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Working a Field

By Rabbi Dr. Hillel ben David (Greg Killian)

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| **פשת** [**P**shat](remez.html)  **Simple** meaning | **רמז** [**R**emez](remez.html)  **Hinted / allegorical[[1]](#footnote-1)** meaning | **דרש D**rush  **Metaphoric[[2]](#footnote-2)** Meaning | **סוד** [**S**od](sod.html)  **Symbolic[[3]](#footnote-3)** meaning |
| --- | --- | --- | --- |
| **Field:**  A working place for nourishment. | **Field:**  A place where Torah Scholars work.[[4]](#footnote-4) | **Field:**  A [city](city.html) ([Edom](edom.html)) / the [world](worlds.html).[[5]](#footnote-5) | **Field:**  A woman.[[6]](#footnote-6) |

Consider the table above as we [study](study.html) a most facinating topic, a field. Lets begin by briefly [speaking](mashal.html) about the [four](four.html) levels of hermaneutics: [Pshat](remez.html), [remez](remez.html), [drash](remez.html), and [sod](sod.html). The whole of Torah and many of the other books of the Tanach conceal a large amount of facinating information that [needs](needs.html) to be coaxed out using different rules. We are going to use these levels to examine a single word, field, and the ramifications that can be discerned from the scriptures using these levels. We are not going to be spending [time](time.html) using the underlying hermaneutics, but rather we will just be looking at this [one](one.html) word through the [eyes](body.html) of our [Jewish](gen-jew.html) sages.

# At the [sod](sod.html) level

At the [sod](sod.html) level, a wife is a field. A field is where [seed](flower.html) is planted and things grow. A wife is where a [seed](flower.html) (sperm) is planted and a child grows.

Appendix A:

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| **פרדס** | **פשאת** | **רמס** | **דרש** | **סוד** |
| [**PaRDeS**](remez.html) | [Pshat](remez.html) | [Remez](remez.html) | Derash | [Sod](sod.html) |
| **Definition** | Simple | Hint | Explore - Ask | [Secret](sod.html) |
| **Literary level** | Grammatical | Allegory | Parabolic | Mystical |
| **Audience level** | **Common People** | **Noble**  **(**Lawyers, Judges, Scientists) | **Kingly**  (civil servants, political scientists) | Mystic  (psychologists) |
| [**Hermeneutic**](rules.html) **level**[[7]](#footnote-7) | 7 Hillel [Laws](law.html) | 13 Ishmael [Laws](law.html) | 32 Ben Gallil [Laws](law.html) | 42 [Zohar](orallaw.html) [Laws](law.html) |
| **Rabbinic level** | [Mishna](orallaw.html) | [Gemara](orallaw.html) | [Midrash](orallaw.html) | [Zohar](orallaw.html) |
| [**Gospel**](mishna1.html) | Marqos (Mark),  1 & 2 Peter | I and II Luqas ([Luke](luke.html)) | Matityahu (Matthew) | Yochanan (John) 1, 2, 3, and Revelation |
| **Presentation** | [HaShem](hashem.html)’s Servant | Son of Man | The King | Son of G-D |
| [**Gospel**](mishna1.html) | Marqos[[8]](#footnote-8)  (Mark) | Luqas[[9]](#footnote-9)  ([Luke](luke.html)) | Matitiyahu  (Matthew) | Yochanan  (John) |
| **Principle Concern** | What do we have to do? | What is the meaning behind what we have to do? | How do we go about establishing [HaShem](hashem.html)’s Kingdom on earth? | What metaphysical meaning is there to what is happening? |
| [**World**](worlds.html) | Asiyah | Yetzirah | Beriyah | Atzilut |
| **Symbol** | Man | Ox/Bull | Lion | Eagle |
| **Mazzaroth** | Deli | Shaur | Aryeh | Aqurav |
| [**Tribe**](tribes.html) | Reuben | Ephraim | Judah | Dan |
| [**Temple**](temple.html) | Outside Chatzer | Chatzer | Kodesh | Kodesh Kodashim |
| [**Purim**](purim.html) | Mikrah Megillah | Matanot L’Evyonim | Mishloach Manot | Seudas [Purim](purim.html) |

Consider the table above as we [study](study.html) a most facinating topic, a field.

At the [sod](sod.html) level, a wife is a field. A field (wife) is where a man plows ([sex](marriageact.html)) and plants his [seed](flower.html) (sperm). The [seed](flower.html) finally bears fruit (a child) which the man harvests (prepares / trains for the market).

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1. What is an allegory? A story, poem, or picture which can be interpreted to reveal a hidden meaning. [↑](#footnote-ref-1)
2. Metaphor: A figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness between them (as in drowning in money). A figure of speech in which a word or phrase is applied to something to which it is not literally applicable (e.g. food for thought). 2 a thing symbolic of something else. ORIGIN from Greek, from metapherein ‘to transfer’. [↑](#footnote-ref-2)
3. What is a symbol? A thing that represents or stands for something else, especially a material object representing something abstract. A mark or character used as a conventional representation of something, e.g. a letter standing for a chemical element. — ORIGIN Greek sumbolon ‘mark, token’. [↑](#footnote-ref-3)
4. Yevamoth 97b (comment #7) Lit., ‘drawers who draw the bucket’. Men engaged in the irrigation of fields (cf. Rashi and last.); scholars drawing from the fountains of wisdom (cf. Aruk. and Tosaf. s.v.) [↑](#footnote-ref-4)
5. Midrash Rabbah - Ruth I:5; Matityahu (Matthew) 13:38 [↑](#footnote-ref-5)
6. Soncino Zohar, Bereshith, Section 1, Page 36b [↑](#footnote-ref-6)
7. The [Hermeneutical Laws](rules.html) for the first and second levels of Rabbinical Hermeneutics you will find in the Siddur. In the ArtScroll Siddur (Nusach Sefard), pp. 53-54, which are found in the Morning Service on the “Offerings Section” before the “Kadish D’Rabanan” (The Rabbi’s Kaddish) and which are a quote from the Sifra. The laws of Hermeneutics for this second level are recited every single day of the year by all Torah Observant [Jews](gen-jew.html)! [↑](#footnote-ref-7)
8. Greek form of the [Hebrew](hebrew.html) *Mordecai*. [↑](#footnote-ref-8)
9. Greek form of the Hebrew *Hillel*. [↑](#footnote-ref-9)