting the judgment of a Righteous Judge. Consequently, the Jewish people in Diaspora are not to assimilate into the national norms of foreign countries. This we have discussed in the past. The Priesthood of the Jewish people is obligated to teach the nations the appropriate way to live and walk. Only after we have accomplished this task can we find solace and peace in Eretz Yisrael.

Yeshua's words, "Go into all nations and talmudize the gentiles" has experienced little success because of wrong doctrinal baggage attached to it.

Yeshua clearly taught that we are to live within these lands and abide by the rules of those lands so long as they do not interfere with the Halakhic norms established by the Sages.⁴⁰

THE KING OF THE JEWS

The grave sin of the Roman system noted above was that of injustice. The court of the Tz'dukim (Sadducees) was in grave error in sentencing Yeshua. The court of Pilate was in error in sentencing an innocent man based on the desires and pressures the High Priest of the Tz'dukim (Sadducees). While, the Roman governor was not technically subordinate to the Jewish Tz'dukim (Saducees), as we have discussed above, Pilate played right into the hands of the Jewish Tz'dukim's (Sadducaic) desire for Yeshua's death. And Pilate along with Herod conspired to have Yeshua crucified.

Not only did the gathering of Tz'dukim, prompted by the Priesthood of the Tz'dukim (Sadducees) ask for the life (freedom) of a murderer, Bar Abba, they asked for the death of an innocent man. Not only did they ask for the death of an innocent man, they asked for his crucifixion, "crucifixion being the most barbaric form of execution and utmost cruelty."⁴¹ Josephus tells us that the crucifixion is the most vicious death a man can experience.⁴² Crucifixion, thought to have originated among the Persians was more humane than the previous system of impaling criminals on a stake, therein being suspended. Nonetheless, its use was for the sake of intimidation, humiliation and a means of prolonging a torturous death. The crucifixion of individuals was never carried out on Roman citizens as a rule. However, when the crime warranted such punishment, it was carried out on citizens and slaves alike without hesitation. However, generally, it was usually reserved for lower class citizens or slaves. This may be because the Romans inherited this heinous system from the Germani or Britanni where these atrocities were committed against the Romans.⁴³ And, as is pointed out in the present pericope, crucifixion is the punishment of murderers, robbers, mischief-makers and deceivers.⁴⁴ Therefore, Yeshua's trial by a Roman court, which prosecuted him as a criminal who was found guilty and sentenced to death.⁴⁵ His death on the cross was the most humiliating death possible for a Jew.

Note how "just" the Roman system was...

Mar 15:24 And they crucified him and **divided his garments among themselves, but they cast lots⁴⁶ for his Tallit (Pilate's cohort) for who should take it (not willing to tear/destroy the beautiful garment).**

This so called "court" condemns an innocent man to die and then "robs" him of his clothing and Tallit. Then, he is hung between two robbers, one on the left and one on the right as if he himself were a robber. Our contention is

⁴⁰ Cf. Mark 12:16

⁴¹ Hengel, M. (1977). *Crucifixion, In the ancient world and the folly of the message of the cross*. Philadelphia: Fortress Press. p. 22

⁴² Cf. BJ 7.202ff see also BJ 5:449-51

⁴³ Hengel, M. (1977). *Crucifixion, In the ancient world and the folly of the message of the cross*. Philadelphia: Fortress Press. p. 38

⁴⁴ Ibid p.9

⁴⁵ Ibid p. 19 footnote 11

⁴⁶ Verbal connection to D'barim 18:1 and Psa. 1125:3

there is not even a modicum of justice in the entire travesty, called "a trial."

CONCLUSION

Why did I start with the story of Rut? This time of the year, we are reminded of varied heroines, Judith, Deborah and Ya'el only to mention a few. While Rut read at Shavuot (Pentecost) in the month of Sivan, taking into account the bimodal aspect of the Torah, we would presently be reading passages associated with the month of Sivan had we started in the month of Nisan. The Sages of blessed memory have taught us that Rut was a Moabite Princess. Rut's acts of generosity towards Naomi caused her to leave behind her Moabite heritage and embrace the religion of her deceased husband. However, the greater act of chesed (loving-kindness) was to demonstrate her altruistic love in helping Naomi return to her people. This act of selfless chesed (loving-kindness) is an unprecedented act of generosity. Why? Because the Moabite people initially sought the destruction of the B'ne Yisrael as they traveled towards the Promised Land. As I stated above, Rut's acceptance of Judaism has caused her to stand as the prototype for all converts. Likewise, the act of generosity she demonstrates to Naomi should be seen as the appropriate response of the Gentile towards the Jewish People and Jewish authority. It was a Jewish Bet Din (court of Justice) that accepted Rut as a convert. This situation caused the Rabbis and Judges to exegete a truth that Moabite women could convert to Judaism.

