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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2022**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three- and 1/2-year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **II Adar 13, 5784 / March 22/23, 2024** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**gkilli@aol.com**](mailto:gkilli@aol.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing 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!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. Mi Sheberach…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David, and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, 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, swiftly and soon, and we will say amen ve amen!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Shabbat: “Zachor” - “Remember”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זָכוֹר** |  | **Saturday Afternoon** |
| **“Zachor”** | Reader 1 – Debarim 24:19-22 | Reader 1 – Bamidbar 19:1-5 |
| **“Remember”** | Reader 2 – Debarim 25:1-4 | Reader 2 – Bamidbar 19:6-10 |
| **“Acuérdate”** | Reader 3 – Debarim 25:5-7 | Reader 3 – Bamidbar 19:11-14 |
| Debarim (Deuteronomy) 24:19 – 25:19 | Reader 4 – Debarim 25:8-10 |  |
| Ashlamata:  Shmuel Alef (I Samuel) 15:1-34 | Reader 5 – Debarim 25:11-13 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Debarim 25:14-16 | Reader 1 – Bamidbar 19:1-5 |
| Tehillim (Psalms) 109:1-31 | Reader 7 – Debarim 25:17-19 | Reader 2 – Bamidbar 19:6-10 |
| N.C.: Rev. 13:11 – 14:12; 15:2-4 | Maftir – Debarim 25:17-19 | Reader 3 – Bamidbar 19:6-10 |

**Contents of the Torah Seder**

* **Generosity to the Landless – Deut. 24:19-23**
* **Against Excessive Punishment – Deut. 25:1-3**
* **Kindness to Animals – Deut. 25:4**
* **Levirate Marriage – Deut. 25:5-10**
* **Flagrant Immodesty – Deut. 25:11-12**
* **Honest Weights and Measures – Deut. 25:13-16**
* **Remembering Amalek – Deut. 25:17-19**

**Rashi & Targum Pseudo Jonathan for: Debarim (Deuteronomy) 24:19 – 25:19**

| **Rashi & Keter Aram Tsoba** | **Targum Jonathan, Jerusalem, and Neofiti I** |
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| **יט** כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה, לֹא תָשׁוּב **לְקַחְתּוֹ--לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה, יִהְיֶה: לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ, בְּכֹל מַעֲשֵׂה יָדֶיךָ.**  **Rashi 19.** When you reap your reaping in your field, and you forget a sheaf in the field, you may not return to take it; it will be **for the proselyte, for the orphan, and for the widow let it be; in order that Adonai, your G-d, will bless you in all your endeavors.**  **Keter 19.** When you reap your harvest in your field and forget a sheaf in the field, do not return to take it; it will be **for the alien, for the orphan and the widow, in order that the LORD your GOD will bless you concerning all the products of your hands.** | **Jonathan 19.** When you have reaped your harvests in your fields, and have forgotten a sheaf in the field, you will not return to take it; **let it be for the stranger, the orphan, and the widow, that the Word of the Lord your God may bless you in all the works of your hands**.  **Neofiti 19.** When you reap your harvests in your fields and forget a sheaf in the open field, you will not go back to fetch it; **it will be for the sojourners, the orphans, and the widows, that the LORD your GOD may bless you in all the work of your hands.** |
| **כ** כִּי תַחְבֹּט זֵיתְךָ, לֹא תְפַאֵר אַחֲרֶיךָ: **לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה, יִהְיֶה.**  **Rashi 20.** When you harvest your olive tree, you may not strip it of its glory behind you, f**or the proselyte, for the orphan, and for the widow let it be**.  **Keter 20.** When you beat your olive trees, do not pick off everything after you; **it will be for the alien, for the orphan and for the widow.** | **Jonathan 20.** When you beat your olive trees, you will not search them after (you have done it); **for the stranger, the orphan, and widow, let it be**. **Jerusalem 20.** When you beat your olive trees, search them not afterward; **let them be for the stranger, the orphan, and the widow.**  **Neofiti 20.** When you beat your olive trees, you will not eat their gleanings after you; **they will be for the sojourners, the orphans, and the widows.** |
| **כא** כִּי תִבְצֹר כַּרְמְךָ, לֹא תְעוֹלֵל אַחֲרֶיךָ: **לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה, יִהְיֶה.**  **Rashi 21.** When you harvest your vineyard, you may not harvest pygmy vines behind you; **for the proselyte, for the orphan, and for the widow let it be**.  **Keter 21.** When you gather the grapes of your vineyard, do not remove the single grapes after you; **it will be for the alien, for the orphan and for the widow.** | **Jonathan 21.** When you gather in your vineyard, you will not glean the branches after you; **they will be for the stranger, the orphan, and widow**.  **Jerusalem 21.** When you gather your vines, search not their branches afterwards **let them be for the stranger and the widow**.  **Neofiti 21.** When you pluck (the grapes of) your vineyards, you will not dispose of the gleanings after you; **they will be for the sojourners, the orphans and the widows.** |
| **כב** **וְזָכַרְתָּ, כִּי-עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרָיִם; עַל-כֵּן אָנֹכִי מְצַוְּךָ, לַעֲשׂוֹת, אֶת-הַדָּבָר, הַזֶּה.** {ס{  **Rashi 22.** **Remember that you were a slave in the land of Egypt; that is why I am commanding you to do this thing**.  **Keter 22. Remember that you were a slave in the land of Egypt; therefore, I command you to do this thing.** | **Jonathan 22.** **So, remember that you were bondservants in the land of Mizraim; therefore I command you to do this thing**.  Neofiti 22. **And you will remember that you were enslaved servants in the land of Egypt, therefore I command you to do this.** |
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| **א** כִּי-יִהְיֶה רִיב בֵּין אֲנָשִׁים, וְנִגְּשׁוּ אֶל-הַמִּשְׁפָּט וּשְׁפָטוּם; וְהִצְדִּיקוּ, אֶת-הַצַּדִּיק, וְהִרְשִׁיעוּ, אֶת-הָרָשָׁע.  **Rashi 1.** If a quarrel should occur among men and they bring it to court and they judge them and they determine who is righteous/generous and they convict the villain.  **Keter 1.** If there is a dispute between men and they come forward for judgment, and they judge them, and they exonerate the innocent and incriminate the guilty, | **Jonathan 1.** If there be a controversy, between two men, then they will come to the judges, and they will judge them, and give the decision (or outweighing of) righteousness/generosity to the innocent, and of condemnation to the guilty.  **Neofiti 1.** If there are disputes between men, and they come to judgment before the judges and they judge them, they will declare those who are innocent to be innocent, and they will declare guilty him who deserves to be declared guilty. |
| **ב** וְהָיָה אִם-בִּן הַכּוֹת, הָרָשָׁע--וְהִפִּילוֹ הַשֹּׁפֵט וְהִכָּהוּ לְפָנָיו, כְּדֵי רִשְׁעָתוֹ בְּמִסְפָּר.  **Rashi 2.** Should the wicked/lawless one deserve flogging, the judge will incline him and have him flogged before him in the amount befitting his crime, with the number near.  **Keter 2.** It will be, that if the guilty one is liable for lashes, the judge will make him lie down and he will be flogged before him, in accordance with his crime, with a [fixed] number. | **Jonathan 2.** And if the wicked/lawless deserve stripes, the judge will make him lie down, and they will scourge him in his presence by his judgment, according to the measure of his guilt.  **Jerusalem 2.** And if it be needful to scourge the guilty, the judge will make him lie down, and they will smite him in his presence, according to the measure of his guilt, by number.  **Neofiti: 2.** And if the guilty man has made himself guilty of punishment by flogging, the judge will cause him to lie down and be beaten before him with a number (of strokes) in proportion to his guilt. |
| **ג** אַרְבָּעִים יַכֶּנּוּ, לֹא יֹסִיף: פֶּן-יֹסִיף לְהַכֹּתוֹ עַל-אֵלֶּה מַכָּה רַבָּה, **וְנִקְלָה אָחִיךָ לְעֵינֶיךָ.**  **Rashi 3.** Forty is he to have him flogged, he may not add; lest he additionally flog him over these, a great flogging, **when your brother will be slighted before you**.  **Keter 3.** He will beat him forty times, and he may not exceed this limit, lest he exceed this amount to give him a severe flogging, **and your brother will be degraded in your eyes.** | **Jonathan 3.** Forty (stripes) may be laid upon him, but with one less will he be beaten, (the full number) will not be completed, lest he should add to smite him beyond those thirty and nine, exorbitantly, and he be in danger; **and that your brother may not be made despicable in your sight**.  **Neofiti 3.** He will give him forty (strokes), not more; lest if they continue to beat him with a greater beating beyond these, **your brother be degraded before you.** |
| **ד** לֹא-תַחְסֹם שׁוֹר, בְּדִישׁוֹ. {ס{  **Rashi 4.** You may not muzzle an ox while it threshes.  **Keter 4.** Do not muzzle an ox while it is threshing. | **Jonathan 4.** You will not muzzle the mouth of the ox in the time of his treading out.  **Jerusalem 4.** Sons of Israel, My people, you will not muzzle the ox in the hour of his treading; nor the wife of the (deceased) brother, who would be mated with one smitten with an ulcer, and who is poorly related, will you tie up with him.  **Neofiti 4.** My people, children of Israel, you will not muzzle an ox when it treads (out the grain). |
| **ה** כִּי-יֵשְׁבוּ אַחִים יַחְדָּו, וּמֵת אַחַד מֵהֶם וּבֵן אֵין-לוֹ--לֹא-תִהְיֶה אֵשֶׁת-הַמֵּת הַחוּצָה, לְאִישׁ זָר: יְבָמָהּ יָבֹא עָלֶיהָ, וּלְקָחָהּ לוֹ לְאִשָּׁה וְיִבְּמָהּ.  **Rashi 5.** If brothers reside together, and one of them dies having no son, let the wife of the dead man not marry outside [the family] to a strange man; her brother-in-law will consummate with her thus marrying her to be his wife, and perform levirate marriage with her.  **Keter 5.** When brothers live together, and one of them dies and he leaves no son, the wife of the dead man may not marry out to a stranger; her husband’s brother will come to her [intimately], take her to him as a wife and perform the levirate right. | **Jonathan 5.** When brethren from the (same) father inhabit this world at the same time, and have the same inheritance, the wife of one of them, who may have died, will not go forth into the street to marry a stranger; her brother-in-law will go to her, and take her to wife, and become her husband.  **Neofiti 5.** If brothers dwell together, and one of them dies and has no son, the wife of the dead man will not be married outside (the family) to a stranger; her husband’s brother will join himself to her in wedlock, and will take her to himself as wife, and will perform the duty of a husband’s brother for her. |
| **ו** וְהָיָה, הַבְּכוֹר אֲשֶׁר תֵּלֵד--יָקוּם, עַל-שֵׁם אָחִיו הַמֵּת; **וְלֹא-יִמָּחֶה שְׁמוֹ, מִיִּשְׂרָאֵל.**  **Rashi 6.** It shall be that the firstborn, when she is capable of bearing children, shall be established in place of his deceased brother, **so that his name may not be obliterated from Yisrael**.  Keter 6. The first-born that she bears will perpetuate the name of his dead brother **and his name will not be obliterated from Israel.** | **Jonathan 6.** And the first-born whom she bears will stand in the inheritance in the name of the deceased brother, **that his name may not be blotted out from Israel.**  **Neofiti 6.** And the first-born son whom she bears will (perpetuate) the name of the dead brother, **so that his name may not be wiped out from Israel.** |
| **ז** וְאִם-לֹא יַחְפֹּץ הָאִישׁ, לָקַחַת אֶת-יְבִמְתּוֹ; וְעָלְתָה יְבִמְתּוֹ הַשַּׁעְרָה **אֶל-הַזְּקֵנִים**, וְאָמְרָה מֵאֵן יְבָמִי לְהָקִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל--לֹא אָבָה, יַבְּמִי.  **Rashi 7.** But if the man will not want to marry his sister-in-law; his sister-in-law must go up to the portal, **to the judges,** and say, "My brother-in-law refuses to establish for his brother a name in Yisrael; he is unwilling to perform levirate marriage with me."  **Keter 7.** If the man does not want to take his brother’s wife [in marriage], then she will go up to the gate, **to the elders,** and say: “My husband’s brother refuses to perpetuate his brother’s name in Israel, he does not desire to perform the Levirate rite with me.” | **Jonathan 7.** But if the man be not willing, to take his sister-in-law, then will his sister-in-law go up to the gate of the Bet Din before five of **the sages,** three of whom will be judges and two of them witnesses and let her say before them in the holy language: My husband's brother refuses to keep up the name of his brother in Israel, he not being willing to marry me.  **Neofiti 7.** And if the man does not wish to take his brother’s wife, then his brother’s wife will go up to the gate of the courthouse **to the wise men (Hakhamim)** and say: “My husband’s brother refuses to raise up a name to his brother in Israel; he does not want to perform the duty of a husband’s brother for me.” |
| **ח** וְקָרְאוּ-לוֹ **זִקְנֵי**-עִירוֹ, וְדִבְּרוּ אֵלָיו; וְעָמַד וְאָמַר, לֹא חָפַצְתִּי לְקַחְתָּהּ.  **Rashi 8.** The **judges** of his city will call him and converse with him. He shall stand and say, "I do not want to marry her."  **Keter 8.** The **elders** of his town will call for him and speak to him; then he will stand and say: “I do not want to take her,” | **Jonathan 8.** And **the elders** of his city will call him and speak with him, with true counsel; and he may rise up in the house of justice, and say in the holy tongue, I am not willing to take her.  Neofiti 8. Then **the wise men (Hakhamim)** of his city will call him and speak with him; and if he stands up and says: “I do not wish to marry her,” |
| **ט** וְנִגְּשָׁה יְבִמְתּוֹ אֵלָיו, לְעֵינֵי **הַזְּקֵנִים,** וְחָלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ, וְיָרְקָה בְּפָנָיו; וְעָנְתָה, וְאָמְרָה, **כָּכָה יֵעָשֶׂה לָאִישׁ, אֲשֶׁר לֹא-יִבְנֶה אֶת-בֵּית אָחִיו.**  **Rashi 9.** And his sister-in-law will approach him in the sight of **the judges**, and she will remove his shoe from upon his foot, and spit before him; and she will say aloud, **"This is done to the man who will not build his brother's family."**  **Keter 9.** His sister-in-law will approach him in front of **the elders**, take off his shoe from his foot, spit in front of him, call out and proclaim: **“So will be done to the man who does not build his brother’s house.”** | **Jonathan 9.** Then will his sister-in-law come to him before **the sages**, and there will be a shoe upon the foot of the brother-in-law, a heeled sandal whose latchets are tied, the latchets at the opening of the sandal being fastened; and he will stamp on the ground with his foot; and the woman will arise and untie the latchet, and draw off the sandal from his foot, and afterward spit before him, as much spittle as may be seen by the sages, and will answer and say, **So is it fit to be done to the man who would not build up the house of his brother**.  **Neofiti 9.** Then his brother’s wife will draw near to him in the sight of **the wise men (Hakhamim)** and pull his sandal off his foot and spit before him; and she will answer and say: **“In this fashion will it be done to the man who did not desire to build the house of his brother.”** |
| **י** וְנִקְרָא שְׁמוֹ, בְּיִשְׂרָאֵל: **בֵּית, חֲלוּץ הַנָּעַל.** {ס{  **Rashi 10.** And it will be entitled in Yisrael, **the house of the divestiture of the shoe.**  **Keter 10.** His name will be called in Israel, **“The house of the one whose shoe was removed.”** | **Jonathan 10.** And all who are standing there will exclaim against him and call his name in Israel **the House of the Unshod.**  **Jerusalem 10.** And his name in Israel will be called **the House of him whose shoe was loosed, and who made void the law of Yeboom.**  **Neofiti 10.** And his name will be called in Israel: “**The house of him whose sandal was pulled off and of him who neglected the precept of Levirate (marriage).”** |
| **יא** כִּי-יִנָּצוּ אֲנָשִׁים יַחְדָּו, אִישׁ וְאָחִיו, וְקָרְבָה אֵשֶׁת הָאֶחָד, לְהַצִּיל אֶת-אִישָׁהּ מִיַּד מַכֵּהוּ; וְשָׁלְחָה יָדָהּ, וְהֶחֱזִיקָה בִּמְבֻשָׁיו.  **Rashi 11.** If men engage in an altercation, a man and his brother, and the wife of one approaches to save her husband from his assailant, and she puts out her hand and grasps his genitals,  **Keter 11.** When men, a man and his brother, are fighting with each other, and the wife of one approaches to save her husband from the one who is attacking him, she extends her hand and grasps his private parts, | **Jonathan 11.** While men are striving together, if the wife of one of them approach to rescue her husband from the hand of him who smites him, and putting forth her hand lays hold of the place of his shame,  **Jerusalem 11.** If she put forth her hand, and lay hold by the place of his shame.  **Neofiti 11.** If men wrangle with one another, and the wife of one of them draws near to rescue her husband from the hands of him who is beating him, and stretches forth her hand and seizes him by his shameful parts, |
| **יב** וְקַצֹּתָה, אֶת-כַּפָּהּ: לֹא תָחוֹס, עֵינֶךָ. {ס{  **Rashi 12.** You shall sever her hand; you are not to have compassion.  **Keter 12.** You will cut off her hand; let your eye have no mercy. | **Jonathan 12.** you will cut off her hand; your eyes will not pity.  **Neofiti 12.** You will cut off her hand; your eyes will have no pity. |
| **יג** לֹא-יִהְיֶה לְךָ בְּכִיסְךָ, אֶבֶן וָאָבֶן: גְּדוֹלָה, וּקְטַנָּה.  **Rashi 13.** You are not to have for yourself in your pouch varying weight-stones, large and small.  **Keter 13.** Do not keep in your pocket unequal weights, large and small. | **Jonathan 13.** You will not have in your bag weights that are deceitful; great weights to buy with, and less weights to sell with.  **Neofiti 13.** You will not have in your bags a large weight and a small weight, a large weight for receiving and a small weight for giving. |
| **יד** לֹא-יִהְיֶה לְךָ בְּבֵיתְךָ, אֵיפָה וְאֵיפָה: גְּדוֹלָה, וּקְטַנָּה.  **Rashi 14.** You shall not have in your house varying measures, large and small.  **Keter 14.** Do not keep in your house unequal measures, large and small. | **Jonathan 14.** Nor will you have in your houses measures that deceive; great measures to buy with, and less measures to sell with.  **Jerusalem 14.** You will not have in your houses measures and measures; great. ones for buying with, and small ones to sell with.  **Neofiti 14.** You will not have in your houses a large measure and a small measure, the large measure for receiving by it and the small measure for giving by it. |
| **טו** אֶבֶן שְׁלֵמָה וָצֶדֶק יִהְיֶה-לָּךְ, אֵיפָה שְׁלֵמָה וָצֶדֶק יִהְיֶה-לָּךְ--לְמַעַן, **יַאֲרִיכוּ יָמֶיךָ, עַל הָאֲדָמָה, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ.**  Rashi 15. A fully accurate, just weight, you shall have, you are to have whole and honest measures; **in order that you live long on the land that Adonai, your G-d, is giving you.**  **Keter 15.** You will keep a complete and just weight, and you will keep a complete and just measure, **in order that your days be prolonged upon the land that the LORD your GOD is giving you.** | **Jonathan 15.** Perfect weights, and true balances shalt thou have, perfect measures and scales that are true will be yours, **that your days may be multiplied on the land which the Lord your God gives you**.  **Neofiti 15.** You will have full and true weights; you will have full and true measures, **so that your days may be prolonged in the land which the LORD your GOD is giving to you.** |
| **טז** כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ, כָּל-עֹשֵׂה אֵלֶּה: כֹּל, עֹשֵׂה עָוֶל. {פ{  **Rashi 16.** For whoever does these things, whoever perpetrates such injustice, is an abomination to the Lord, your God.  **Keter 16.** For anyone doing these things, anyone who acts unjustly is an abomination to the LORD your GOD. | **Jonathan 16.** For whosoever commits these frauds, everyone who acts falsely in trade, is an abomination before the Lord.  **Neofiti 16**. For everyone who does such things, everyone who acts falsely, is detestable and abominable before the LORD your GOD. |
| **יז** **זָכוֹר, אֵת אֲשֶׁר-עָשָׂה לְךָ עֲמָלֵק, בַּדֶּרֶךְ, בְּצֵאתְכֶם מִמִּצְרָיִם.**  **Rashi 17.** **Remember what Amalek perpetrated against you on the way when you were going out of Egypt**.  **Keter 17.** **Remember what Amalek did to you on the way, when you went out from Egypt.** | **Jonathan 17.** **Keep in mind what the house of Amalek did unto you in the way, on your coming up out of Mizraim.**  **Neofiti 17. My people, children of Israel, be mindful of what those of the house of Amalek did to you on the way, at the time you were brought out redeemed from Egypt.** |
| **יח** **אֲשֶׁר קָרְךָ בַּדֶּרֶךְ, וַיְזַנֵּב בְּךָ כָּל-הַנֶּחֱשָׁלִים אַחֲרֶיךָ--וְאַתָּה, עָיֵף וְיָגֵעַ; וְלֹא יָרֵא, אֱלֹהִים.**  Rashi 18. **When they chanced upon you enroute struck down your appendage--- all the feeble ones behind you--- and you were exhausted and wearied, and they had no fear of G-d.**  Keter 18. **How he encountered you on the way and cut off your rear, all those who lagged behind you; you were tired and weary, and he did not fear GOD.** | **Jonathan 18.** how they overtook you in the way and slew every one of those among you who were thinking to go aside from My Word; the men of the tribe of the house of Dan, in whose hands were idols (or things. of strange worship), and the clouds overcast them, **and they of the house of Amalek took them and mutilated them, and they were cast up: but you, O house of Israel, were faint and weary from great servitude of the Mizraee, and the terrors of the waves of the sea through the midst of which you had passed. Nor were the house of Amalek afraid before the Lord.**  **Jerusalem 18**. Who overtook you in the way and slew among you those who were thinking to desist from My Word, the cloud overcast him, **and they of the house of Amalek took him and slew him. But you, people of the sons of Israel, were weary and faint; nor were they of the house of Amalek afraid before the Lord.**  **Neofiti 18.** That they came upon you on the way and killed everyone among you whose heart entertained doubts concerning My Memra; the cloud detached him and those of the house of Amalek killed him. And you, My people, children of Israel, were tired and weary; and those of the house of Amalek did not fear before the LORD. |
| **יט** וְהָיָה בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ לְךָ מִכָּל-אֹיְבֶיךָ מִסָּבִיב, בָּאָרֶץ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ--**תִּמְחֶה אֶת-זֵכֶר עֲמָלֵק, מִתַּחַת הַשָּׁמָיִם; לֹא, תִּשְׁכָּח.** {פ{  Rashi 19. When Adonai, your G-d, has given you repose from all your enemies around, in the land that Adonai, your G-d, is giving you as territory to inherit, **you shall obliterate the memory of Amalek from beneath the sky; do not forget.**  Keter 19. It will be, that when the LORD your GOD grants you respite from all your surrounding enemies in the land which the LORD you GOD gives you as a heritage to take possession of it, **you will wipe out the memory of Amalek from beneath the heaven, do not forget!** | **Jonathan 19.** Therefore, when the Lord has given you rest from all your enemies round about in the land that the Lord Your God gives you to inherit for a possession, **you will blot out the memory of Amalek from under the heavens; but of the days of the King Messiah you will not be unmindful**.  Neofiti 19. And when the LORD your GOD has given you rest from all your enemies round about, in the land which the LORD your GOD gives you as an inheritance to possess it, **you will blot out the memories of Amalek from under heaven. My people, children of Israel, you will not forget; be mindful!** |