Lloyd Gaston finds "the Gentile Predicament"⁴⁷ of the end times as, summed by the Rabbis terminated in one of two ways. Either the Gentiles will be destroyed, or they will find salvation by being incorporated into Judaism.⁴⁸ Consequently, we see the path of "salvation" for the gentile is to embrace Jewish authority. And therefore, **all courts** will be subordinate to Jewish Authority!

COMMENTARY TO HAKHAM YA'AQOB'S SCHOOL OF REMES [YA'AQOV 3.12](#)

Ya'aqob 3.12 My brethren,⁴⁹ can a fig tree,⁵⁰ produce olives, or a grapevine figs?⁵¹ Neither can a salt spring furnish fresh water.

Hakham Ya'aqob takes his inspiration from the Torah Seder this week.

D'barim (Deut) 22.9

You shall not sow your vineyard with a second kind of seed, else the crop—from the seed you have sown—and the yield of the vineyard may not be used.

Leviticus 19:19 "you will not sow your field with 'kilayim'⁵² (a forbidden mixture).

The Halakhah⁵³ for this pasuk is found in the Mishnah, Tractate Zera'aim [Kilayim](#). See also Mishneh Torah [Diverse](#)

⁴⁷ Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

⁴⁸ Ibid p. 27

⁴⁹ The phrase in Greek begins with can a fig, my brethren.

⁵⁰ Allegory of the fig is a reference to the Days of Messiah or the Olam HaBa. Thus, you could read the phrase does the Olam HaBa produce the Olam HaZeh (this present world)? This is the reverse of the fact that this Present Age builds the days of Messiah and the Olam HaBa.

⁵¹ The phrase should read "figs" in the plural, but English grammar does not like to see the plurality in this case.

⁵² Of two sorts, species

⁵³ **Halakhah** - הלכה f. (הלך) 1) (cmp. מנהג practice, adopted opinion, rule.—ה' כ' in practice, the opinion of ... is the rule. Keth. 77^a מה' כמותו; a. v. fr.—ה' למשה מסיני a usage dating from Moses as delivered from Sinai, i.e. a traditional law or a traditional interpretation of a written law. Kidd. 38^b; a. fr. —2) in gen. traditional law, tradition, custom. Orl. III, 9 הערלה ה' the application

Species. This Halakhah is binding as a "statute" throughout all your generations.⁵⁴

SIFRE D'BARIM PISKA 230

This week's Sifre D'barim Piska 230 focuses on the "mixture" of different seeds. In short, the [laws of mixing various](#) items from seeds, clothing and animals.

(D'varim 22:9) "You shall not sow your vineyard with mixed seed": [I might think that he may not sow one (variety) by itself and another by itself; it is, therefore, written "kilayim" (mixed seed), but each by itself is permitted. Variantly:] "*kilayim*": Why is this needed? Is it not already written (Vayikra 19:19) "You shall not sow your field *kilayim*"? To impose liability for both "vineyard" and "field." We are hereby taught that one who sows kilayim in a vineyard transgresses two negative commandments.

Hakham Ya'aqob has given us a continuing education on Lashon HaRa. Hakham Ya'aqob's statement relates to Lashon HaRa. His insights and Divine wisdom or providence. Ultimately, we should learn not to speak Lashon HaRa. But we should learn the root of the problem before we try to correct the deficiency. What brings us to the place of using Lashon HaRa when we are gifted with the ability to speak and communicate?

Berakhot 19b Rav Yehuda said that Rav said: One who discovers diverse kinds [*kilayim*], i.e., a prohibited mixture of wool and linen, in his garment, must remove them even in the public marketplace. He may not wait until he reaches home. **What is the reason for this?** As it is stated: **"There is neither wisdom, nor understanding, nor counsel against the Lord" (Proverbs 21:30).** **From here, the general principle: Anywhere that there is desecration of the Lord's name, one does not show respect to the teacher, is derived.**

Thus, Lashon HaRa is associated with ...