**Reading Assignment:**

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| **The Torah Anthology, Volume 18, The Laws and Warning**,  By: Rabbi Shmuel Yerushalmi  Translated by Rabbi Eliyahu Touger  Moznaim Publishing Corporation, 1991  **pp. 85-105** | **Ramban: Commentary on the Torah**  Translated and Annotated  by Rabbi Dr. Charles Chavel  Published by Shilo Publishing House, Inc.  (New York, 1971)  **Deuteronomy pp. 296 - 306** |

**Welcome to the World of Pshat Exegesis**

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat 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. <https://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Welcome to the World of Remez Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Rashi’s Commentary on Debarim (Deuteronomy) 24:19 – 25:19**

**19 and forget a sheaf** but not a stack. [That is, if someone forgot a stack of grain, he may go back to retrieve it.] (Sifrei 24:149). Hence, [our Rabbis] said: (Pe’ah 6:6) A sheaf containing two seah, which someone forgot, is not considered שִׁכְחָה [that is, the harvester is permitted to go back and retrieve it].

**[When you reap your harvest in your field and forget a sheaf] in the field** [Why the repetition of the word "field"? This comes] to include שִׁכְחָה of standing grain, part of which the harvester had forgotten to reap, [not only bound up sheaves standing in the field]. -[Sifrei 24:149]

**you shall not go back to take it** From here, [our Rabbis] said: Whatever is behind him is considered שִׁכְחָה , “forgotten” [and may not be retrieved]. Whatever is in front of him, is not considered “forgotten” [and may still be retrieved], since it does not come under the law of “you shall not go back to take.” - [Pe’ah 6:4]

**so that [the Lord, your God,] will bless you** Although [the forgotten sheaf came into his hand without intention [of the owner]. How much more so [will one be blessed] if he did it deliberately! Hence, you must say that if someone dropped a sela, and a poor man found it and was sustained by it, then he [who lost the coin] will be blessed on its account.-[Sifrei 24:149]

**20 you shall not de-glorify it [by picking all its fruit] after you** Heb. לֹא־תְפַאֵר, [This word is derived from פְּאֵר or תִּפְאֶרֶת , “glory.” The “glory” of an olive-tree is its fruit. Thus, the meaning is: “You shall not take its glory” (תִּפְאֶרֶת) from it. [I.e., do not remove all its fruit.] **Hence, [our Rabbis derive that [in addition to the harvest of grain and produce, in fruit-bearing trees also], one must leave behind פֵּאָה , [fruits at the end of the olive harvest].-[Chul. 131b]**

**after you** This refers to שִׁכְחָה, forgotten fruit [in the case of a fruit-bearing tree, that one must leave the forgotten fruit for the poor to collect].-[Chul. 131b]

**21 [When you pick the grapes of your vineyard,] you shall not glean** i.e., if you find עוֹלְלוֹת, small clusters therein, you shall not take them. Now what constitutes עוֹלְלוֹת [thus necessitating them to be left for the poor]? Any cluster of grapes which has neither a כָּתֵף , “shoulder” or a נָטֵף, “drippings.” But if it has either one of them, it belongs to the householder.-[Pe’ah 7:4] I saw in the Talmud Yerushalmi (Pe’ah 7:3): “What is a כָּתֵף , shoulder?” It is [a cluster of grapes] in which the sprigs of grapes pile one on top of the other [at the top of the cluster, together taking on the shape of a shoulder. And what is] a נָטֵף, “drippings?” These are the grapes suspended from the central stalk [of the cluster, as though dripping down].

**Chapter 25**

**1 If there is a quarrel** they will eventually go to court. We learn from this, that peace cannot result from quarrel. [Just think,] what caused Lot to leave the righteous man [Abraham] (Gen. 13:7-12)? Clearly, it was quarrel.-[Sifrei 25:152]

**and condemn the guilty one** [Since the next verse continues, "the judge shall... flog him,"] one might think that all those convicted by the court must be flogged. Therefore, Scripture teaches us, “and it shall be, if the guilty one has incurred [the penalty] of lashes...” (verse 2). [From here, we see that] sometimes [a convicted party] is given lashes, and sometimes he is not. Who receives lashes is derived from the context, as follows: [Some negative commandments are mitigated by positive commandments which relate to the same matter, for example, the law of sending away the mother bird (Deut. 22:6-7). Scripture (22:6) states the negative commandment: “you shall not take the mother upon the young,” and immediately, Scripture (22:7) continues to state the positive commandment of: “You shall send away the mother.” Here, the negative commandment is mitigated by the positive commandment. How so? If someone transgressed the negative commandment and took the mother bird from upon her young, he may clear himself of the punishment he has just incurred, by fulfilling the positive commandment of sending the mother bird away from the nest. This is an example of “a negative commandment mitigated by a positive commandment.” (see Mishnah Mak. 17a) Now, in our context, immediately after describing the procedure of flogging in court, the next verse (4) continues with the negative commandment of:] **“You shall not muzzle an ox when it is threshing [the grain],” a negative commandment which is not mitigated by a positive one. [Therefore, from the very context of these verses, we learn that only for transgressing a “negative commandment which is not mitigated by a positive commandment,” is one punished by lashes.]-[see Mak. 13b]**

**2 the judge shall make him lean over** This teaches [us] that they [the judges] do not flog [the guilty party while [the latter is] standing or sitting, but, [when he is] leaning over.-[Mak. 22b]

**[The judge shall... flog him] in front of him, commensurate with his crime** Heb., כְּדֵי רִשְׁעָתוֹ [singular—meaning one punishment before him -] and behind him twice that number. From here they [the Rabbis] said: “They must give him two thirds [of his lashes] behind him [i.e., on his back], and one third in front of him [i.e., on his chest]” (Mak. 22b)

**in number** Heb. בְּמִסְפָּר, but it is not vowelized בַּמִּסְפָּר, in the number. This teaches us that the word בְּמִסְפָּר is in the construct state, [qualifying the word following it which is the first word of the next verse, namely, אַרְבָּעִים ], to read: בְּמִסְפָּר אַרְבָּעִים , that is, “[and flog him...] the number of forty,” but not quite a full quota of forty, but the number that leads up to the full total of forty, i.e., “forty-minus-one.”-[Mak. 22b]

**3 He... shall not exceed** **From here, we derive the admonition that one may not strike his fellow man. - [Keth. 33a, San. 85a]**

**and your brother will be degraded** All day [that is, throughout the entire procedure], Scripture calls him רָשָׁע, “wicked,” but, once he has been flogged, behold, he is “your brother.”-[Sifrei 25:153]

**4 You shall not muzzle an ox** Scripture is speaking here in terms of what usually occurs [i.e., one usually uses an ox for threshing grain]. However, the law applies equally to any species of domestic animal, non-domesticated animal, or bird, and in any area of work in the process of preparing food. If so, why does Scripture specify an ox? To exclude man [from this law. That is, if it is a human who is performing the work, his employer is permitted to “muzzle” him, that is, to prevent the worker from eating from the produce. **Nevertheless, it is a mitzvah to allow him to eat from the employer’s produce.]-[Sifrei 25:154]**

**when it is threshing [the grain]** One might have thought that it is permissible to muzzle the animal outside [the work area, i.e., before it starts threshing]. Therefore, Scripture says, "You shall not muzzle an ox!"—i.e., at any time [even before the actual threshing] (see B.M. 90b). Why then, is threshing mentioned? To tell you that, just as threshing [has two specific features]: a) It is a thing that does not represent the completion of its process [rendering the product liable for tithing and challah], and b) it [namely, grain] grows from the ground, likewise, any [work] which resembles it [in these two features, is included in this law]. Thus, excluded [from this prohibition] is the labor of milking, cheese-making, or in churning [milk, to produce buttermilk], all of which deal with an item that does not grow from the ground. Also excluded is the labor of kneading [dough], or in rolling out the dough to shape, for these procedures do in fact complete the process, rendering the product liable for challah to be taken. A further exclusion to this prohibition is the labor of separating dates and figs [that is, when spreading out dates and figs on a roof or the like, so that they dry, the fruit may adhere into one mass. Here, the procedure is to separate individual dates or figs from the mass, a procedure] which completes the preparation process, rendering the fruit liable for tithing.-[B.M. 89a]

**5 If brothers reside together** [meaning] that they were both alive at the same time, [lit. that they had one dwelling in the world]. It excludes the wife of his brother who was no longer in the world [when he was born]. [This means as follows: If a man dies, and his brother is born after his death, his widow may not marry the brother of her deceased husband.] -[Sifrei 25:155, Yev. 17b]

**together** [This law applies only to brothers] who share in the inheritance “together” [namely, paternal brothers]. This excludes maternal brothers. -[Sifrei 25:155, Yev. 17b]

**having no son** Heb. וּבֵן אֵין־לוֹ [Literally, “and he has no son.” Here, the word אֵין can be read also as עַיִן , meaning to “investigate,” because an א is interchangeable with an ע (see Yev. 22b). Thus, the verse also teaches us:] Investigate him [if he has progeny of any sort]—whether he has a son or a daughter, or a son’s son or a son’s daughter, or a daughter’s son or a daughter’s daughter. [And if he has any of these, the law of יִבּוּם does not apply.]

**6 the eldest brother** Heb. הַבְּכוֹר , [literally “the firstborn.” However, here it means that] the eldest brother [of the deceased] should perform the levirate marriage with the widow.-[Sifrei 25:156, Yev. 24a]

**she [can] bear** Heb. אֲשֶׁר תֵּלֵד [literally, “who will give birth.”] This excludes a woman incapable of conception. - [Sifrei 25:156, Yev. 24a]

**will succeed in the name of his deceased brother** [literally, “will rise in the name of his brother.”] The one who marries his wife, is to take the share of his deceased brother’s inheritance of their father’s property [in addition to his own share]. -[Yev. 24a]

**so that his name shall not be obliterated** This excludes [from the obligation of יִבּוּם ] the wife of a eunuch whose name [was already] obliterated. -[Yev. 24a]

**7 to the gate** [Not to the gate of the city, but,] as the Targum [Onkelos] renders it: to the gate of the court.

**8 and he shall stand up** [He must make this declaration] in a standing position. -[Sifrei 25:158]

**and say** **in the Holy Language. She too shall make her statement in the Holy Language.-[Yev. 106b]**

**9 And she shall spit before his face** on the ground, [not in his face].-[Yev. 106b]

**[Thus shall be done to the man] who will not build up [his brother’s household]** From here, [we learn] that one who has undergone the rite of chalitzah [described in these verses], cannot change his mind and marry her, for it does not say, “[Thus will be done to that man] who did not build up [his brother’s household],” but, "who will not build up [his brother’s household]." Since he did not build it up [when he was obliged to do so], he will never again build it up.-[Yev. 10b]

**10 And his name shall be called [in Israel**] **It is the duty of all those standing there to proclaim: חֲלוּץ הַנָּעַל - “you, who have had your shoe removed!”-[Yev. 106b]**

**11 If... men... are fighting together** they will eventually come to blows, as it is said: “[to rescue her husband] from his assailant.” **[The moral here is:] Peace cannot result from strife.-[Sifrei 25:160]**

**12 You shall cut off her hand** **[This verse is not to be understood literally, but rather, it means:] She must pay monetary damages to recompense the victim for the embarrassment he suffered [through her action. The amount she must pay is calculated by the court,] all according to the [social status] of the culprit and the victim (see B.K. 83b).** But perhaps [it means that we must actually cut off] her very hand? [The answer is born out from a transmission handed down to our Rabbis, as follows:] Here, it says לֹא תָחוֹס , “do not have pity,” and later, in the case of conspiring witnesses (Deut. 19:21), the same expression, לֹא תָחוֹס , is used. [And our Rabbis taught that these verses have a contextual connection:] Just as there, in the case of the conspiring witnesses, [the literal expressions in the verse refer to] monetary compensation (see Rashi on that verse), so too, here, [the expression “You must cut off her hand” refers to] monetary compensation.-[Sifrei 25:161]

**13 two different weights** [This term is not to be understood literally as “stones,” but rather, it refers to specific stones, namely:] weights [used to weigh merchandise in business].

**one large and one small** [literally, “big and small.” This means:] the big stone “contradicts” [i.e., is inconsistent with] the small one. [That is to say, you must not have two weights which appear to be the same, but in fact, are unequal, allowing you] to purchase goods with the larger weight [thereby cheating the purchaser], and to sell with the smaller one [thereby cheating the buyer].-[Sifrei 25:162]

**14 You shall not keep** Heb. לֹא־יִהְיֶה לְךָ , literally, “You will not have.” That is, the verse literally reads: “If you keep... two different weights, you will not have.” This teaches us that] if you do this, You will not have anything! -[Sifrei 25:162] [However,]

**15 you shall have a full and honest weight** [Literally, “If you keep a full and honest weight, you will have.” That is to say,] if you do this, you will have much.-[Sifrei 25:162]

**17 You shall remember what [Amalek] did to you** [The juxtaposition of these passages teaches us that] if you use fraudulent measures and weights, you should be worried about provocation from the enemy, as it is said: “Deceitful scales are an abomination of the Lord” (Prov. 11:1), after which the [next] verse continues, “When willful wickedness comes, then comes disgrace.” [That is, after you intentionally sin by using deceitful scales, the enemy will come to provoke you into war, and this will be a disgraceful matter to you].-[Tanchuma 8]

**18 how he happened upon you on the way** Heb. קָרְךָ , an expression denoting a chance occurrence (מִקְרֶה) . -[Sifrei 25:167] Alternatively, an expression denoting seminal emission (קֶרִי) and defilement, **because Amalek defiled the Jews by [committing] homosexual acts [with them].-[Tanchuma 9]** Yet another explanation: an expression denoting heat and cold (קוֹר) . He cooled you off and made you [appear] tepid, after you were boiling hot, for the nations were afraid to fight with you, [just as people are afraid to touch something boiling hot]. But this one, [i.e., Amalek] came forward and started and showed the way to others. This can be compared to a bathtub of boiling water into which no living creature could descend. Along came an irresponsible man and jumped headlong into it! Although he scalded himself, he [succeeded to] make others think that it was cooler [than it really was].-[Tanchuma 9]

**and cut off** [The word וַיְזַנֵּב is derived from the word זָנָב , meaning “tail.” Thus, the verse means: Amalek] “cut off the tail.” **This refers to the fact that Amalek cut off the members [of the male Jews,] where they had been circumcised, and cast them up [provocatively] towards Heaven [exclaiming to God: “You see! What good has Your commandment of circumcision done for them?”]-[Tanchuma 9]**

**all the stragglers at your rear Those who lacked strength on account of their transgression. [And because these Jews had sinned,] the cloud [of glory] had expelled them [thereby leaving them vulnerable to Amalek’s further attack]. -[Tanchuma 10]**

**you were faint and weary** faint from thirst, as it is written, “The people thirsted there for water” (Exod. 17:3), and [immediately] afterwards it says, “Amalek came [and fought with Israel]” (verse 17:8). -[Tanchuma 10]

**and weary** from the journey. -[Tanchuma 10]

**He did not fear [God]** i.e., Amalek did not fear God [so as to refrain] from doing you harm.-[Sifrei 25:167]

**19 you shall obliterate the remembrance of Amalek Both man and woman, infant and suckling, ox and sheep [camel and donkey] (God’s command to King Saul: see I Sam. 15: 3), so that the name of Amalek should never again be mentioned (נִזְכָּר) , from the word (זֵכֶר) , even regarding an animal, to say: “This animal was from Amalek.”-[Midrash Lekach Tov]**

**Pesiqta deRab Kahana**

**Midrashic Homilies for Shabbat Zachor**

**Pisqa Three**

***Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven] (Deut. 25:17-19).***

**III:I**

“Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19). “May the sins of his forefathers be remembered [and his mother’s wickedness/lawlessness never be wiped out! May they remain on record before the Lord but may He extinguish their name from the earth]” (Ps. 109:14-15). [Since Ps. 109:17 refers to one’s not delighting in the blessing, and since, as we shall see, Amalek is identified with Esau, we assume that the cited passage refers to Esau, who rejected the birthright, and so ask:] now were the forebears of Esau wicked/lawless? Were they not utterly righteous/generous? Abraham, after all, was his grandfather, Isaac his father, and yet you say, May the sins of his forefathers be remembered! But [the sense is,] the sin that he committed was against his forefathers. And what is the sin that he committed against his forefathers? You find that Isaac represented Abraham. Now Isaac lived a hundred and eighty years, while Abraham lived only one hundred seventy-five years. [We shall now see that the loss of those five years to Abraham’s loss is attributed to the behavior of Esau.] R. Yudan in the name of R. Aibu, R. Phineas in the name of R. Levi: ‘In the five years that were withheld from the life of Abraham, Esau, that wicked man, committed two severe transgressions. He had sexual relations with a betrothed maiden, and he committed murder.’ [Abraham then was taken away five years earlier than he should have been, so that he would not have to witness these sins, and Isaac suffered in like manner on that same account.] That is in line with this verse: “Esau came from the field” (Gen. 25:29), and the word “field” stands only for a betrothed maiden, as it is said, “and f it is in the field that the man found the betrothed maiden” (Deut. 22:25). “And he was tired” (Gen. 25:29), and. the word-tired stands only for murder, as it is said, “For my soul is tired like the soul of a murderer” (Jer. 4:31). R. Zakkai the Elder says, ‘He also had stolen.’ Said the Holy One, blessed be He, I promised Abraham, “And you will come to your fathers in peace” (Gen. 15:15). Would it be a good old age for this man to see his son’s son fornicating, murdering, and stealing? Is that good old age? It is better for that righteous/generous man to be gathered up in peace: “For your loving-kindness is better than life” (Ps. 63:4). And what is the sin that he committed against his father? He caused his eyes to weaken. On the basis of that case, they have said: ‘Whoever brings up a wicked/lawless son or a wicked/lawless disciple in the end will suffer from weak eyes.’ The case of the wicked/lawless son derives from our father, Isaac: “And when Isaac got old, his eyes grew so weak that he could not see” (Gen. 27:1). Why? Because he had raised a wicked/lawless son, Esau. The rule of the wicked/lawless disciple comes from the case of Ahiah the Shilonite: “And Ahiah the Shilonite could not see, because his eyes had grown weak on account of old age” (1 Kgs. 14:4). Why? Because he had raised a wicked/lawless disciple. And who was it? It was Jeroboam son of Nabat, who committed sin and who caused the Israelites to sin. Therefore, his eyes grew dim.

What was the sin that he committed against his mother [to whom reference is made in the intersecting-verse, ..and his mother’s wickedness never be wiped out]? R. Tanhum bar Abun and R. Judah and R. Nehemiah and rabbis: R. Judah says, When he was coming out of his mother’s womb, he cut off her uterus, so that she should not give birth again. That is in line with this verse of Scripture [in the translation of Braude and Kapstein]: “Because he pursued his brother with a sword, he destroyed the womb whence he came” (Amos 1:11). Said R. Berekhiah, You should not conclude that it was merely [adventitious, that is,] because he was coming forth from his mother’s womb, but as he was coming out of his mother’s womb, his fist was [deliberately] stretched out toward [his brother, and this was intentional]. What verse of Scripture so indicates? [In the translation of Braude and Kapstein:] “The wicked have a fist from the womb, liars go astray as soon as they are born” (Ps. 58:4). R. Nehemiah says, “He caused her not to produce the twelve tribes. For R. Huna said, Rebecca was worthy of producing all the twelve tribes, a fact indicated by this verse: And the Lord said to her, “Two nations are in your womb” (Gen. 25:23). Lo, there are two. “And two peoples will separate from your belly” (Gen. 25:23), thus four. “One people shall be stronger than the other” — so six; “the elder shall serve the younger” — eight; “And when her days to be delivered were fulfilled, behold there were twins in her womb,” then ten; “And the first came forth. ...and after that came forth his brother...” — twelve in all.” There are those who prove the same proposition from this verse of Scripture: “If this is the way my childbearing is to go, why should I bear this” (Gen. 25:22). The word for this is composed of the letters Z and H, the numerical value of which is seven and five, respectively, thus twelve. And rabbis say, [Esau] caused her bier not to be carried out in public. You find that when Rebecca died, people said, ‘Who is going to go forth before the bier? Abraham is dead, Isaac is blind and stays at home, Jacob has fled before Esau. Will the wicked Esau be permitted to go forth before her bier?’ People will say, ‘Cursed be the breasts that suckled that one.’ What did they do? They brought out her bier by night [without public display]. Said R. Yose bar Haninah, And since her bier was not carried out in public, Scripture too dealt with her death only obliquely: “Deborah, Rebecca’s nurse died. ...and was buried below Beth-el under the oak, which was called allon-bacuth [bacuth being understood to mean weeping] (Gen. 35:8).” What is the meaning of allon? R. Simeon bar Nahman in the name of R. Jonathan, It is a word in Greek, meaning, another. [Hence the sense of the name of the oak is, another weeping. The first, then, was for Rebecca. So it is only obliquely that we learn that she had died, as is made clear in the immediately-following verse of Scripture.] While Jacob was sitting and observing the lamentation for his nursemaid, news came to him about his mother: “God appeared to Jacob again when he came from Paddan-aram and blessed him” (Gen. 35:9). What is the blessing that he bestowed on him? R. Aha in the name of R. Jonathan, It was the blessing that is bestowed upon mourners.

Said the Holy One, His father could have paid him back with evil, his mother could have paid him back with evil, his brother [Jacob] could have paid him back with evil, his grandfather could have paid him back with evil. Now you [Israel] pay him back with evil, so will I pay him back with evil. You make mention of his name down below, and I will wipe out his name up above: May they remain on record before the Lord but may He extinguish their name from the earth. “Remember what the Amalekites did to you.”

**III:II**

R. Tarthum bar Hanilai opened [discourse by citing the following intersecting-verse]: “Your memorials will be like unto ashes, your eminences to eminences of clay” [New English Bible: “your pompous talk is dust and ashes, your defences will crumble like clay”] [Braude and Kapstein, p. 46: Your acts of remembering Amalek, followed by repentance for your sins, will be like ‘ashes,’ but when you deserve visitation [for sin], visitation in ‘clay’ will be your punishment] (Job 13:12). Said the Holy One, blessed be He, to Israel [with reference to the verse’s statement about memorials, that is, acts of remembering], As to those two acts of remembrance that I inscribed for you in Scripture, be meticulous about them: “Blot out the memory of Amalek” (Deut. 25:19), “For I shall certainly blot out the memory of Amalek” (Ex. 17:14). “...will be like unto ashes:” that is, are comparable to ashes. If you have acquired merit, lo, you are the children of Abraham, the one who compared himself to ashes: “For I am dust and ashes” (Gen. 18:27). And if not: “your eminences to eminences of clay,” that is, prepare yourselves for the subjugation of Egypt. For what is written with respect to Egypt: “They embittered their lives with hard work in clay” (Ex. 1:14).

**III:III**

R. Judah in the name of R. Aibu opened discourse by citing the following verse of Scripture: Do not behave like horse or mule, unreasoning creatures, whose course must be checked with bit and bridle. [Many are the torments of the ungodly; but unfailing love enfolds him who trusts in the Lord] (Ps. 32:9-10). Six matters have been stated with reference to a horse: it eats a lot, excretes a little, loves fornication, loves war, despises sleep, and displays arrogance. And some say, “In battle it also kills its owner.” Do not behave like horse: as to a horse, when you bridle it, it kicks, when you pat it, it kicks, when you ornament it, it kicks, when you feed it barley, it kicks If you do not get near it, it kicks. You should not be like that. Rather, be conscientious about responding to good with good, and responding to evil with evil. Paying back good with good: “You will not abominate the Edomites” (Deut. 23:8). Paying back evil with evil: “Remember what Amalek did to you” (Deut. 25:17).

**III:IV**

R. Banai in the name of R. Huna commenced discourse by citing the following verse: “A false balance is an abomination to the Lord [but a just weight is his delight. When pride comes, then comes disgrace] (Prov. 11:1-2).” Said R. Banai in the name of R. Huna, **If you have seen a generation, the measures of which are perverted, know that the government is going to come and declare war against that generation.** What verse of Scripture so indicates? “A false balance is an abomination to the Lord.” And what is written immediately following? “When pride comes, then comes disgrace” [Braude and Kapstein: **“The insolent (kingdom) will come and bring humiliation (to Israel)”].**

R. Berekhiah in the name of R. Abba bar Kahana, “It is written: “Will I acquit the man with wicked scales and with a bag of deceitful weights” (Micah 6:11). “Will I acquit the man with wicked scales:” is it possible even to imagine that God would acquit one with perverted scales? But: “a bag of deceitful weights” [means, even in your own bag, they will remain deceitful weights].

Said R. Levi, So Moses gave an indication to Israel in the Torah: “You will not have in your bag a large stone and a small one, you will not have in your house two ephah-measures, one large, one small” (Deut. 25:13-14). If you have done so, **know that the government is going to come and declare war against that generation.** What verse of Scripture so indicates? “A false balance is an abomination to the Lord.” And what is written immediately following [Deut. 25:13-14]? “Remember what Amalek did to you” (Deut. 25:17).

**III:V**

R. Levi commenced discourse by citing the following verse of Scripture: “You have rebuked the nations, You have destroyed the wicked/lawless, You have blotted out their name forever and ever (Ps. 9:5): “You have rebuked the nations” refers to Amalek, concerning whom it is written: “Amalek was the first of the gentiles” (Num. 24:20). “...You have destroyed the wicked/lawless,” refers to the wicked/lawless Esau, concerning whom it is written, “Edom will be called the border of wickedness/lawlessness” (Mal. 1:4). If one would say to you, even Jacob is covered by that statement, say to him, “You have destroyed the wicked/lawless,” [which cannot possibly speak of Jacob, for] what is written is not wicked/lawless ones, in the plural, but the wicked/lawless one, in the singular, which refers to the wicked/lawless Esau. “...You have blotted out their name forever and ever:” [this speaks of Amalek, as it is said,] “Blot out the remembrance of Amalek” (Deut. 25:17).

**III: VI**

“Return sevenfold into the bosom of our neighbours the taunts with which they have taunted You, O Lord (Ps. 79:12): R. Judah bar Guria said, Let what they did to us in respect to the circumcision, which was assigned to the bosom of Abraham, be remembered against them. This accords with that which R. Hinenah bar Silqah, R. Joshua of Silchnin, and R. Levi in the name of R. Yohanan said, What were the members of the household of Amalek doing? **They cut off the circumcised penises of the Israelites and tossing them upward, saying. ‘Is this what you have chosen? Here is what you have chosen!’**

And R. Joshua b. Levi: Let what they did to us with respect to the Torah be remembered against them. For concerning the Torah it is written: “It is refined seven times” (Ps. 12:7). So: “Return sevenfold into the bosom of our neighbours the taunts with which they have taunted You, O Lord” (Ps. 79:12).

Rabbis say, Let what they did to us with regard to the sanctuary, which is set in the bosom of the world, be remembered against them [for they razed the Temple to its foundations, which are at the bosom of the earth (Braude and Kapstein, p. 48). For R. Huna said, From the bottom of the ground (bosom of the earth, to the lower settle will be two cubits” (Ez. 43:14).

Now Samuel came along and paid them back: “Samuel cut Agag apart before the Lord in Gilgal” (1 Sam. 15:33). What did he do to him? R. Abba bar Kahana said, He chopped off his flesh in small bits, the size of an olive’s bulk, and fed it to the ostriches: “Pieces of his body will be devoured, yes, the firstborn of death shall devour pieces of his flesh” (Job 18:13). He chose for him a bitter form of death. And rabbis say, He set up four stakes in the ground and tied him on them. [Agag] was saying, “Surely the most bitter of deaths is at hand” (1 Sam. 15:32). Do people put princes to death in such a way, with so harsh a form of death?

R. Samuel bar Abidimi said, They judged him in accord with the law of the nations of the world, that is, without appropriately cross-examined testimony of witnesses, and without an admonition in advance. R. Isaac said, They castrated him: Samuel said, “As your sword has made women childless, so shall your mother be childless among women” (1 Sam. 15:33), reading the word for mother as if the letters meant penis, hence, the penis of that man [shall not produce children].

Said R. Levi, So in the Torah **Moses gave an indication of the same matter to Israel:** When men fight with one another and the wife of the one draws near to rescue her husband from the hand of him who is beating him and puts out her hand and seizes him by the private parts, then you shall cut off her hand; your eye shall have no pity (Deut. 25:11-12). **What is written thereafter: “Remember what Amalek did to you on the way as you came out of Egypt” (Deut. 25:17).**

**III: VII**

“Remember [what Amalek did to you on the way as you came out of Egypt]” (Deut. 25:17): Said R. Berekhiah, You say to us, “Remember!” You do the remembering. For we are often forgetful, but You, who are never forgetful, You are the one to do the remembering “of what Amalek did to you on the way as you came out of Egypt” (Deut. 25:17).

“[Remember] what [Amalek] did to you [on the way as you came out of Egypt]” (Deut. 25:17): Said R. Isaac, Did he do it to us and not to You? “Remember, O Lord, against the children of Edom, the day of Jerusalem [the day they said, raze it, raze it]” (Ps. 137:7).

**“[Remember, O Lord, against the children of Edom, the day of Jerusalem the day they said,] raze it, raze it” (Ps. 137:7)**: R. Abba bar Kahana said, The meaning of the Hebrew word translated “raze it” follows the sense of the same word as it occurs in the following verse: “The broad walls of Babylon will be utterly razed” (Jer. 51:58). R. Levi said, The meaning of the Hebrew word translated “raze it” should be rendered as “empty it, empty it,” for it follows the sense of the same word as it occurs in the following verse: “She hastened and emptied her pitcher into the trough” (Gen. 24:20). In the view of R. Abba bar Kahana, who holds that the word means “raze it, raze it,” **the sense is that they went down to the very foundations, to the base.** In the view of R. Levi, who holds that the word means, “empty it out, empty it out,” **the sense is that they cut away the foundations, taking them away.**

**III: VIII**

“[Remember what] the Amalekites [did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): The word for “Amalek” is to be divided into two components, bearing the meanings “am” = people, and “yeleq,” = locust. It flew down like the zahla-locust. Another interpretation: the nation of Amalek came down to lick up the blood of Israel like a dog.

R. Levi in the name of R. Simeon b. Halapta: To what may Amalek be compared? To a fly that was lusting for an open wound. So Amalek was lusting after Israel like a dog.

It was taught in the name of R. Nathan, Four hundred parasangs did Amalek leap in coming to make war against Israel at Rephidim.

**III:IX**

“Remember [what the Amalekites did to you] on your way out of Egypt, how they me: you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): Said R. Levi, They came against you on the way like highwaymen. **The matter may be compared to the case of a king who had a vineyard, and he surrounded it with a wall and the king put in the vineyard a vicious dog. Said the king, The dog will bite anyone who comes and breaks through the wall. Then the son of the king came along and broke through the wall, and the dog bit him. Whenever the king wanted to remind the son about the sin that he had committed in the vineyard, he said to him, Remember how the dog bit you. So whenever the Holy One, blessed be He, wanted to remind the Israelites of the sin that they had committed in Rephidim, saying, “Whether God is in our midst or not” (Ex. 17:7), He says to them, “Remember what Amalek did to you” (Deut. 25:17).**

**III:X**

“Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): R. Judah, R. Nehemiah, and rabbis: R. Judah said, **The letters for words, “how they met you,” can be read, how they made you unclean [Mandelbaum: through pederasty],** in line with this verse, in which the same letters bear that meaning: “Any man who is not clean because of a seminal emission by night” (Deut. 23:11). R. Nehemiah says, The letters for words, “how they met you,” can be read to mean read, thus: “They read up on you.” What did Amalek do? He went into the archives in Egypt and took the volumes of genealogies of the tribes which were located there in their names. He came and stood outside of the cloud and announced, ‘Reuben. Simeon, Levi, Judah, I am your brother. Come out, for I want to do business with you.’ When one of them came out, he would kill him. Rabbis say, The letters for words, “how they met you,” can be read to mean, “to cool,” that is, he made them look cold [and not heated up for battle and good fighters] before the nations of the world. Said R. Hunia, The matter may be compared to the case of a scalding-hot bath, into which no one could dip himself. One son of Beliel came along and jumped in; even though he was burned, he made it appear cool for others [who followed him in and got burned]. So when the Israelites had gone forth from Egypt, “fear of them fell upon all the nations of the world: Then were the chiefs of Edom frightened...terror and dread fell on them” (Ex. 15:15-16). But when Amalek attacked them and made war against them, even though he got his from them, he made them look cold before the nations of the world.

**III:XI**

“Remember (what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary] and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): **[The word, “how he cut off your rear,” means] how we smote you with a blow to the “tail” [penis]. This accords with that which R. Hinenah bar Silqah, R. Joshua of Sikhnin, and R. Levi in the name of R. Yohanan said, What were the members of the household of Amalek doing? They cut off the circumcised penises of the Israelites and tossing them upward, saying, ‘Is this what you have chosen? Here is what you have chosen!’** For the Israelites did not know about the character of the “branch”: Lo, they put the branch to their nose (Ez. 8:17). When Amalek came along, he taught it to them. From whom had he learned it? From our forefather Esau: “Is he not rightly named Jacob” (Gen. 27:36). He cleared his throat and produced the “branch” [penis, as a gesture of disrespect].

**III:XII**

“Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): R. Judah, R. Nehemiah, and rabbis: R. Judah said, Whoever hung back was cut off. R. Nehemiah said, Whomever the cloud expelled was cut off. Rabbis say, This refers to the tribe of Dan, which the cloud expelled. For all of them worshipped idolatry.