1. Desecration of G-d's name ...
2. Disrespect for one's teacher ...
3. Anarchy or lack of authority or rebellion against authority ...

Or perhaps we might say that the source for Lashon HaRa is disrespect for one's teacher which leads to desecration of G-d's name. This is obviously associated with the lack of fear for G-d. This means lack of fear and lack of awe. To take the issue farther we point out that the person who commits Lashon HaRa does not differentiate between the natural world and the spiritual world.

of the laws of Orlah (v. עֲרֵלָה) outside of Palestine is traditional or a custom (היילכות מדינה, v. Kidd. 38^b).—Y. Bets. II, 61^b top לה' as a traditional opinion (of a teacher), opp. לעבודא as his own decision for practice. Y. Dem. III, 23^c bot., sq. מה' according to a custom. Ker. 13^b 'which the Lord has spoken' (Lev. X, 11) ה' זו that means traditional interpretations. Ib. III, 9 (15^b) אם ה' נקבל (15^b) אם וכי אם לדין וכי if it is a tradition, we must accept it, but if it is a logical inference, there may be an objection to it. —3) law, contrad. to אגדה. Ber. 31^a ה' מתוך דבר ה' from discussion about a law, opp. פסוקה ה' a decision arrived at after discussion. Ib. 47^b ... המחודדין ה' who whet each other's wits in legal discussion. Snh. 82^a ה' נתעלמה ממנו ה' the law had escaped his memory. Ib. ה' ונוכח ה' ... the saw an act and recalled the law; a. v. fr.—Pl. הילכות, constr. הילכות, היל' Kidd. I. c. ה' מדינה (v. R. S. to Orl. III, 9; ed. הלכתא מדינה, corr. acc.) the usages of the country (outside of Palestine). Y. Hor. III, end, 48^c ה' אילו ה' that means the collections of laws (Mishnah). Tem. 14^b ה' כותבי ה' those who reduce traditions (oral law) to writing. Snh. 67^b ה' כשפים ה' the laws concerning the punishment of witchcraft. Ib. ה' יצירה ה' mystic practices. Sabb. 32^a; Tosef. ib. II, 10; a. v. fr.—[הלכה in Talmud Y., heading of Mishnah, in Talm. Bab. מתני.] Jastrow, comp Marcus. A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature. with an Index of Scriptural Quotations. with an Index of Scriptural Quotations. Two Volumes. NY: Pardes Publishing House, Inc., 1950.

⁵⁴ **Sifra, Emor, Section 10 11** (a statute forever): For the eternal house (the Temple). "throughout your generations": for all of your generations (and not that of the desert alone). "in all of your dwellings": in Eretz Yisrael and outside of it. R. Shimon said: Three things are land-linked and obtain both in Eretz Yisrael and outside of it: chadash (the ban on the new produce before the lifting of the omer), arlah (the fruits of the trees of the first three years) and kilayim (mixed seeds of the vineyard). Chadash is forbidden by the Torah in all places. Arlah (is forbidden by) a law (to Moses on Sinai). And kilayim (is forbidden by) the words of the scribes.

CASE LAW: PRECEDENT

Yesha'yahu 6.1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ² Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³ And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. ⁴ And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Yesha'yahu 6.5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. ⁶ Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: ⁷ And he laid it upon my mouth, and said, Lo, this has touched your lips; and your iniquity is taken away, and your sin purged.

What marks the vision and confession of this Prophet? In the opening verse Yesha'yahu sees the LORD "high and lifted up." Then in the next paragraph he admits to having an unclean mouth among a nation of people with an unclean mouth? What can we attribute to this revelation? How can a Prophet speak of a vision of such grandeur and have an unclean mouth?