Another interpretation of the clause: “... [when you were faint and weary and cut off your rear,] which was lagging behind exhausted:” Said R. Isaac, All those who were whispering in Your rear [against You, that is, against God, as will now be spelled out].

R. Judah, R. Nehemiah, and Rabbis: R. Judah said, They said, ‘If He is the lord of all His works as He is lord over us, we will worship Him, and if not, we will rebel against Him.’ R. Nehemiah said, They said, ‘If He provides our food the way a king does in his capital, so that the city lacks nothing, we shall worship Him, and if not, we shall rebel against Him.’ And rabbis say, They said, ‘If we reflect in our hearts and He knows what we are thinking, we shall serve Him, and if not, we shall rebel against Him.’

R. Berekhiah in the name of R. Levi: In their hearts they would reflect, and the Holy One would give them what they wanted. What verse of Scripture shows it? “And in their hearts they tested God, asking food for their soul” (Ps. 78:18). What then is written there? “And they ate and were most sated because He brought them what they craved” (Ps. 78:29).

**III:XIII**

“Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road] when you were faint and weary [and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): “faint:” from thirst. “and weary:” from the journey.

“they showed no fear of God:” R. Phineas in the name of R. Samuel bar Nahman, **There is a tradition concerning the narrative that the seed of Esau will fall only by the hand of the sons of Rachel. “Surely the youngest of the flock shall drag them” (Jer. 49:20). Why does he refer to them as “the youngest of the flock”? Because they were the youngest of all the tribes. [Now we shall see the connection to the downfall of Esau=Amalek=Rome:]** This one is called “a youth,” and that one is called “young.” This one is called “a youth:” “And he was a youth” (Gen. 37:2). And that one is called “young:” “Lo, I have made you the youngest among the nations” (Ob. 1:2). This one [Esaul grew up between two righteous/generous men and did not act like them, and that one [Joseph] grew up between two wicked/lawless men and did not act like them. Let this one come and fall by the hand of the other. This one showed concern for the honor owing to his master, and that one treated with disdain the honor owning to his master. Let this one come and fall by the hand of the other. In connection with this one it is written, “And he did not fear God” (Deut. 25:18), and in connection with that one it is written, “And I fear God” (Gen. 42:18). Let this one come and fall by the hand of that one.

**III:XIV**

“...When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven” (Deut. 25:17-19): R. Azariah, R. Judah bar Simon in the name of R. Judah bar Ilai: When the Israelites entered the Land, they were commanded in three matters: to appoint a king, to build the chosen house, “And they shall make me a sanctuary” (Ex. 25:8), and to wipe out the memory of Amalek.

**III:XV**

R. Joshua b. Levi in the name of R. Alexandri: One verse of Scripture says, “You will not fail to blot out the memory of the Amalekites from under heaven” (Deut. 25:17-19), and another verse of Scripture says, “For I will surely wipe out the memory of Amalek” (Ex. 17:14). How can both verses be carried out? [Either Israel will do it or God will do it.] Before Amalek laid his hand on God’s throne [with reference to And Moses built an altar and called the name of it, The Lord is My banner, saying, “A hand upon the throne of the Lord. The Lord will have war with Amalek from generation to generation” (Ex. 17:15-16)], “You will not fail to blot out the memory of the Amalekites.” Alter he had laid hands on God’s throne, For “I will surely wipe out the memory of Amalek” [God is victim of Amalek, as much as Israel is.] Now is it really possible for a mortal to lay hands on the throne of the Holy One, blessed be He? But because he was going to destroy Jerusalem, concerning which it is written, “At that time Jerusalem will be called the throne of the Lord” (Jer. 50:17), therefore: “For I will surely wipe out the memory of Amalek” (Ex. 17:14).

**III:XVI**

“[And Moses built an altar and called the name of it, The Lord is my banner,] saying, A hand upon the throne of the Lord. The Lord will have war with Amalek from generation to generation” (Ex. 17:15-16): It was taught in the name of R. Ilai: The Holy One, blessed be He, took an oath: ‘By my right hand, by my right hand, by my throne, by my throne, if proselytes come from any of the nations of the world, I will accept them, but if they come from the seed of Amalek I will never accept them.’ And so was the case with David: “And David said to the youth who told him [that Saul and Jonathan had died], Where do you come from? And he said, I am the son of an Amalekite convert” (2 Sam. 1:13). Said R. Isaac, He was Doeg the Edomite. “And David said to him, Your blood be upon your own head” (2 Sam. 1:16). Said R. Isaac, What is written is, “your bloods,” meaning, he said to him, ‘You [Doeg] have shed much blood in Nob, city of the priests.’

“...from generation to generation” (Ex. 17:15-16): Said the Holy One, blessed be He, ‘From one generation to the next I am after him, for generations.’

R. Eliezer, R. Joshua, and R. Yose: R. Eliezer says, It was from the generation of Moses to the generation of Samuel [but not beyond that point]. R. Joshua says, It was from the generation of Samuel to the generation of Mordecai and Esther. R. Yose says, ‘It was from the generation of Mordecai and Esther to the generation of the Messiah-King, which is three generations.’ And how do we know that to the generation of the Messiah-King it is three generations? As it is written, “They will fear you while the sun endures, and as long as the moon, a generation, generations” (Ps. 72:5). A generation — one, then generations — two, lo, three in all.

R. Berekhiah in the name of R. Abba bar Kahana: So long as the seed of Amalek endures in the world, it is as if a wing covers the face [of God]. When the seed of Amalek perishes from the world, Your teacher will not hide himself any more, but your eyes shall see your teacher (Is. 30:20).

R. Levi in the name of R. Huna bar Hanina: So long as the seed of Amalek endures in the world, the Name of God is not whole, and the throne is not whole. When the seed of Amalek perishes from the world, the Name of God is whole, and the throne is whole. What verse of Scripture indicates it? “The enemy have vanished in everlasting ruins, their cities you have rooted out, the very memory of them has perished” (Ps. 9:6). What is written immediately therefore: “But the Lord sits enthroned for ever, He has established His throne for judgment, [and He judges the world with righteousness/generosity, He judges the peoples with equity]” (Ps. 9:7-8).

**Ketubim:** **Tehillim (Psalms)** **109:1-31**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor. Of David, a song. O God of my praise, be not silent. | 1. For praise, composed by David; a psalm. O God, my praise, do not be silent. |
| 2. For the mouth of a wicked man and the mouth of a deceitful man have opened upon me; they spoke with me with a lying tongue. | 2. For the mouth of wickedness and the mouth of deceit are open against me, they have spoken with me with a lying tongue. |
| 3. And with words of hatred they have surrounded me, and they have fought with me without cause. | 3. And those who speak hatred have surrounded me and fought against me for no cause. |
| 4. Instead of my love, they persecute me, but I am at prayer. | 4. Because I have loved, they opposed me; but I will pray. |
| 5. They have imposed upon me evil instead of good and hatred instead of my love. | 5. And they gave me evil for good, and hatred where I had given love. |
| 6. Set a wicked man over him, and let an adversary stand at his right hand. | 6. Appoint over him a wicked man, and may an adversary stand at his right hand. |
| 7. When he is judged, let him emerge guilty, and let his prayer be accounted as a sin. | 7. When he is judged, let him come out a sinner, and may his prayer become an act of sin. |
| 8. May his days be few and may someone else take his office of dignity. | 8. May his days be few, may another inherit the number of his years. |
| 9. May his sons be orphans and his wife a widow. | 9. May his sons be orphans, and his wife a widow. |
| 10. May his sons wander, and [people] should ask and search from their ruins. | 10. And may his sons yet wander, and beg, and seek what has become their wasteland. |
| 11. May a creditor search out all he has, and may strangers despoil his labor. | 11. May the creditor gather up all that is his, and may strangers plunder his toil. |
| 12. May he have none who extends kindness and may no one be **gracious** to his orphans. | 12. May he have none to extend kindness, and may he have none to pity his orphans. |
| 13. May his end be to be cut off; in another generation may their name be blotted out. | 13. May his end be destruction; may their name be effaced in the next generation. |
| 14. May the iniquity against his forefathers be remembered by the Lord and may the sin against his mother not be erased. | 14. May the iniquity of his fathers be remembered in the presence of the LORD; and may his mother's guilt not be effaced. |
| 15. May they be before the Lord constantly, and may He cut off their remembrance from the earth. | 15. May they be facing the decree of the LORD always; and may their memory perish from the earth. |
| 16. Because he did not remember to do kindness, and he pursued a poor and needy man, and a broken-hearted one, to kill [him]. | 16. Because he did not remember to do good, and persecutes the poor and needy man, and the lowly of heart, to be slain. |
| 17. And he loved a curse, and it came upon him; and he did not desire a blessing, and it distanced itself from him. | 17. And he loves cursing, and it came to him; and he took no pleasure in blessing, and it was far from him. |
| 18. And he donned a curse like his garment, and it came into his midst like water and into his bones like oil. | 18. And he wore cursing like a garment, and it entered his body like water, and was like oil to his limbs. |
| 19. May it be to him as a garment with which he envelops himself and as a girdle with which he constantly girds himself. | 19. May it be to him like a garment, let him be wrapped in it; may he gird himself with it as a perpetual belt. |
| 20. This is the recompense of my adversaries from the Lord, and those who speak evil upon my soul. | 20. This is the deed of those who oppose me from following the LORD, and of those who speak evil to my soul. |
| 21. But You, O God, my Lord, do with me for Your name's sake, for Your kindness is good; save me. | 21. And You, O God, the LORD, deal with me for Your name's sake; deliver me according to Your goodness and kindness. |
| 22. For I am poor and needy, and my heart has died within me. | 22. For I am poor and needy, and my heart is quiet within me. |
| 23. Like a shadow when it lengthens, I was driven about; I was stirred up like a locust. | 23. I am finished, like a shadow when it lengthens; I have wandered like a locust. |
| 24. My knees stumbled from fasting, and my flesh became emaciated from fat. | 24. My knees stumble from fasting; my flesh is lean, and no longer fat. |
| 25. **And I was a disgrace to them; they would see me, they would shake their head**. | 25. **And I have become a disgrace to them; they will see me, they will shake their heads**. |
| 26. Help me, O Lord, my God; save me according to Your kindness. | 26. Help me, O LORD, my God; redeem me according to Your kindness. |
| 27. And they should know that this is Your hand; You, O Lord, have done it. | 27. And they will know that this plague, You, O LORD, have done it. |
| 28. Let them curse and You will bless; they rose up and were ashamed, but Your servant will rejoice. | 28. They will curse, but You will bless; they will arise and be disappointed, but Your servant will rejoice. |
| 29. **May my adversaries don disgrace and enwrap themselves with their shame like a cloak.** | 29. **Those who oppose me will be clothed in shame, and their infamy will cover them like a cloak**. |
| 30. **I shall thank the Lord exceedingly with my mouth, and among many people I shall praise Him.** | 30. **I will thank the LORD greatly with my mouth, and I will praise Him in the midst of the Sages.** |
| 31. For He will stand to the right of the needy to save [him] from those who judge his soul. | 31. For He will stand at the right hand of the needy, to redeem from the discords of his soul. |

**Rashi’s Commentary for: Tehillim (Psalms) 109:1-31**

**1 O God of my praise, be not silent** This was said regarding all Israel.

**2 For the mouth of a wicked man** Ishmael.

**4 Instead of my love** for You, they hinder me.

**but I am at prayer** But I pray to You constantly. I found:

**5 evil instead of good** I sacrifice seventy bulls every year for the seventy nations, and we request rain, yet they harm us. Shochar Tov (109:4).

**7 When he is judged** before You, may he emerge from Your judgment guilty and wicked.

**8 his office of dignity** Heb. פקדתו , his greatness, provostie or pruvote in Old French, like (Esther 2:3): “And let the king appoint officers (פקידים) .”

**10 and [people] should ask and search from their ruins** Everyone will ask about them, what happened to So-and-so and So- and-so, because of the rumor of ruin that emerged about them. And “search” (וְדָרְשוּ) means from others, because it is vowelized with a short “kamatz,” and וְשִׁאֵלוּ also means from others, that others should ask about them. This can also be interpreted as וְשִׁאֵלוּ , of the intensive conjugation, meaning that they will go around by the doors [to beg for alms].

**11 May a creditor search out all he has** Heb. ינקש . A person who toils and searches, and longs passionately to do something is described by the expression מִתְנַקֵשׁ , i.e., shaken and going from place to place, like (Dan. 5:6): “and his knees knocked (נקשן) against each other.”

**13 in another generation** that will come after his being cut off, his name and his fame will be blotted out so that not even a remembrance will remain of him in the mouth of the generation that is born in the world after his name will be destroyed, sa retremure in Old French, its extirpation.

**14 the iniquity against his forefathers** The iniquity that he sinned against his forebears, to Abraham, whose life he shortened by five years, and to his father he caused blindness.

**and the sin against his mother** that he destroyed her womb, and that he caused the day of her burial to be concealed from the people, lest they curse her for Esau emerged from her womb, as it is said (Gen. 35:8): “Deborah, Rebecca’s nurse, died...the Plain of Weeping.” In Greek, another is called “allon,” for Jacob had another mourning along with that of Deborah, for his mother died and they concealed her death.

**15 May they be** [May] these iniquities [be] before the Lord constantly.

**16 Because he did not remember to do kindness** to engage in the mourning of his father, as Jacob had made a pottage of lentils to console Isaac, for on that day Abraham had died.

**a poor...man** Israel.

**17 And he loved a curse** [Esau loved] the curse of the Holy One, blessed be He, Whose existence he denied.

**18 And he donned a curse** He brought himself into a curse and was satisfied with breaking off the yoke of the sacrifice and the priestly blessing and the curse of the heathens.

**19 May it be to him** [May] the curse [be to him] as an envelopment like a garment. [This] I found.

**and as a girdle...constantly** Heb. ולמזח , a girdle, and so, (Job 12:21): “and loosens the belt (מזיח) of the strong.” He loosens the belt of the strong.

**23 Like a shadow when it lengthens** at eventide.

**I was stirred up** an expression of stirring and mixing and astonishment, like a locust, which wanders to and fro and is stirred up. [This] I found:

**29 and enwrap themselves...like a cloak** which enwraps and envelops the entire body.

**Commentary on Tehillim (Psalms) ‎‎109**

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

David composed this psalm as he fled from the wrath of King Saul. Some people had slandered David to Saul and besmirched his name. David was saying: “O G-d of my praise, be not silent” (verse 1), i.e., recognize, dear G-d, how I differ from my foes. They praise themselves for their deftness at slander, but I praise myself only for my closeness to You, my Lord!

Midrash Shocher Tov says that these words describe Israel’s unique relationship to G-d. G-d is Israel’s only praise as Deuteronomy states:

***Debarim (Deuteronomy) 10:21*** *He is your praise, He is your G-d…*

And Israel is G-d’s only source of praise, as Isaiah states:

***Yeshayahu (Isaiah) 43:21*** *This nation I fashioned for Myself, so that they might recite My praise.*

Therefore, David said to HaShem, “Youare my only praise [and the praise of all Israel]. Do not be silent when we suffer and are oppressed”. O G-d, do not hold Yourself silent; be not deaf and be not still, O G-d.(Psalms 83:2)[[1]](#footnote-1)

David concludes this work with complete confidence that G-d will respond, For He stands at the right of the destitute, to save him from condemners of his soul.[[2]](#footnote-2)

David places his own life experience and the passions they entailed into his view of our Torah portion. He associated Sichon and Og with his own adversaries. Og, for example, experienced good from both Noach and Abraham, yet he coveted Sarah and sought to have Abraham and Lot killed. David saw Israel’s protagonists as his own protagonists. By putting the Torah into the context of his own life, he was able to empathize with the congregation of Israel and become one with them.

This is the shir shel yom (psalm of the day) for Shabbat Zachor.[[3]](#footnote-3) The following pesukim seems to be key to why this Psalm was chosen for Shabbat Zachor:

***Tehillim (Psalms) 109:14-16******14*** *Let the iniquity of his fathers be brought to* ***remembrance*** *unto HaShem; and let not the sin of his mother be blotted out.* ***15*** *Let them be before HaShem continually, that He may* ***cut off the memory*** *of them from the earth.16 Because that he remembered not to do kindness, but persecuted the poor and needy man, and the broken in heart he was ready to slay.*

David[[4]](#footnote-4) is the author of Tehillim. He is the vehicle through which all of congregation of Israel expresses themselves in prayer to HaShem. David represents prayer to congregation of Israel, as he states in:

***Tehillim (Psalms) 109:4*** *… I am tefillah (I am prayer).*

Let us understand this connection between Torah and tefillah further and let us see how David is the perfect embodiment for this relationship.

Learning Torah is an act of learning HaShem’s word. As we learn Torah, we discover what HaShem’s will for this world is. The more we learn, the more we uncover and discover HaShem’s existence in the world. While learning, many people wonder about the presence of seemingly mundane cases in the Torah and other sacred texts. One might ask, “Why should we care about two oxen fighting and goring one another”? What could possibly be divine about it? The answer is that the power of the Torah is to teach us that G-dliness does exist in the farthest reaches of the physical world. Even the most mundane subject can receive the aura of HaShem and His will. Therefore, when we learn, we are spreading HaShem’s light throughout the world.

The task of the sages of each generation is not merely to “figure out” what HaShem meant in the Torah. And if they err, it is not just simply a matter that their mistakes can be forgiven. Rather, the task of the sages is infinitely more profound: to bring down the Torah from the heavens to the world of man and to fathom how their particular generation relates to the Torah. What does the Torah, in its many possible interpretations, mean to ‘us’, not what did it mean to HaShem in heaven?

The Talmud speaks often about things in the world, about cures, about science, about history, and other such facts. When we read such things, we are occasionally moved to say that there appears to be an error. We see something that disagrees with what we understand about science and the world. How can this be? How can the oral law contain seeming errors? We have also seen the Sages debating some items which seem to contain factual errors. How can this be? Do not mistake the Talmud for a history or science book! It may speak of these subjects, but it is not seeking the truth of science, medicine, history, or any such thing. The Talmud is only discussing *what the Torah says about a subject*, it is NOT speaking of the subject itself. The goal of Talmudic discourse is to ascertain what the Torah teaches. Though the allegory may be how to cure a disease, do not be deceived into thinking that the goal has anything to do with a disease. The goal is always to discern what the Torah says, and to cloak it in the language that we use to relate to such subjects. Thus, a ‘scientific fact’ may be completely wrong, yet the Torah is saying something that is understood by that fact.

HaShem created the world by looking into His Torah as the genes of reality. The Torah defines reality. While our world changes, the Torah continues to define our world. There is no change for the world which was not already coded in the Torah. Since the Torah has seventy facets[[5]](#footnote-5) and each facet has seventy facets, it is easy to get confused about the subject versus what the *Torah says about a subject*. **The goal of the oral law is to understand the Torah’s seventy facets, not to understand history, medicine, or any such thing.** Given this goal, it is not unusual to find multiple understandings of the same Torah portion. These understandings may contradict one another. Never the less, they are all the words of HaShem as viewed through the lens of the Torah. All opinions are the truth. It is up to the Sage to know when to apply different perspectives.

This process of learning that one can perform each time he opens a sefer, is found at the time the Torah is first given to the Jewish people. The Gemara[[6]](#footnote-6) relates the following: “With every word that left HaShem’s mouth, of the Ten Commandments, the entire world filled with the smell of spices”. Previously we identified HaShem’s aura and presence in the world as light. This same idea is conveyed in the Gemara as the scent of sweet spices.[[7]](#footnote-7) Just as HaShem infused His “spirit” into the world at Matan Torah,[[8]](#footnote-8) so too, we infuse His “spirit” further into the world, each time we learn His Torah. David proclaims:

***Tehillim (Psalms) 119:97*** *How much I love Your Torah, all day long it is my conversation.*

David inculcated his entire day with Torah. There was no part of his day without Torah, and there was no part of his world without Torah. The Gemara[[9]](#footnote-9) relates a conversation between David and HaShem. David asked HaShem, “Am I not a saint? Do the other kings not band together and engage in each other’s honor? And myself? My hands are dirtied with blood in order to permit a woman to her husband.”[[10]](#footnote-10) David went to the lowest levels of the physical world, in his Torah learning. If he had to bloody his hands for a halacha, it meant that the light of the Torah was spread to another mundane aspect of the world. David was a prime example of enlightening the most physical parts of the world with the light of the Torah.

Prayer is also an opportunity to shed the aura of HaShem on the physical world. When we say a blessing, we are not “blessing” HaShem. We are stating that we truly recognize that HaShem is the source of everything in this world. We take an apple and state that HaShem is the source of this abundance. When we say the blessing in the Amida for sustenance we are stating that that we recognize that HaShem is the source of sustenance. Prayer puts the recognition of HaShem into the physical world. Like Torah, we spread the “light” or “scent” of spirituality into this world.

If David could state, “… and I am prayer”, then he must epitomize all the qualities of prayer. He must live his life as a walking mispallel (one who is engaged in prayer). Prayer permeated David’s entire existence. Through every limb, every time of the day, every situation, every aspect of life, prayer lit up David in his service of HaShem.

Every limb in David’s body sang praise to HaShem, “All my limbs will say, ‘HaShem, who is like you.’” David spent his entire day in prayer. The Gemara says that he barely slept, as he would only sleep sixty breaths at a time. Even with that small amount of sleep, he would rise at midnight to praise HaShem. David prayed from before the time he was born until the day of death.[[11]](#footnote-11) The Midrash relates that David requested to be able to praise HaShem even after death. In Tehillim David asks:

***Tehillim (Psalms) 61:5*** *May I live in Your tent forever?*

The Midrash[[12]](#footnote-12) explains that HaShem granted his request, that “even after your death your name shall never leave My house, that on all the offerings they will sing your songs of praise”. David accomplished praising HaShem throughout all stages of the lifecycle of the soul.

In addition to transcending body and time, David, rose above the boundaries of place through prayer as well. There was no place untouched by David’s prayers. They reached from the sea to the desert.[[13]](#footnote-13) They spanned even the most dangerous places of the world. The Midrash Pesikta says, “There was no place in the world that David went to and held himself back, from prayer (even a dangerous place, a situation that would have absolved from the obligation to pray)”. There was no place in any dimension of the world left untouched by David’s prayer.

Certain mitzvot can even be “owned”. For example, Torah, as the Gemara says:

***Avodah Zarah 19a*** *Raba likewise said: One should always study that part of the Torah which is his heart’s desire, as it is said, But whose desire is in the law of the Lord. Raba also said:* ***At the beginning [of this verse] the Torah is assigned to the Holy One, blessed be He, but at the end it is assigned to him [who studies it]****,[[14]](#footnote-14) for it is said, Whose desire is in the Law of the Lord and in his [own] Law doth he meditate day and night.[[15]](#footnote-15)*

Prayer also, if one puts his heart and soul into coming close to HaShem, he himself can “become” prayer, as David wrote:

***Tehillim (Psalms) 109:4*** *… and I am prayer;*

When King David describes himself as “prayer”,[[16]](#footnote-16) he is saying that he is just like this poor person; his entire being reflects how low he is and how much he needs. When a person masters humility, he too can claim to be “prayer”.[[17]](#footnote-17)

The true way of prayeris as David’s entire being, his entire life, from beginning to end, and his whole source of vitality was prayer! That is to say, beyond the three prayers that Chazalhave established to say each day, the proper approach is, “If only a person would pray all day long”.

***Berachoth 21a*** *But what of prayer[[18]](#footnote-18) which is a thing with which the congregation is engaged, and yet we have learnt: If he was standing reciting the prayer and he suddenly remembered that he was a baal keri[[19]](#footnote-19) he should not break off, but he should shorten [each blessing]. Now the reason is that he had commenced; but if he had not yet commenced, he should not do so? — Prayer is different because it does not mention the kingdom of heaven.[[20]](#footnote-20) But what of the grace after meals in which there is no mention of the sovereignty of heaven, and yet we have learnt: AT MEALS HE SAYS GRACE AFTER, BUT NOT THE GRACE BEFORE? — [Rather the answer is that] the recital of the Shema’ and grace after food are Scriptural ordinances, whereas prayer is only a Rabbinical ordinance.[[21]](#footnote-21)*

*We have learnt: A BA’AL KERI SAYS MENTALLY, AND SAYS NO BLESSING EITHER BEFORE OR AFTER. AT MEALS HE SAYS THE GRACE AFTER BUT NOT THE GRACE BEFORE. Now if you assume that ‘True and firm’ is a Scriptural regulation, let him say the blessing after the Shema’? — Why should he say [the blessing after]? If it is in order to mention the going forth from Egypt, that is already mentioned in the Shema’! But then let him say the former, and he need not say the latter?[[22]](#footnote-22) — The recital of Shema’ is preferable, because it has two points.[[23]](#footnote-23) R. Eleazar says: If one is in doubt whether he has recited the Shema’ or not, he says the Shema’ again. If he is in doubt whether he has said the Prayer or not, he does not say it again. R. Johanan, however, said: Would that a man would go on praying the whole day!*

A person must recognize HaShem’s precise Providence; for example, a person moves his hand. He then asks himself, “Who moved it? With my physical eyes, it seems as if I moved it, but I know, Master of the World, that the One Who is truly moving my hand is You, and no one else! “No one bangs his finger down here unless there is a proclamation from Above”.

Here, there is the additional aspect of prayer. A person stands and says to HaShem, “Intellectually, I know that You guide ‘the palace’ that You move my hand, but my feelings tell me that a person controls himself. I ask of You, HaShem, that my intellectual knowledge should influence my heart so that it, too, will really feel this idea!”

In other words, besides the infusion of the awareness of HaShem’s Providence, one must join the aspect of prayer. One feels the contradiction between mind and heart, and he wants to instill a real feeling about the matter, so he must add a prayerand entreat HaShem, “Master of the World, if You don’t help me to feel Your Providence, all the effort in the world will not help! I can only make some ‘lower awakening’, but the main success comes from striving and finding (the gift), meaning that You will help me attain this level in my heart”.

And so, one must speak to HaShem in the second person. Such words bring one to the state of “And I am prayer”.

So that one’s prayer should be proper, during the daily contemplation, he should consider the basic and simple concept of prayer: “And the vegetation of the field was not yet on the land, and the grass of the field had not yet sprouted, for HaShem had not yet sent rain, and man was not there to work the land”.[[24]](#footnote-24) Rashi explains, “Why was there no rain? Because man was not there to work the land. There was no one to recognize the value of the rain, but when Adam came and knew that rain was needed for the world, he prayed, and rain fell, and the trees and vegetation sprouted.” Here we see the well-known principle, that anything one seeks, be it material or spiritual, must be attained with prayer. Without prayer, one cannot achieve anything!

One must pray to have the emunahthat nothing can be achieved without prayer*.* This itself requires prayer.

As long as one believes that prayer is only needed to grant aid from Above. In other words, he just wants some help, but he feels that essentially, it’s up to him and he can take care of himself and get what he needs, he doesn’t realize the nature of prayer, and he naturally will not feel that prayer is that valuable and important. If one really wants to attain the level of prayer*,* he must attain the sense in his heart that without prayer, he can achieve nothing!

One must really contemplate this point and review it again and again. He must speak to HaShem and say to Him, “I know that if I don’t pray, I won’t achieve anything. I don’t feel it so much, but it is clear to me in my mind. I ask You: help me to feel the importance and need for prayer, and to live accordingly.” He should say this to himself time after time, until he feels in his soul that in fact, without prayer, nothing can be attained.

In summary, to reach the goal of prayer, which is emunahand “attachment to HaShem”, one must fulfill these two conditions:

1) the prayermust exist at all times, each person as much as he can.

2) the prayermust be stated in the second person, so that one is with HaShem at the time.

Certainly, when one is learning Torah, he cannot pray each moment, because then he would not be able to learn. However, the sacred works write that even when learning, when one cannot understand something, he should pray to HaShem for help in understanding. Once he has the privilege to understand it, he should say to HaShem, “Thank You for giving me the privilege to understand, and now I ask You for help me to continue to understand”. In this way, he will give thanks for the past and make a request for the future.

Thus, the learning itself will be saturated with the process of prayer. If Torah is not joined with prayer, there is a spiritual separation. The Chazon Ish[[25]](#footnote-25) writes that Torah and prayerare to be in perfect unity. If there is one without the other, one is completely separate from HaShem! Of course, on some level, there is a connection, but it is not present in one’s inner essence, and there is no real attachment!

While on the surface we “pray” for our needs, we are ultimately seeking a connection with HaShem.[[26]](#footnote-26) Thus, when Mashiach arrives and our troubles disappear, we will retain the essence of prayer, i.e. connecting with HaShem. Similarly, although Sodom was destroyed, Abraham achieved a connection with HaShem as a result of his prayers. We can now better understand the midrash that states that *David was found in Sodom*.[[27]](#footnote-27) King David, a descendant of Lot’s son Moab, was a positive consequence of Abraham’s prayers on behalf of Sodom. It can thus be said that David, himself the epitome of prayer, was found in Sodom.

The Talmud[[28]](#footnote-28) teaches us that after David, i.e. after the arrival of Mashiach, prayer will come; we will live in a world of prayer. ‘Prayer’ in this sense refers to a unique bond with HaShem.

***Megillah 18a*** *Afterwards shall the children of Israel return and seek the Lord their God, and David their king.[[29]](#footnote-29) And when David comes, prayer[[30]](#footnote-30) will come, as it says. Even then will I bring to my holy mountain, and make them joyful in my house of prayer.[[31]](#footnote-31) And when prayer has come, the Temple service[[32]](#footnote-32) will come, as it says, Their burnt-offerings and their sacrifices shall be acceptable upon mine altar.[[33]](#footnote-33)*

Visualization is a technique of prayer that helps us to concentrate on praying, rather than letting our mind wander off to Hong Kong and a thousand other places. For example, if we visualize that we are standing in the various parts of the Temple it will help us concentrate on what we are praying. If one pictures that he is in the courtyard listening to the Levites singing the psalms while ascending the steps, this can be a tremendous aid to his concentration while reciting the psalms.

Let’s finish by explaining that when one prays the name of HaShem, one must not have any picture in his mind. To do so is a severe violation of the Torah and is silly. G-d is the Creator of the physical world. Therefore, He is not subject to the very laws He created…laws of matter. Thus, He is not physical or visible. One must follow this reality, and abandon the desire to have visuals of G-d. The Rambam made his view very clear that belief in **any form of corporeality would be totally against and antithetical to the Torah ethos** and would be absolutely heretical.[[34]](#footnote-34)

Our world teaches children, through pictures, that G-d is an old man with a white beard.[[35]](#footnote-35) When a child, or adult, prays they often have this visual in their mind. This is absolutely forbidden! Any image reduces HaShem to such an image, which is forbidden. If you go to the Vatican, you can see the most famous picture of G-d, there on the ceiling of the Sistine Chapel: an old man, with a white beard, flying on a cloud reaching out to touch the finger of Adam. Having been brought up our entire lives with that image, we’ve come to visualize G-d as a benevolent grandfather. This image is neither true, nor allowed when we pray. The Rambam said if you really think that’s HaShem’s image, then you’re a min.[[36]](#footnote-36)

***Debarim (Deuteronomy) 4:15******15*** *Take ye therefore good heed unto yourselves--for ye saw no manner of form on the day that HaShem spoke unto you in Horeb out of the midst of the fire--* ***16*** *lest ye deal corruptly, and make you a graven image, even the form of any figure, the likeness of male or female,*

When one prays the name of HaShem, he is allowed to have *no image*, of any kind. That is acceptable, yet it is extremely difficult to accomplish. It seems that the harder one tries to have no image in mind, the more the images flash across our mind. The Rambam writes; “You know very well how difficult it is for men to form a notion of anything non-material and devoid of any form of corporeality, except after much training”.[[37]](#footnote-37) Our visual nature means that it is nearly impossible to pray with no image in mind. So, what are we to do?

It turns out that HaShem has actually given us one image which is halachically acceptable: One may visualize the Hebrew letters of the name of HaShem, e.g. יהוה. We can visualize this because HaShem gave us this image. This means that it is important to pray from a siddur which writes out these names. Most Sefardi siddurim do spell out the names of HaShem which makes it easy to focus on the letters which tends to exclude all other images from our minds.

We live in a very lowly age; the age Chazal call *Ikvot Meshicha*: The time immediately before Mashiach. The time of the messianic redemption is a secret. We are afforded many clues to this time. We need to be aware of the signs of times. Most of these signs are quite disturbing, clearly displaying a situation of the very “bottom of the heel”.[[38]](#footnote-38) One major source describes the world-condition in those days as follows: increase in insolence and impudence; oppressing inflation; unbridled irresponsibility on the part of authorities; schools will turn into houses of sexual depravity; wars; many poor people begging, with none to pity them; wisdom shall be putrid; the pious shall be despised; truth will be abandoned; the young will insult the old; family-breakup with mutual recriminations; impudent leadership. Other sources add: lack of scholars; succession of troubles and evil decrees; famines; mutual denunciations; epidemics of terrible diseases; poverty and scarcity; cursing and blaspheming; international confrontations nations provoking and fighting each other.[[39]](#footnote-39) In short, it will be a time of suffering that will make it look as if G‑d were asleep. These are the birth pangs of Mashiach, bearable only in anticipation of the bliss that follows them.

This age is represented by the dead skin on the bottom of the heel. We are incredibly insensitive to anything important. We are only sensitive to things which are exceptionally trivial, like tickling. Our chapter of Psalms is the out pouring of a soul that has had its share of troubles. Never the less, David could still declare:

***Tehillim (Psalms) 109:4*** *… I am tefillah (I am prayer).*

It is our job, in this difficult time, to understand the midda that we excel in. We are here to fix up this world. We need to exercise our middot and be a sign to the nations. The power for this change comes from tefilla, from understanding that HaShem is in charge and everything that we consider negative will be turned around and shown to be Tob, beneficial.

Especially during this age, we need to pray at all times, this is the power to effect change.

***Ephesians 6:18*** *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

Shabbat Zachor is all about remembering what Amalek did to us when we came out of Egypt. ‘Amalek’ (עמלק) has the same gematria (240) as ‘doubt - safek’ (ספק). Safek is not a Biblical word. In lashon kodesh, the holy tongue, there is no word for ‘doubt’. Safek was coined in modern Hebrew to provide a word to match the modern mind. All things holy are certain and absolute. The source of all doubt is the lack of trust in divine supervision.

When Adam confronted the tree of the knowledge of good and evil, he was pure and the world was pure. Evil existed only as an objective; dispassionate possibility external to himself. But when he ate that fruit, evil became internalized within himself and within the goodness of the world, and now the human mind can never resolve its doubts entirely, never read the world plainly as the open book it once was. No wonder the mystics refer to the tree of the knowledge of good and evil as "the tree of doubt"!

Now we can understand from what those Sages of blessed memory said, "There is no complete throne or complete name of the Creator until the name of Amalek is eradicated," because the Creator's divine supervision and the complete name of the Creator that alludes to "*tov umetiv*"- "He is good and does good" will be revealed by the light shining from Zion, and this revelation depends upon the eradication of Amalek that is the root of denial of His supervision.