The Chronicler attributes Uzziah's downfall to his pride. According to the Chronicler, "When he [Uzziah] was strong, he grew proud, to his destruction" (2 Chr 26:16). Uzziah entered the temple of the LORD to act as a priest in offering incense in direct opposition to the priest Azariah (the name of Uzziah as Azariah in Kings as a background for this passage is either intentional irony or a coincidence;⁵⁵

What was Uzziah's sin? His sin, in a matter of speaking is the sin of "kilayim" or not separating sacred things from secular business. The king is the Monarchy who rules through the Torah and its legalities. This is point of agency. He does not have the right to officiate in the role of the Kohen (Priest). In his unwillingness to listen to the Kohen HaGadol and follow the Torah brought leprosy on him. Thus, the entire nation was cast into the place of being "unclean." Therefore, when Yesha'yahu opens his prophecy he sees the LORD "high and lifted up" because the curse of leprosy is lifted. The seraph cannot touch the coal except with a pair of tongues. But, he places the coal directly on the mouth of the Prophet. This brings restoration to the office of the Prophet and cleanses Yisrael of the sin brought upon them by the sin of pride.⁵⁶

When the law of agency has been desecrated the result will be like that of the people of Yisrael under the rule of a King who had no regard for the agent, Kohen of G-d. This in turn caused king Uzziah to disregard G-d's authority and in turn receive leprosy upon himself and his nation.

MISHNEH TORAH KILA'AIM

They contain five negative commandments. They are:

1. Not to sow different species of produce;
2. Not to sow grain or vegetables in a vineyard;
3. Not to crossbreed different species of animals;
4. Not to work with two different species of animals together;
5. Not to wear [a garment made from] a forbidden mixture of fabrics.

⁵⁵ Handy, L. K. (2016). Uzziah, King of Judah. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

⁵⁶ 2 Kings 15.5, 2 Chr 26.16

Kila'ayim Chapter 1.1 A person who sows two species of seeds together in Eretz Yisrael⁵⁷ is liable for lashes,⁵⁸ as [Leviticus 19:19] states: "You shall not sow your field with mixed species."⁵⁹

1.4 The prohibition against mixed species of seeds involves only plants that are fit for human consumption.⁶⁰ Grasses that are bitter and similar roots that are fit only for medicinal purposes and the like are not included in the prohibition against mixtures of seeds.

Thus, we determine from Hakham Ya'aqob a Halakhic practice for Nazareans ...

Just as it is forbidden to mix seed so is it a Law that the mouth of a Torah Scholar must be used for good and instruction in Torah, and not evil or vulgar speech!

m. Orlah 3.9 If there is a doubt about [whether or not a certain fruit is] Orlah: in Israel it is forbidden [to have benefit from it], and in Syria it is permitted, and outside the Land [of Israel], one may go down [to the market] and buy it, as long as one doesn't see the gathering. A vineyard that has vegetables planted in it [rendering them Kilayim] and the vegetables are sold outside [of Israel]: in Israel they are forbidden, and in Syria they are permitted, and outside the Land one can go down [to the market] and buy them as long as one doesn't gather them directly. New [wheat] is forbidden by law of the Torah everywhere. But Orlah [is forbidden] by traditional law ascribed to Moshe and Kilayim [is forbidden] by Rabbinic law i.e. [halakhah](#).

It is of some discussion as to whether the rules (laws) of '*Kilayim*' are permitted outside of Eretz Yisrael. While we make no major contention in either case, we suggest that the "Law of Torah" or the authority of Torah is now everywhere present in the world. Therefore, the Nazarean should follow this rule or halakhah in all places of his residence. This seems to be supported by Kiddushin 38b.

Kiddushin 38b:7 We learned in a mishna there (*Orla* 3:9): **The new crop is forbidden by Torah law everywhere; *orla* is forbidden outside of Eretz Yisrael according to a *halakha*, as the Gemara will immediately explain; and diverse kinds are forbidden outside the land by rabbinic law.** The Gemara asks: **What is this *halakha*, mentioned with regard to *orla*? Rav Yehuda says that Shmuel says: It is the local *halakha*, i.e., this was the practice of Jews in places where they settled. Ulla says that Rabbi Yoḥanan says: It is a *halakha* transmitted to Moses from Sinai.**

THE LAW OF REPRODUCTION

⁵⁷ But not in the Diaspora. See Halachah 3.

⁵⁸ I.e., he transgresses a negative commandment, included as one of the 365 negative commandments by Sefer HaMitzvot (negative commandment 215) and Sefer HaChinuch (mitzvah 245).