**Ashlamata: Shmuel alef (I Samuel) 15:1-34**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **And Samuel said unto Saul: 'The LORD sent me to anoint thee to be king over His people, over Israel; now therefore hearken thou unto the voice of the words of the LORD.** {S} | 1. **And Samuel said to Saul: “The LORD sent me to appoint you to be the king over His people, over Israel; and now accept the speaking of the Memra of the LORD.** |
| 2. **Thus says the LORD of hosts: I remember that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt.** | 2. **Thus said the LORD of hosts: “I remember what Amalek did to Israel, that it ambushed it on the way in its going up from Egypt.** |
| 3. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' {S} | 3. Now go, and you shall strike down those of the house of Amalek: and destroy utterly all that is theirs and you shall not spare them, and you shall kill from man unto woman, from youngster unto infant, from ox unto sheep, from camel unto ass." |
| 4. And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. | 4. And Saul gathered the people and mustered them by the lambs of Passover 200,000 men on foot and 10,000 men of Judah. |
| 5. And Saul came to the city of Amalek and lay in wait in the valley. | 5. And Saul came unto the city of those of the house of Amalek and set up his camp in the valley. |
| 6. And Saul said unto the Kenites: 'Go, depart, get you down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel, when they came up out of Egypt.' So the Kenites departed from among the Amalekites. | 6. And Saul said to the Shalmaite: "Go, turn aside, separate yourself from the midst of the Amalekite lest I destroy you with him. And you did good with all the sons of Israel when they went up from Egypt." And the Shalmaite separated himself from the midst of the Amalekite. |
| 7. And Saul smote the Amalekites, from Havilah as you go to Shur, that is in front of Egypt. | 7. And Saul struck down those of the house of Amalek from Havilah to the ascent of Hagra's which is facing Egypt. |
| 8. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. | 8. And he took Agag, the king of those of the house of Amalek while he was alive, and he destroyed all the people by the edge of the sword. |
| 9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, even the young of the second birth, and the lambs, and all that was good, and would not utterly destroy them; but everything that was of no account and feeble, that they destroyed utterly. {P} | 9, And Saul and the people spared Agag and the best of the sheep and oxen and fatlings and stout ones and everything that was good; and they were not willing to destroy them. And everything that was base and that was despised, that they destroyed. |
| 10. Then came the word of the LORD unto Samuel, saying: | 10. And the word of prophecy from before the LORD was with Samuel, saying: |
| 11. 'It repents Me that I have set up Saul to be king; for he is turned back from following Me and has not performed My commandments.' And it grieved Samuel; and he cried unto the LORD all night. | 11. "I have regretted My word that I made Saul king to be the king for he has turned from after My service and he has not fulfilled My words." And it was hard for Samuel, and he prayed before the LORD all night. |
| 12. And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying: 'Saul came to Carmel, and behold, he is setting him up a monument, and is gone about, and passed on, and gone down to Gilgal.' | 12. And Samuel got up early to meet Saul in the morning, and it was told to Samuel, saying: "Saul came to Carmel, and behold he set up for himself there a place in which to divide up the spoil." and he turned around and passed over and went down to Gilgal." |
| 13. And Samuel came to Saul; and Saul said unto him: 'Blessed be you of the LORD; I have performed the commandment of the LORD.' | 13. And Samuel came unto Saul, and Saul said to him: "Blessed are you before the LORD; I have fulfilled the word of the LORD." |
| 14. And Samuel said: 'What means then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?' | 14. And Samuel said: "And if you have fulfilled it, what is the sound of this sheep in my ears and the sound of the oxen that I am hearing?" |
| 15. And Saul said: 'They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD your God; and the rest we have utterly destroyed.' {P} | 15. And Saul said: "From the Amalekite they brought them, for the people spared the best of the sheep and oxen in order to sacrifice before the LORD your God; and we destroyed the rest." |
| 16. Then Samuel said unto Saul: 'Stay, and I will tell you what the LORD has said to me this night.' And he said unto him: 'Say on.' {S} | 16. And Samuel said to Saul: "Wait, and I will tell you what was spoken from before the LORD with me by night." And he said to him: "Speak." |
| 17. And Samuel said: 'Though you be little in your own sight, art you not head of the tribes of Israel? And the LORD anointed you king over Israel; | 17. And Samuel said: "And were you not from your beginning base and weak in the eyes of your own self? But the merit of the tribe of Benjamin your father was the cause for you, for he sought to pass in the sea before the sons of Israel. On account of this the LORD has elevated you to be the king over Israel. |
| 18. and the LORD sent you on a journey and said: Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. | 18. And the LORD sent you on the way, and said: ‘Go, and destroy the sinners, those of the house of Amalek and you will wage battle against them until you put an end to them.' |
| 19. Wherefore then did you not hearken to the voice of the LORD, but did fly upon the spoil, and did that which was evil in the sight of the LORD?' {S} | 19. And why did you not accept the Memra of the LORD? And you turned yourself to plunder, and you did what was evil before the LORD." |
| 20. And Saul said unto Samuel: 'Yes, I have hearkened to the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. | 20. And Saul said to Samuel that “I accepted the Memra of the LORD and went on the way that the LORD sent me, and I brought Agag the king of the house of Amalek and destroyed those of the house of Amalek. |
| 21. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto the LORD your God in Gilgal.' {S} | 21. And the people separated out from the plunder sheep and oxen before they destroyed them to sacrifice before the LORD your God in Gilgal." |
| 22. And Samuel said: 'Has the LORD as great delight in burnt-offerings and sacrifices, as in hearkening to the voice of the LORD? Behold, **to obey is better than sacrifice, and to hearken than the fat of rams.** | 22. And Samuel said: "Is there delight before the LORD in holocausts and holy offerings as in accepting the Memra of the LORD? **Behold accepting His Memra is better than holy offerings; to listen to the words of His prophets is better than the fat of fatlings**. |
| 23. **For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim.** Because you have rejected the word of the LORD, He has also rejected you from being king.' {S} | 23. **For like the guilt of men who inquire of the diviner, so is the guilt of every man who rebels against the words of the Law; and like the sins of the people who go astray after idols, so is the sin of every man who cuts out or adds to the words of the prophets**. Because you rejected the service of the LORD, he has removed you from being the king." |
| 24. And Saul said unto Samuel: 'I have sinned; for I have transgressed the commandment of the LORD, and your words; because I feared the people, and hearkened to their voice. | 24. And Saul said to Samuel: "I have sinned, because I transgressed against the Memra of the LORD and despised your word, because I feared the people and accepted their word. |
| 25. Now therefore, I pray, pardon my sin, and return with me, that I may worship the LORD.' | 25. And now pardon my sin, and return with me, and I will worship before the LORD." |
| 26. And Samuel said unto Saul: 'I will not return with you; for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel.' {S} | 26. And Samuel said to Saul: "I will not return with you, because you rejected the Word of the LORD and the LORD removed you from being the king over Israel." |
| 27. And as Samuel turned about to go away, he laid hold upon the skirt of his robe, and it rent. {S} | 27. And Samuel turned around to go, and he took hold of the edge of his robe, and it was torn. |
| 28. And Samuel said unto him: 'The LORD has rent the kingdom of Israel from you this day, and has given it to a neighbor of yours, that is better than you. {S} | 28. And Samuel said to him: "The LORD has taken the kingdom of Israel from you this day and given it to your companion whose deeds are better than yours. |
| 29. And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.' | 29. And if you say: ‘I will turn from my sins and it will be forgiven to me in order that I and my sons may exercise kingship over Israel forever,' already it is decreed upon you from before the LORD of Israel's glory before whom there is no deception, and He does not turn from whatever He says; for He is not like the sons of men who say and act deceitfully, decree and do not carry out." |
| 30. Then he said: 'I have sinned; yet honor me now, I pray, before the elders of my people, and before Israel, and return with me, that I may worship the LORD your God.' | 30. And he said: "I have sinned; now honor me before the elders of my people and before Israel, and return with me, and I will worship before» the LORD your God." |
| 31. So Samuel returned after Saul; and Saul worshipped the LORD. {S} | 31. And Samuel turned back after Saul, and Saul worshipped before the LORD. |
| 32. Then said Samuel: 'Bring hither to me Agag the king of the Amalekites.' And Agag came unto him in chains. And Agag said: 'Surely the bitterness of death is at hand.' {S} | 32. And Samuel said: "Bring near unto me Agag the king of those of the house of Amalek." And Agag came unto him imperiously. And Agag said: "Please, my master, death is bitter." |
| 33. And Samuel said: As your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. {S} | 33. And Samuel said: "Just as your sword has left women childless, so your mother will be left childless among women." And Samuel split up Agag before the LORD in Gilgal. |
| 34. Then Samuel went to Ramah; and Saul went up to his house to Gibeath-shaul. | 34. And Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul. |
| 35. And Samuel never beheld Saul again until the day of his death; for Samuel mourned for Saul; and the LORD repented that He had made Saul king over Israel. {P} | 35. And Samuel did not see Saul any more until the day of his death, for Samuel grieved over Saul. And the LORD regretted His Memra that he made Saul king over Israel. |

**Rashi’s Commentary for: Shmuel alef (1 Samuel) 15: 1-34**

**1 Now obey Adonai’s words.** Once you acted foolishly, *Shaul had acted improperly by not waiting for Shmuel [Above 13:8-14] as he had been instructed, therefore, Shmuel is warning him now to be careful.* but now be careful [in your actions].

**3** **Oxen and sheep.** They were sorcerers, and they would change themselves to appear as animals

**4** **Shaul summoned.** An expression of announcing [meaning the same]

**And he counted them with lambs.** He told each one to take a lamb *According to Targum this occurred just before Pesach, and the lambs were Pascal sacrifices.* from the king's flocks, and afterwards he counted the lambs, because it is forbidden to count Jewish people. *See Masechet* [*Yoma 22b*](https://d.docs.live.net/Yoma.22b) *which states that in order to avoid counting the Bnei Israel directly which is forbidden by the Torah, each man took a lamb from the king’s flock and the lambs were then counted. See also Kli Yakar in Bamidbar 1:2 who discusses the exceptions to this rule.* for it is stated concerning them, '[which] are too numerous to count.'

**5** **And he fought in the valley.** [Meaning the same as] וַיִלָּחֵם בַּנַּחַל [=and he fought in the valley]. Our Rabbis said, concerning the valley, he argued and concluded, that if for the sake of one life, the Torah said to decapitate a calf in the valley, *See Devarim 21:4.* how much more for the sake of all these lives. *Shaul rationalized that he will spare the animals to use as sacrifices to atone for the Amalekites that were killed. For additional arguments presented by Shaul and their consequences, see Masechet Yoma 22b.* If man has sinned, what have the animals sinned?

**6** **To the Kenites.** Who were Yitro's descendants, *See Shoftim 1:16.* who were residing in the wilderness of Yehudah, in the south of Arod, who went to Ya'aveitz to learn Torah, Arod being Amalek. The Canaanite king of Arod was Amalek, for it is stated [about him]; "who lived in the South," *Bamidbar 21:1.* and, "Amalek dwells in the southern part of the land."11*Ibid., 13:29.*

**To all the Bnei Israel.** Who partook from his [Yitro's] meal, Moshe, Aharon and all the elders of Israel. *See Shemot 18:12.* It is considered as though he acted kindly with all the Bnei Israel.

**9 The fattened cattle.** This word has no likeness [in Scripture]. These are the fattened cattle; *According to Mahri Kraמִשֽׁנִים are thoroughbred horses.* and I say that the expression ofמִשְׁנִים is likeוְכֶסֶף מִשְׁנֶה [meaning double money], *Bereshit 43:12.* because they are doubled over with flesh and fat. Similarly, 'And the ox which was fattened [הַשֵּׁנִי] seven years.'

**Undesirable and inferior.** Meaning the same as נִבְזֶה; and the 'מ' is superfluous.

**11** **I have reconsidered.** A thought has risen in my heart concerning Shaul's kingship, whom I have appointed king.

**12** **And is setting up a place for himself.** He is building an altar for himself. That is the altar referred to concerning Eliyahu, 'he repaired the ruined altar of Adonai. *Melachim I 18:30.* Targum Yonaton renders, 'and he is making room there for himself to divide the spoils.'

**16** **Stay.** Like the Targum,אוֹרִיךְ meaning 'wait.'

**17** **You are the head of the tribes of Israel.** Targum Yonaton renders, 'the tribe of Binyamin crossed the [Reed] Sea ahead of all the people, as it is said, 'Binyamin, the youngest, rules them.'

**18** **Until they destroy them.** The people who are with you will destroy them.

**19** **You rushed.** Meaning 'וַתַּעַף' [you flew], an expression related to 'עַיִט' [birds of prey].

**21** **The best of that which was to be destroyed.** [רֵאשִׁית] meaning the best of your corn” (Deut. 18:4), *Perhaps by his statement Shaul was indicating to Shmuel that they examined the animals to ascertain that none were Amalekite sorcerers who had changed themselves to appear as animals [See above verse 2].—Da’at Sofrim* חֵרֶם and similarly, "the best of your corn," *Devarim 18:4.* as it is stated, "when you set aside the finest part of it." *Bamidbar 18:30.* Targum Yonaton renders [רֵאשִׁית] 'before they banned it.'

**22** **Behold, obeying** His command is better than a choice offering.

**To hearken [is better] than the fat of rams.** This refers to, "Behold, obeying [is better] than a choice offering, and to hearken [is better] than the fat of rams."

**23** **For defiance is like the sin of sorcery, and stubbornness is like the sin of idolatry.** And like the penalty for idolatry, so is the penalty for stubbornness. *Shaul’s original sin was compared to sorcery, but his insisting on his innocence was compared to the more serious sin of idolatry; Shaul was compounding his original sin by insisting on his innocence.* Targum Yonaton renders, 'For, as the sin of a people [who divine, so is the sin of any man who disobeys the word of Adonai] *Just as one who divines demonstrates that he removes his trust in יהוה and looks for other means to determine his future, so does one who disobeys and rebels against the word of יהוה indicate he removes his belief in the power of יהוה to reward and punish.—Radak* and as the sins of a nation who has strayed after idols, so is the sin of any person who adds [to the words of a prophet].

**Stubbornness.** An expression adding, and similarly, "He urged [וַיִפְצַר] him," *Bereshit 33:11.* i.e., he spoke many words to convince him.

**24** **I feared the people.** [Referring to] Doeg, the Edomite, *He was the head of the Sanhedrin and was considered a giant in his Torah scholarship. See Masechet Sanhedrin 106b.* who was as important as all of them.

**27** **And he grabbed the corner of his robe.** According to the simple meaning, it seems that when Shmuel turned to leave Shaul, Shaul grabbed the corner of Shmuel's [robe], since Shaul was asking him to return until he would prostate himself in Gilgal, where the Tent of Meeting was. In Midrash Aggadah, however, Amaraim differ; some say that Shaul tore Shmuel's robe, and some say that Shmuel tore Shaul's robe, *As a symbol of his loss of kingship. Another version is that Shmuel tore his own robe as a gesture of dismay.* giving over to him this sign, that whoever will tear a corner of his robe, would reign in his place. And that is what Shaul said to David on the day he tore [Shaul's] robe, 'I know that you will surely reign.'

**29 But, the Eternal One of Israel neither lies.** And if you will say, 'I will repent of my sin before Him,' it will no longer avail to take the kingship from the one to whom it was given, for the Holy One, Blessed is He, Who is the Eternal One of Yisrael, will not lie by not giving the good to whom He said to give it.

**32** **Agag went to him bound.** Targum Yonaton renders, mincingly.

**Indeed, the bitterness of death approaches.** Indeed, I know that it has turned and is approaching toward me—the bitterness of death.

**33** **As your sword bereaved women.** To render them widows from their husbands, for you would cut off the membrum virile of the youths of Yisrael.

**[Shmuel] cut.** He cut him into four pieces. This word has no likeness [in Scripture]. The Targum renders וַיְשַׁסֵּף as וּפָשַׁח. And in our Gemara we find, 'he broke off [מפשח] a branch, and gave us several twigs,' *Beitzah 33b.* meaning that he split.

**Correlations**

By: HH Giberet Dr. Elisheba bat Sarah

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Deu 24:19-25:19** | **Ashlamata**  **1 Sam 15:1-34** | |
| --- | --- | --- | --- | --- |
| **אָבָה** | willing | Deut. 25:7 | 1 Sam. 15:9 | |
| **אַחַר** | following, again | Deut. 24:20 | 1 Sam. 15:11 | |
| **אִישׁ** | men, man | Deut. 25:1 | 1 Sam. 15:3 | |
| **אֱלֹהִים** | GOD | Deut. 24:19 | 1 Sam. 15:15 | |
| **אִם** | if, though | Deut. 25:2 | 1 Sam. 15:17 | |
| **אָמַר** | say, said | Deut. 25:7 | 1 Sam. 15:1 | |
| **אֶרֶץ** | land, earth | Deut. 24:22 |  | |
| **אִשָּׁה** | wife, woman | Deut. 25:5 | 1 Sam. 15:3 | |
| **אֲשֶׁר** | whom, which | Deut. 25:6 | 1 Sam. 15:2 | |
| **בּוֹא** | go, came | Deut. 25:5 | 1 Sam. 15:5 | |
| **בַּיִת** | house | Deut. 25:9 | 1 Sam. 15:34 | |
| **בֵּן** | deserves, son | Deut. 25:2 | 1 Sam. 15:6 | |
| **בָּרַךְ** | bless | Deut. 24:19 | 1 Sam. 15:13 | |
| **דָּבַר** | speak | Deut. 25:8 | 1 Sam. 15:16 | |
| **דָּבָר** | thing, words | Deut. 24:22 | 1 Sam. 15:1 | |
| **דֶּרֶךְ** | way | Deut. 25:17 | 1 Sam. 15:2 | |
| **הָיָה** | shall not have, came | Deut. 25:13 | 1 Sam. 15:10 | |
| **זֶה** | this | Deut. 24:22 | 1 Sam. 15:14 |  |
| **זָקֵן** | elders | Deut. 25:7 | 1 Sam. 15:30 | |
| **חָזַק** | siezed | Deut. 25:11 | 1 Sam. 15:27 | |
| **יָד** | hand | Deut. 24:19 | 1 Sam. 15:12 | |
| **יהוה** | LORD | Deut. 24:19 | 1 Sam. 15:1 | |
| **יוֹם** | day | Deut. 25:15 | 1 Sam. 15:28 | |
| **יָלַד** | bares, begotten | Deut. 25:6 |  | |
| **יָשַׁב** | lives, sits together | Deut. 25:5 |  | |
| **יִשְׂרָאֵל** | Israel | Deut. 25:6 | 1 Sam. 15:1 | |
| **כִּי** | surely, indeed, when | Deut. 24:19 | 1 Sam. 15:24 | |
| **כֹּל** | all | Deut. 24:19 | 1 Sam. 15:3 | |
| **כֵּן** | therefore, so | Deut. 24:22 | 1 Sam. 15:33 | |
| **לָקַח** | get, took | Deut. 24:19 | 1 Sam. 15:21 | |
| **מָה** | what, why |  | 1 Sam. 15:14 | |
| **מוּת** | die, death | Deut. 25:5 | 1 Sam. 15:3 | |
| **מֶלֶךְ** | king |  | 1 Sam. 15:1 | |
| **מִנִּי** | both, off | Deut. 25:9 | 1 Sam. 15:3 | |
| **מִצְרַיִם** | Egypt | Deut. 24:22 | 1 Sam. 15:2 | |
| **נָגַשׁ** | come, bring | Deut. 25:1 | 1 Sam. 15:32 | |
| **נַחֲלָה** | inheritance | Deut. 25:19 |  | |
| **נָכָה** | beaten, beat | Deut. 25:2 | 1 Sam. 15:3 | |
| **נָתַן** | gives | Deut. 25:15 | 1 Sam. 15:28 | |
| **עַיִן** | eyes | Deut. 25:3 | 1 Sam. 15:17 | |
| **עַל** | over, against, therefore | Deut. 24:22 | 1 Sam. 15:1 | |
| **עָלָה** | go, coming | Deut. 25:7 | 1 Sam. 15:2 | |
| **עֲמָלֵק** | Amalek | Deut. 25:17 | 1 Sam. 15:2 | |
| **עַתָּה** | now |  | 1 Sam. 15:1 | |
| **פָּנֶה** | east, in his presence | Deut. 25:2 | 1 Sam. 15:7 | |
| **קוּם** | assume, carried | Deut. 25:6 | 1 Sam. 15:11 | |
| **שֵׁבֶט** | rod, staff, tribe |  | 1 Sam. 15:17 | |
| **שׁוּב** | shall not go, turned back | Deut. 24:19 | 1 Sam. 15:11 | |
| **שׁוֹר** | ox | Deut. 25:4 | 1 Sam. 15:3 | |
| **שָׁלַח** | puts, sent | Deut. 25:11 | 1 Sam. 15:1 | |
| **שָׁמַיִם** | heaven | Deut. 25:19 |  | |
| **שָׁפַט** | judges | Deut. 25:1 |  | |
| **arey"** | fear | Deut. 25:18 | 1 Sam. 15:24 | |
| **ry[i** | city | Deut. 25:8 | 1 Sam. 15:5 | |
| **hf'['** | acts, did | Deut. 24:22 | 1 Sam. 15:2 | |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Deu 24:19-25:19** | **Ashlamata**  **1 Sam 15:1-34** | **Rev 13:11-14:12,**  **15:2-4** |
| --- | --- | --- | --- | --- |
| ἅγιον | holy |  | 1Sa 15:1 | Rev 14:2 |
| ἀκούω | hear, heard |  | 1Sa 15:1 | Rev 14:2 |
| ἀληθινός | true | Deu 25:15 |  | Rev 15:3 |
| ἀναβαίνω | ascending | Deu 25:7 | 1Sa 15:2 | Rev 13:11 |
| ἄνθρωπος | men, man | Deu 25:1 | 1Sa 15:29 | Rev 13:13 |
| ἀπαρχή | first-fruits |  | 1Sa 15:21 | Rev 14:4 |
| ἀποκτείνω | killed |  | 1Sa 15:3 | Rev 13:15 |
| ἀριθμός | number | Deu 25:3 |  | Rev 13:17 |
| βασιλεύς | king |  | 1Sa 15:1 | Rev 15:3 |
| γῆ | land, earth, ground | Deu 24:22 |  | Rev 13:11 |
| γυνή | women, woman, wife | Deu 25:5 | 1Sa 15:3 | Rev 14:4 |
| δίδωμι | gives | Deu 25:15 | 1Sa 15:28 | Rev 13:14 |
| δίκαιος | just | Deu 25:1 |  | Rev 15:3 |
| δοξάζω | glorify |  | 1Sa 15:30 | Rev 15:4 |
| δύο | two | Deu 25:11 | 1Sa 15:29 | Rev 13:11 |
| ἔθνος | Nations/ Gentiles |  |  | Rev 14:6 |
| εἴδω | see, saw, behold |  | 1Sa 15:35 | Rev 13:11 |
| ἔργον | works | Deu 24:19 | 1Sa 15:9 | Rev 3:15 |
| ἔρχομαι | came |  | 1Sa 15:5 | Rev 14:7 |
| ζάω | lived, alive |  | 1Sa 15:8 | Rev 13:14 |
| ἥκω | comes |  | 1Sa 15:12 | Rev 15:4 |
| ἡμέρα | day |  | 1Sa 15:35 | Rev 14:11 |
| θάνατος | death |  | 1Sa 15:32 | Rev 13:12 |
| θεός | GOD |  | 1Sa 15:15 | Rev 14:4 |
| θυμός | wrath, rage |  |  | Rev 14:8 |
| ἰδού | behold |  | 1Sa 15:12 | Rev 14:1 |
| ἵστημι | established, standing | Deu 25:8 | 1Sa 15:13 | Rev 14:1 |
| καταβαίνω | down |  | 1Sa 15:12 | Rev 13:13 |
| κατοικέω | dwelling | Deu 25:5 |  | Rev 13:12 |
| κέρας | horns |  | 1Sa 15:34 | Rev 13:11 |
| κρίσις | judgment | Deu 24:17 |  | Rev 14:7 |
| κύριος | LORD | Deu 24:19 | 1Sa 15:1 | Rev 15:3 |
| λαλέω | spoke, speak |  | 1Sa 15:13 | Rev 13:11 |
| λαμβάνω | receives, take, took | Deu 24:19 | 1Sa 15:21 | Rev 14:9 |
| λαός | people |  | 1Sa 15:1 | Rev 14:6 |
| λέγω | saying |  | 1Sa 15:10 | Rev 13:14 |
| μέγας | great | Deu 25:13 |  | Rev 13:13 |
| μικρόν | small | Deu 25:13 | 1Sa 15:17 | Rev 13:16 |
| νύξ | night |  | 1Sa 15:11 | Rev 14:11 |
| ὁδός | ways | Deu 25:17 | 1Sa 15:2 | Rev 15:3 |
| ὄνομα | name | Deu 25:6 |  | Rev 13:17 |
| ὀργή | wrath, anger |  |  | Rev 14:10 |
| ὄρος | Mount Zion |  |  | Rev 14:1 |
| ὅσος | as many as | Deu 25:17 | 1Sa 15:13 | Rev 13:15 |
| οὐρανός | heaven | Deu 25:19 |  | Rev 13:13 |
| πᾶς | every, all | Deu 24:19 | 1Sa 15:3 | Rev 13:12 |
| ποιέω | executes, did | Deu 24:22 | 1Sa 15:2 | Rev 13:12 |
| πολύς | more, many | Deu 25:3 |  | Rev 14:2 |
| πρεσβύτερος | elders |  | 1Sa 15:30 | Rev 14:3 |
| προσκυνέω | obeisance |  | 1Sa 15:25 | Rev 13:12 |
| πτωχός | poor | Deu 24:19 |  | Rev 3:17 |
| στόμα | mouth |  | 1Sa 15:8 | Rev 14:5 |
| τεσσαράκοντα | forty | Deu 25:3 |  | Rev 14:1 |
| φοβέω | fear |  | 1Sa 15:24 | Rev 14:7 |
| φυλή | tribes |  | 1Sa 15:17 | Rev 14:6 |
| φωνή | sound, voice |  | 1Sa 15:1 | Rev 14:2 |
| χείρ | hand | Deu 24:19 | 1Sa 15:12 | Rev 13:16 |
| χιλιάς | thousand |  | 1Sa 15:4 | Rev 14:1 |

**Revelation 13:11 – 14:12, 15:2-4**

By: H.Em. Rabbi Dr. Eliyahu ben Abraham

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| **Revelation 13:11** And [I] saw another beast of prey rising up out of the earth, and having two horns, similar to a lamb, and speaking as a dragon, (serpent) And he executes all the authority of the first beast of prey in his presence, (in the presence of the first beast of prey) and he makes the earth and its inhabitants prostrate in worship before the first beast, whose deadly wound was healed, And he performs great signs, in order to make fire to come down out of the heavens to the earth in the presence of men. **And leads astray [all] the inhabitants of the earth** by means of signs given to him to perform in the presence of the [first] beast of prey; saying to the inhabitants of the earth, make a statue (image - icon) of the [first] beast of prey that had the wound of the sword and lived. And to him was given [ability] to grant spirit (life-breath) to the image of the beast of prey, in order for the statue (image - icon) to speak (as golem), and to make as many as would not worship the image (icon) of the beast of prey to be put to death. **And (he – the image - icon) makes all small, the great, the rich, the poor, the free, and the bond slave to place an image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead;** and in order not to buy or sell if [he did] not have the image (stamp, emblem or stigmata) [bite of the snake] or name (remembrance) [usually שֵם  *shem* in Hebrew however in D’varim 25:19, the very antithesis זֵכֶר zeker] of beast of prey or a fixed number of his name (remembrance). Here is the wisdom (chachma) **let the one having understanding (bina) make a judgment [concerning] the number or the beast of prey for it is the number of man and the number of it [is] six hundred, sixty [and] six (666)** [cf. Kohelet/ Ecclesiastes 7:25-29 **the very antithesis to Divine Hahkma and Bina].**    **14:1** And I looked and behold [a] lamb standing on the mountain [of] Tzion and with him 144,000’s having the name (remembrance) of the Father having been written on their foreheads. And I heard a voice out of the Heavens as [a] sound of many waters and as [a] sound of great thunder [voices] and the sound of Lyres (harp) singers playing in [on] their lyres (harps). And they sang new song before the throne and before the four chayot, (living creatures) and before the Elders (Zekenim) and no one could learn (perceive the understanding or meaning of) the song except the 144,000’s set free (redeemed) the earth. These are [those] who were not rendered ritually impure by [foreign] women, chaste (uncontaminated from apostasy) for they are the talmidim of (following) the lamb wherever it may lead (ones following the Mesorah of the lamb lit. under the Lamb’s guidance). These are bought (purchased or redeemed) from the first fruits of royal men (anashim) to G-d and the lamb. And in their mouth was not found any deceit, for they are present before the throne of G-d. And I saw another messenger rushing (davening) at midday (highest part of the Sun’s circuit) [Prayer at *Mincha* dressed with *Talit*] having the eternal Mesorah heralding the Mesorah to the ones sitting on the earth, and every [to] (non-Jewish) nation and [to every non-Jewish] race, language and people. Saying with a loud voice being in reverential awe of G-d (worship): give Glory to Him because the hour of His judgment (decision) [has come] and prostrate yourselves before the Maker of the Heavens and the earth and the sea and springs (fountains) of waters. And another messenger accompanying (follows) saying it falls, it falls Babylon the great city because out of the wine of fury (wrath) of her prostitution (apostasy) she has made the gentiles drunk (saturated with apostasy).    And a third messenger accompanying (follows) them, speaking in a loud voice (saying) **if anyone is] worshiping (prostrating before) the statue [icon] beast of [the] prey and received the image (stamp, emblem or stigmata) on the forehead or on his hand, The same shall drink the wine of G-d’s wrath being undiluted and blended with the cup of His punishment, [and they] shall be tormented in the fire and sulphur in the presence [and] (in the judgment) [and the] of the holy messengers (Prophets) and the presence (judgment) Lamb. And the smoke of their torment [will be] forever and ever unceasing day and night (for) the ones (who) worshiped the beast of prey and its statue/icon and received the image (stamp, emblem or stigmata) of its name (remembrance). Here is the perseverance of the Righteous/Generous ones keeping the mitzvot** (commandments) **of G-d and faithful to Yeshua’s [example and teachings]!**  **15:2** And I saw a sea of glass mixed with fire, (and) **and those who do gain the victory over the beast of prey and over his statue/icon and the number (calculations) of its name (remembrance)** standing on the sea of glass having the Lyres (harp) of G-d. And they sang the song of Moshe the servant of G-d and the song of the Lamb, saying great and wonderful are Your acts Adonai, LORD G-d Almighty (El Shaddai), righteous/generous and faithful are Your ways [Halakhot], King of the Tsadiqim Who do fear You Adonai and glory to HaShem who alone is G-d; for all the Gentiles will come before You, for Your Righteousness/generosity has been made known. |

**Commentary**

**The Revelation of Yeshua HaMashiach**

Far be it for us to tell anyone how difficult it is to translate, comprehend and comment on this symbolic Revelation. When we talk of the “Revelation” is usually open with the first verse to establish some ground rules and interpretive keys.

***Revelation 1:1*** *The Revelation of Yeshua HaMashiach, which God gave unto him, (Yeshua) to show unto His bond slaves (God’s servants) things which must shortly come to pass; and he sent (Yeshua) and signified it (put into symbolic language) by his messenger unto his servant Yochanan:*

The opening passage is loaded with information needed for interpreting the Revelation of Yeshua HaMashiach. The key statement to this Revelation is that it is established in symbolic language. Therefore, all that we read must be filtered through the ancient system of Jewish symbols. [[40]](#footnote-40)

We will cite one other passage from the Revelation that will help us in our understanding of So’od materials.

***Revelation 1:20 “As for the So’od*** *(secret)* ***of the seven stars which you saw in my right hand, and the seven golden Menoroth: the seven stars are the messengers*** *(angels)* ***of the seven congregations, and the seven Menoroth are the seven congregations.***

Encoded into the So’od of Revelation is an interpretative key that helps us understand the meaning of the Secret (So’od). In the present verse, we see that the “seven stars” are actually the Seven Officers of the Congregations. And that Seven Menoroth are the Seven Congregations. Therefore, we note that So’od often includes interpretative keys. However, we must state that this is not always the case and interpreting So’od is based on understanding Jewish signs and symbols.

Given this foundational information, we will look at the pericope relative to the Revelation and our Torah Seder, Shabbat Zachor.

**Beasts of Prey**

**Revelation 13:11** **And** I **saw another beast of prey rising** up **out of the earth, and having two horns, similar to a lamb, and speaking as a dragon** (serpent).

Our pericope opens with a line of symbols.

**1. Beast of Prey**

The image of the beast of prey along with its horns and speech are all interrelated and multifaceted. The beast of prey is relative to the ravenous nature of the character that seconds the first beast of prey. The first beast of prey is described in chapter 13 verses 2ff. Lexicons offer several options for the Greek word **θηρίον** *therion.* Among them are words like monster, wild animals and wicked persons. However, the lexicons only allow us to see that the imagery of this “beast of Prey” is that of animal characteristics. It is common to find these characteristics in man.

*Rabbi Eleazar said: "Nimrod used to entice people into idolatrous worship by means of those garments, which enabled him to conquer the world and proclaim himself its ruler, so that people offered him worship. He was called 'Nimrod,' for the reason that he rebelled [himrid] against the most high King above, against the higher angels and against the lower angels."* [[41]](#footnote-41)

It was Nimrod that put Abraham Abinu to the great test.

*Nimrod called Abraham and commanded him to worship Fire. Abraham said to him, "So let's worship water since water has the power to extinguish fire." "Right," said Nimrod, "We should worship water." "In that case, we should worship the clouds, since they carry water." "Yes, we should worship the clouds." "Then we should worship the wind, since it drives the clouds across the sky." "Yes, we should worship the wind [the word ruach also means spirit, a key to the next point of the argument]" "But," said Abraham, "humans have the power to rule over the spirit. Should we worship human beings?" "You're playing with words," cried Nimrod. "I worship only fire, and I am going to throw you into a huge furnace. Let the God you worship come along and save you from it!"* [[42]](#footnote-42)

Man is endowed with two natures, the yetzer HaTov and the yetzer hara. The yetzer hara is the animal nature that each of us is given to overcome, control and balance. However, the world is filled with men who have no control over the animal nature. Or, they have given over to it and its development. This “Beast of Prey” typifies a man who has given himself totally over to his animal nature. The man who balances between the two natures is a Tzadik. The man who does not labor to balance the two natures is only the animal that resides within his yetzer hara. We could follow the imagery to suggest that he is only a man seeking things of man. However, the “Beast of Prey” not only seeks the things of man; he seeks to persuade other men to follow him and worship humanism as if it were a god.

Nimrod was the King of Babel. His Eminence Rabbi Dr Hillel ben David has taught us that the practice of the constituents of that city was making bricks. They did not make bricks in order to build something, they gathered just to make bricks. Humanity has a way of worshiping idle practice. Or, to put it another way, just doing nothing. We would further, the idea by saying humanity has a habitual practice of worshiping self in these self-indulgent moments of aimlessness. Of course, the “Beast of Prey” is not concerned with idleness but defiant opposition to G-d and G-dly practices.

**2. Rising out of the Earth**

The specific connotations here differ from the first beast of prey that rises out of the sea indicating his ascension from Gentile humanity. The second beast of prey is associated with the earth rather than the sea. This may very well be because his association with the earth deals with his realm of influence, which we will see, in the next verse.

**3. Two horns like that of a lamb**

The horn is symbolic of war and military campaign. [[43]](#footnote-43) Furthermore, the horn (Shofar) is often used as a call to assembly, war, alarm and the new moon. The horns of a lamb seem to indicate a more subtle approach when we place the horns of a lamb, a meek animal on a beast of prey. Here we see a picture of deception. Therefore, the horn, also a symbol of power, is the power of deception possessed by the second beast of prey.

**4. Speech like a serpent**

The imagery of the Dragon speaking like a serpent is deeply So’od. The image of Gan Eden and the conflict between the serpent and the temptation of man comes to mind. Dragons were thought to be mythological personifications.[[44]](#footnote-44) Beresheet tells us that of all the “beasts of the field” the serpent was the most subtle. [[45]](#footnote-45) The beast of prey with horns of a lamb, speaking like a serpent tells us of the subtlety and deception that the second beast of prey employs in his reign of power. Therefore, the character of the second beast of prey is that of deception.

**The Beast of Prey’s Power**

***Revelation 13:12-13 And he executes all the authority of the first beast of prey in his presence,*** *(in the presence of the first beast of prey****) and he makes the earth, and its inhabitants prostrate in worship before the first beast, whose deadly wound was healed, and he performs great signs, in order to make fire to come down out of the heavens to the earth in the presence of men.***

The power of this beast of prey is borrowed, or should we say that it rests in the imagery of the Prophet Eliyahu. Here again we seek the meaning of this power in the imagery borrowed from some other entity. Eliyahu called fire down from the heavens in his great conflict with the prophets of Baal. So why does the beast of prey call down fire from the heavens? Note that it is not a real ability, and that it is based on what Eliyahu did. The imagery is once again deception. If this beast of prey follows the practices of a G-dly Prophet what will the inhabitants of the earth think? Therefore, the lie is associated with truth. When a lie is associated with a truth, it is all the more deceptive.

**The Icon**

***Revelation 13:14******And leads astray [all] the inhabitants of the earth by means of signs given to him to perform in the presence of the*** *first* ***beast of prey; saying to the inhabitants of the earth, make a statue****(image - icon)* ***of the*** *first* ***beast of prey that had the wound of the sword and lived.***

Because the language of Revelation is symbolic, the exact idea of the “image” is a bit ambiguous. Here our Greek text of Revelation uses **εἰκών** *eikon*, which is easily translated “icon.” In the world of computers, the “icon” is abundant. In a manner of speaking, the icon represents a program or process. However, this is not the context of the icon of Biblical or ancient history. Icons used in the first century and after were pictures filled with symbolic imagery.

*More broadly the term (icon) is used in a wide number of contexts for an image, picture, or representation; it is a sign or likeness that stands for an object by signifying or representing it either concretely or by analogy, as in semiotics; by extension, icon is also used, particularly in modern culture, in the general sense of symbol — i.e. a name, face, picture, edifice or even a person readily recognized as having some well-known significance or embodying certain qualities: one thing, an image or depiction, that represents something else of greater significance through literal or figurative meaning, usually associated with religious, cultural, political, or economic standing.* [[46]](#footnote-46)

The old cliché that a picture is worth a thousand words is apropos here. The icon captures the nature of the first beast of prey’s character. The first beast of prey is concisely pictured as a one who opposed G-d directly. His direct blasphemy is pointed against the “Mishkan” of G-d. We have discussed the ideas of the Mishkan in previous pericopes Mordechai 91 and 96. (See especially discussion on Mishkan in Pericope 96) The Mishkan’s imagery here is understood as the new “living stones” rather than the literal Mishkan. What now becomes important is the fact that the first beast of prey slanders the “living stones.”

***Revelation 13:6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in spirituality.*** [[47]](#footnote-47)

This will be specifically relevant later on in our commentary. Therefore, the icon is something associated with the fact that the first beast of prey blasphemes the “living stones” of G-d.

The second beast of prey leads **all the inhabitants of the earth astray** by use and employment of this icon.

***Revelation 13:15 And to him was given*** *ability* ***to grant spirit*** *(life-breath)* ***to the image of the beast of prey, in order for the statue*** *(image - icon)* ***to speak*** *(as a golem)****, and to make as many as would not worship the image*** *(icon)* ***of the beast of prey to be put to death.***

The second beast of prey has the ability to give life to or animate the icon whereby the icon can speak, as does the golem when the appropriate words and actions are accomplished.

*GOLEM, a creature, particularly a human being, made in an artificial way by virtue of a magic act, through the use of holy names. The idea that it is possible to create living beings in this manner is widespread in the magic of many peoples. Especially well known are the idols and images to which the ancients claimed to have given the power of speech.*

*Among the Greeks and the Arabs these activities are sometimes connected with astrological speculations related to the possibility of “drawing the spirituality of the stars” to lower beings.* [[48]](#footnote-48)

The golem is a body without a soul. The Rabbis use this same word to describe the ignorant who do not conduct themselves in a wise manner. [[49]](#footnote-49) If we interpret these symbols correctly, we see that the second beast of prey brings soullessness to the people of the earth. Or, we might say that he depreciates the soul of those who would otherwise love G-d and follow His Torah. The animation (life breath) of this golem (soulless being or thing) causes its follower or person who accepts the “**image** (stamp, emblem or stigmata) bite of the snake **on his right hand or on** and **his forehead**” to become soulless like the golem. The golem is made of earth or clay. Again, the imagery carries weight worth mentioning. Contemporary scientists brag of their ability to clone animals, humans and other objects. However, one thing stands clear; they have to use the materials that G-d created *ex nihlio.* The golem made of clay or dirt is brought to life by writing certain letters on the forehead of the golem spelling אֱמֶת (*emeth*) “truth” and following some ritual. The live golem serves its master following its every command. This again teaches us what the beast of prey will do. After the animation of the icon, all will worship it and the first beast of prey or die. However, I will reiterate the point that what is actually being alluded to here in the Revelation is the stripping away of the soul and spirit of those who would be G-dly. This is applied to ALL **the (Gentile) inhabitants of the earth.** With regard to the fact that the “**inhabitants of the earth**,” which are gentiles we see that they are forbid knowing and practicing truth through stripping away the genuine soul. This stripping away comes through the power of deception we have mentioned above.