⁵⁹ The Radbaz states that the Rambam begins Sefer Zeraim with the laws of mixed substances - although the Mishnaic order of Zeraim begins with Pe'ah because he concludes Sefer Hafla'ah (Hilchot Arachin 8:1) with the teaching that the High Court would concern itself with consecrated articles from the first of Adar onward. At that same time, they would also concern themselves with fields containing mixed substances (Shekalim 1:1). Hence, the Rambam mentions these subjects in sequence.

The Radbaz notes that this proof text is also used to derive the prohibition against grafting two species of trees together and that this prohibition applies in the Diaspora as well as in Eretz Yisrael (see Halachah 5). He explains that although the prohibition against grafting trees is derived from this verse, since an equation is established between the prohibition against grafting and the prohibition against crossbreeding animals, there are certain dimensions of that prohibition that do not apply with regard to the prohibition against planting two species of produce together.

⁶⁰ The *Kessef Mishneh* cites sources (including Chapter 5, Halachah 18) which indicate the intent is not that the produce is not fit for human consumption, but rather that it is not fit for human use. Even if it is ordinarily used as animal fodder, it is still fit to be considered as a mixed substance. This interpretation is cited by the *Turei Zahav* 297:2.

Can a fig tree produce olives?

Hakham Ya'aqob uses the Biblical "Law" of reproduction to make his argument against Lashon HaRa. The Law of Reproduction is a Biblical and General Law (Oral Torah). The full aspect of this "Law" is not fully understood because part is "Biblical" and the other part being "Oral." It is a fact that G-d "said" when making this an Oral Law. Yet we do not have recorded in the Bible the full extent of this fundamental Law.

It should be understood that this verse establishes a Biblical Law (Oral Torah) concerning reproduction. The fundamental idea is that all things, generally speaking reproduce themselves by this Biblical Law and mandate. Furthermore, all things are bound to reproduce themselves "according to its kind." This is because "seed is in itself." Thus, you can only reproduce yourself. Not what you want to be or what you will become but what you are right now.

GE - EARTH:

Gen 1.11 And God said, Let the earth put forth [tender] vegetation: plants yielding seed and fruit trees yielding fruit whose seed is in itself, each according to its kind, upon the earth. And it was so. This lesson should teach us that man is G-d's agent to work – till and keep – guard the earth. Only when we lose the awe of G-d and His agents, i.e. Torah Scholars will we begin to treat the earth and cosmos as a garbage can.

It is a Biblical Law that G-d has created the cosmos with "different" species and varieties. These Laws are governed in part by the Biblical mandate not to mix certain things together. For a better understanding of these Laws we should study "kilayin" the Laws of admixture.

אמן ואמן סלה

Questions for Understanding and Reflection

1. From all the readings for this week, which verse, or verses touched your heart and fired your imagination?
2. Why is G-d concerned with small little birds?
3. In your opinion what is the prophetic statement for this week?

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

"Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be

praise, and dominion, and honor, and majesty, both now and in all ages. Amen!"

Next Sabbath:

“ **Shabbat “Khi Tetse Machaneh” - “When you go out as an Army”**

Shabbat	Torah Reading:	Weekday Torah Reading:
כָּל-תְּצֵא מִחֲנֶה		Saturday Afternoon
“Khi Tetse Machaneh”	Reader 1 – D’barim 23:10-12	Reader 1 – D’barim 24:19-22
“When you go out as an army”	Reader 2 – D’barim 23:13-15	Reader 2- D’barim 25:1-4
“Cuando salgas como ejército”	Reader 3 – D’barim 23:16-19	Reader 3- D’barim 25:5-10
D’barim (Deut.) 23:10 – 24:18 BaMidbar (Num.) 28:9-15	Reader 4 – D’barim 23:20-26	
	Reader 5 – D’barim 24:1-4	Monday & Thursday Mornings
Psalm 132:1-18	Reader 6 – D’barim 24:5-9	Reader 1 – D’barim 24:19-22
Ashlam.: Is 1:16-26	Reader 7 – D’barim 24:10-18	Reader 2- D’barim 25:1-4
Special: I Sam. 20:18 & 42	Maftir – BaMidbar 28:9-15	Reader 3- D’barim 25:5-10
N.C.: Mark 15:22-28; Lk. 23:33-34; James 3:12	Is. 1:16-26 I Sam. 20:18 & 42	

Shalom Shabbat!

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