**The Mark, Image or Stamp**

**Revelation 13:16** And (he – the image - icon) makes all small, the great, the rich, the poor, the free, and the bond slave to place an image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead.

The golem, by power and command of its master causes **ALL** who have received the **image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead.** The image received in the hand or forehead is also symbolic and antithetical. Because the Jew places the Tefillin on his right hand and forehead, we now see that the substitution and antithesis of Judaism is prescribed as a way of life.

*R. Akiba stated: As it might have been presented that a man shall wear tefillin on Sabbaths and festivals, it was explicitly said in Scripture: And it shall be for a sign unto thee upon thine hand, which denotes: on those days only that require a sign; but these, since they themselves are a sign, are excluded.* [[50]](#footnote-50)

The articles of tefillin are a sign of covenantal relationship between G-d and the Jew. [[51]](#footnote-51) Consequently, the **image** (stamp, emblem or stigmata)bite of the snake **on his right hand or on** and **his forehead** is a sign of covenantal union with the first beast of prey and his system of worship.

The **image** (stamp, emblem or stigmata)bite of the snakeis placed *on* **his right hand or on** and **his forehead.** Therefore, we see that the placement of this image on the hand or forehead is in some was an alliance with the antithetical system of G-d’s tefillin. The tefillin represent devotion and faithfulness to G-d. Therefore, the faithfulness of the system implemented by the beast of prey is faith in man and his humanistic system. However, we should note that those who subscribe to this system believe they are following a path that leads to G-d. I will discuss this in more detail later.

**Remember The Amalek**

**Revelation 13:17** **and in order not to buy or sell if** he did **not have the image** (stamp, emblem, or stigmata)bite of the snake **or name** (remembrance) usually שֵם shem in Hebrew however in D’varim 25:19, the very antithesis זֵכֶר zaker **of beast of prey or a fixed number of his name** (remembrance)usually שֵם shem in Hebrew however in D’varim 25:19 זֵכֶר zaker**.**

When we translate and comment on various pericopes of the Nazarean Codicil, we must always do so within the confines of our Hermeneutic genre. Furthermore, we must always translate and comment from the context of the material genre. Therefore, when we translate, comment, and elucidate the present pericope of the Revelation we must do so within the genre of Shabbat Zachor.

The above-cited verse is hard to read with all my notes and elucidations. I have left all these elucidations for the reader to note that there is a direct verbal connection to the Shabbat Zachor theme in this Revelation pericope.

The Greek word **ὄνομα** *onoma* {on'-om-ah} indicates a “name.” However, something of great interest happens in the Greek version of D’varim 25:19. The authors of the LXX have translated the Hebrew word זֵכֶר *zeker* (remember) as name **ὄνομα** *onoma*.

**Debarim (Deuteronomy) 25:19**καὶ ἔσται ἡνίκα ἐὰν καταπαύσῃ σε κύριος ὁ θεός σου ἀπὸ πάντων τῶν ἐχθρῶν σου τῶν κύκλῳ σου ἐν τῇ γῇ ᾗ κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομῆσαι ἐξαλείψεις τὸ ὄνομαΑμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανὸν καὶ οὐ μὴ ἐπιλάθῃ

The text would then read…

**Debarim (Deuteronomy) 25:19** And it will come to pass whenever the LORD your God will have given you rest from all your enemies round about you, in the land which the LORD your God gives you to inherit, you will blot out the name of Amalec from under heaven and will not forget to do it. [[52]](#footnote-52)

Rashi’s translation of the same passage reads…

**Debarim (Deuteronomy) 25:19** [Therefore,] it will be, when the Lord your God grants you respite from all your enemies around [you] in the land which the Lord, your God, gives to you as an inheritance to possess, that you shall **obliterate the remembrance of Amalek** from beneath the heavens. You shall not forget! (Rashi)

Consequently, our pericope of Revelation ties directly to the Amalek.

When all the data and symbology from our pericope is weighed against the Torah Seder of Shabbat Zachor, we find amazing insights into its imagery.

The wickedness of the Amalek is so prevalent that it demands notice and elucidation.

The Revelation reveals the identity of the beast of prey in its connection to Shabbat Zachor as the Amalek. When we realize that the beasts of prey are the Amalek, or at least Amalek in nature and conduct we can begin to better understand all the imagery and symbology.

The Amalek are identified with Esau, Esau is identified as Rome and Esau is further allied with Yishmael through the marriages to the daughters of Yishmael. [[53]](#footnote-53)

**The reader should read the following comments with great care and caution. These comments are NOT designed to be offensive or contentious. It is an absolute fact that we should follow the example of Yeshua. It is also a fact that we believe Yeshua is Mashiach. However, we do NOT believe that the Christian system of worship has replaced Jewish Orthodox practice. Therefore, any system that has replaced Jewish Orthodoxy is under scrutiny. Furthermore, we believe that the Messianic practices are not authentic unless they embrace Jewish Orthodoxy.**

The unfolding of the mystery reveals that Rome (The Church and Christianity) are the pseudo-prophets that have established a system of mimicking G-d’s established system and order.

The heritage passed to those who follow the antithetical system of Rome is deception.

***Yirmiyahu (Jeremiah) 16:19*** *O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles will come unto You from the ends of the earth, and will say,* ***Surely our fathers have inherited lies, vanity, and things wherein there is no profit****.*

Rome (Christianity) has inherited the lies of their fathers. The Mishnah records the “Sayings of the Fathers” as an ethical system of mores, which we are to emulate. The Church also has “fathers,” which publish an antithetical system of worship. Christian worship is fully endowed with icons, images all of which are places in and on hands and foreheads.

I find it so apropos that we read of Shabbat Zachor so near the season of “Lent” and “Ash Wednesday” where the worshipers receive a mark, image, or stamp of ash in their right hand or forehead.

Note the cross of ash on a worshiper’s forehead in the image.

Also note the image[[54]](#footnote-54) on the Wikipedia site which shows men and women receiving the mark of the cross on their forehead.

The entire system of Lent and its representation is taken out of season and context. It is another form of deception and replacement theology, which brings us to the core of the Revelation. The beast of prey has presented ALL Gentile humanity with a seeming suitable substitute. However, the substitute is sold under the guise of replacement.

One of the greatest enemy Judaism has had to fight is the Replacement theology movement. In short, this theology teaches that the Church is the “New Israel.” This theology had great acceptance when there was no nation of Yisrael in the land. However, with the advent of Yisrael’s return the replacement theology has suffered. However, there is a new “Replacement Theology looming on the horizon. Messianic groups in many places have labelled themselves “Jews.” Many of these groups (not necessarily all) are more interested in “dress up” than the genuine practice of Judaism. The implement new laws, or should I say they pervert the true mitzvot in practices such as tying fringes on their belt loops. I reiterate; this commentary is not intended to offend these individuals. It is intended to teach that these practices are WRONG and ILIGITAMATE! They are substitutions for truth. To further play in the imagery of the golem mentioned above. When the first letter of אֱמֶת *(Emet)* [[55]](#footnote-55)(truth) is removed then the life of the golem is removed, and it dies or should I say it returns to the dirt from whence it came. The Hebrew word מֶת means “death.” To take away the truth of a thing causes its death. As footnoted below the Alef (א) represents Elohim (G-d). Therefore, to take G-d out of the equation is death.

The Revelation further reveals the Amalek as a group that identifies themselves as Jews but are not.

**Revelation 3:9 'Behold, I will cause those of the synagogue of the adversary** (Satan)**, who say that they are Jews, and are not, but lie - behold, I will make them to come and bow down at your feet, and to know that I have loved you.**

We reiterate; anyone who claims to have replaced the Jewish people and Jewish Orthodoxy subscribes to the antithetical system of the beast of prey, the second beast of prey and its icon.

***Revelation 13:18*** *Here is the wisdom (chachma)* ***let the one having understanding (bina) make a judgment [concerning] the number or the beast of prey for it is the number of man and the number of it [is] six hundred, sixty [and] six. (666) [cf. Kohelet/Ecclesiastes 7:25-29, the very antithesis to Divine Chachma and Bina]****.*

The play of words “here is the wisdom (chachma) let the one having understanding (bina) make a judgment [concerning]” is found in Kohelet 7:25-29.

***Kohelet (Ecclesiastes) 7:25 I directed my mind to know, to investigate, and to seek wisdom and an explanation, and to know the evil of folly (stupidity) and the foolishness (stupidity) of madness. (insanity)***

Chakma and Bina (Wisdom and Understanding) weigh against stupidity and insanity in this illustration. Furthermore, the passages from Kohelet speak of the snares of a woman. (Obviously, the text is not speaking about the virtuous woman Proverbs 31) This will serve to help explain the Whore of Babylon.

His Eminence Rabbi Dr Hillel ben David deals with the number 666 in his article on Tefillin. Therefore, we will not try to elaborate on this number here. We would suggest reading the entire article. This will further explain much of the material I am not covering here.

To make a play on words we could call the “mark of the beast” a “mark of stupidity.” This idea is compounded when we realize that the Hebrew word כָסַל (k’sal) is also the foundation for the word constellationsכְּסִיל (k’sîl). [[56]](#footnote-56) We would here draw on the fact that the Jewish system of Moedim is counterfeited by Church liturgy.

The association with stupidity and the constellations is forwarded in the entire Christian replacement system. Easter replaces Pesach and the Christian calendar replaces the Biblical Seder and Moedim.

**Buying and Selling**

Since we were, very young man we have heard more tales about this myth than we care to remember. We must assert here that the system that everyone looks for is non-literal symbolism. Because the Revelation is in symbols, we should understand that this economic system would most likely NEVER be established literally. We guess we should try to invent some elaborate system of false concoction to please an audience like a recent series of books that have hit the market teaching the manifold tribulations that will present themselves to those who are “Left Behind.” The buying and selling must be understood as economics (Grk. **οικονόμια**, economia)

***Ephesians 3:8-9 8 To me, the very least of all Tsadiqim, this chesed was given, to herald to the Gentiles the unfathomable riches of Messiah, and to bring to light what is the (οικονόμια, economia) administration of the Sod which for ages has been hidden in God who created all things.***

Hakham Shaul speaks here of the So’od. While speaking on the level of “Hint,” (Remez) we can see that the **οικονόμια**, *economia* of So’od has been hidden. However, hidden does NOT mean that we cannot understand its meaning or that the meaning was never revealed before. The **οικονόμια**, *economia* only means that So’od must be confined to its hermeneutic genre. This is its appropriate **οικονόμια,** *economia*. Therefore, we see that the “buying and selling” is a **οικονόμια**, *economia,* administration or order of hierarchy within a given system. If one subscribes to the hierarchy of the pseudo-prophetic system, one must have identification within that system. Herein is the relation to our Psalm. (Psalm 2)

***Tehillim (Psalms) 2:1 Why do the nations conspire, and peoples plot vain things; 2 kings of the earth take their stand, and princes intrigue together against the LORD and against his anointed? 3 "Let us break their bonds asunder, shake off their ropes from us!"***

***Tehillim (Psalms) 2:4 He who is enthroned in heaven laughs; the LORD holds them in derision. 5 Then he speaks to them in anger, terrifying them in His rage. 6 "I have installed My king on Zion, My holy mountain!"***

*Psalm 2 presents itself by sections, these formed by change of speaker and audience as well as shifts in emphasis. (It does not rely on the more frequently used format of word repetition.) The poem is divided into four sections of three verses each, with a brief postscript (the last phrase).*

*The first two sections share a structure: an anonymous speaker makes his point to an unidentified audience through two verses, followed by a supporting quotation. In the first section, the speaker “asks” a mocking question, citing the words of the kings of other nations, and in the second section he reveals God’s reaction, ultimately citing Him. The third section, too, is formed by a statement and a quotation, but this time the speaker is the king of Israel (though this becomes clear only after reading the first few words), the quote (again from the LORD) is longer, and it carries the message.* [[57]](#footnote-57)

***Tehillim (Psalms) 2:10 So now, O kings, be prudent; be warned, you rulers of the earth! 11 Serve the LORD in awe, rejoice with trembling, 12 pay homage in good faith, lest He be incensed, and you be lost on the way, as his anger flashes up in an instant.***

This is a powerful Psalm! Note that the kings of the earth plot in their wickedness to overthrow the **οικονόμια,** *economia* of G-d. What is the result? G-d gets a good laugh! We find a bit of humor here as well. Why? Because just when they think they have it all under control G-d mixes things up.

*The LORD’s singularity (****οικονόμια,*** *economia) or control is taken for granted. The assurance is that the human king in fact is God’s chosen. (He rules over God’s chosen mountain.) Citing God articulates the conflict as a clash of voices—those of the subject kings and that of God.* [[58]](#footnote-58)

As much as the Kings of the earth (Amalek or otherwise) seek to overthrow G-d the **οικονόμια,** *economia* remains constant for those who are faithful to His **οικονόμια,** *economia.* For a better understanding of this idea, we need to further develop the understanding that His Eminence Rabbi Dr. Yoseph ben Haggai teaches on the government of G-d as meted out through the Ten men of the congregation and the governance of G-d through the Bet Din.

***Mordechai (Mark) 1:14-15 Now after Yochanan was arrested and put in prison, Yeshuah came into Galilee, proclaiming the good news (the Masorot – the Traditions) of the kingdom (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings], 15. And saying, The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of G-d [through Hakhamim and Bate Din] is at hand; repent (have a change of mind and return to Torah wisdom) and faithfully obey the Mesorah (Traditions/Oral Law).*** [[59]](#footnote-59)

**The Hand of G-d, Further recognition of the Amalek**

We would like to look at the passage of Shemot that deals with the Amalek to further understand the identity of the Amalek.

**Shemot (Exodus) 17:16. And he said, For there is a hand on (against) the throne of the Eternal, [that there shall be] a war for the LORD against Amalek from generation to generation.**

16 וַיֹּ֗אמֶר כִּֽי־יָד֙ עַל־כֵּ֣ס יָ֔הּ מִלְחָמָ֥ה לַיהוָ֖ה בַּֽעֲמָלֵ֑ק מִדֹּ֖ר דֹּֽר׃

The Hebrew word for throne is כִּסֵּא *kisse*. Note the word *Kisse* above missing the Alef (א). We noted that the removal of the alef from the golem’s forehead meant its death. The removal of the alef from the throne of G-d means that the Amalek have challenged the throne of G-d. The Amalek were not afraid to confront and make war with the Bne Yisrael. By making war with the Bne Yisrael they realized that they were warring against G-d. This is common among the enemies of Yisrael. However, the subtle approach of warring against G-d and the challenge against His Throne is more successful when it is more subtle. This is why the speech of the second beast of prey is like that of a dragon or serpent.

Note…

**1. The Amalek challenge Throne of G-d, G-dliness**

The absence of the genuine system of G-d in our society has led to a collapse of society. We now have replacement theology is abundance. However, some Jewish scholars have suggested that the word Amalek is also associated with the monkey. The thought here is that man originated from the monkey. Again, we have an affront to the Throne of G-d and another system that tries to dethrone G-d through the teachings of evolution.

**2. The Oral Torah**

The Mishneh Torah is referred to as the “Mighty Hand” insinuating the “Mighty Hand of G-d.” The Amalek is personified in all who try to take away the Oral Torah. I am amazed at the historical implications. The Tz’dukim (Sadducees) refused to accept the Oral Torah. They were epicurean hedonists in practice. It is so curious that this eventually became the title for Christianity. Why is it that Christians have this title?

*In Talmudic literature a number of terms are used to refer to heretics, min, apikoros, kofer, and mumar, each of which also has other meanings.*

*The term apikoros seems to be derived from the \*Epicureans, whose skeptical naturalism denied divine providence, and hence, divine retribution. The sages in accordance with their method of interpretation derived apikoros from an Aramaic form of the root p-k-r-, to be free of restraint”(Sanh. 38b). The suggestion is that one who denies divine providence and retribution will feel free not to obey the laws of the Torah. In the Talmud, the term apikoros refers to the \*Sadducees (Kid. 66a); to those who denigrate rabbinic authority even in such seemingly insignificant ways as calling a sage by his first name; and to those who shame neighbors before the sages (Sanh. 99b). Maimonides defined the apikoros as one who denies the possibility of prophecy and divine revelation, that Moses was a prophet, or that there is divine providence (Yad, Teshuvah 3:8; cf. Guide of the Perplexed, 2:13 (end), and ibid., 3:17 (start), in which Maimonides identifies the apikoros with someone who agrees with the opinions of Epicurus).* [[60]](#footnote-60)

**Sanhedrin 10:1, 28b**; cf. also Maimonides’ introduction to the above Mishnah, which explicitly states that it is an Aramaic word). They extended its meaning to refer generally to anyone who throws off the yoke of the commandments, or who derides the Torah and its representatives. [[61]](#footnote-61)

The title “epicurean” is therefore, associated with “lack of restraint” or lack of the Oral Torah and consequently heresy. However, the association of the Christian with the epicurean is the result of the word *apikoros* being a heretic and their abandonment of the Mitzvot. It is worth noting that the person who throws off restraint is associated with the *apikoros.* Thus, Amalek, symbolically speaking have thrown off all restraint. They refuse to submit to the “mighty hand.” Or, we could say that they oppose the “mighty hand.”

**The lamb of Tzion**

Because of time restraints, I will abbreviate my thoughts on the rest of the pericope of Revelation. It is my firm intention to complete these thoughts in the near future.

1 ¶ And I looked and behold [a] lamb standing on the mountain [of] Tzion and with him 144, 000’s having the name (remembrance) of the Father having been written on their foreheads. 2 And I heard a voice out of the Heavens as [a] sound of many waters and as [a] sound of great thunder [voices] and the sound of Lyres (harp) singers playing in [on] their lyres (harps). 3 And they sang a new song before the throne and before the four chayot, (living creatures) and before the Elders (Zekenim) and no one could learn (perceive the understanding or meaning of) the song except the 144,000’s set free (redeemed) the earth. 4 These are [those] who were not rendered ritually impure by [foreign] women, chaste (uncontaminated from apostasy) for they are the talmidim of (following) the lamb wherever it may lead (ones following the Mesorah of the lamb, lit. under the Lamb’s guidance). These are bought (purchased or redeemed) from the first fruits of royal men (ish) to G-d and the lamb. 5 And in their mouth was not found any deceit, for they are present before the throne of G-d.

Firstly, I would note that the numbers represented here are symbolic. They represent the tribes of Bne Yisrael and should not be read literally. The symbology represents the unified wholeness of the Bne Yisrael not an exclusive number of Jews. The numbers symbolically relate to the number of Jews present at Sinai. The thunder, mountain and voices remind us of Matan haTorah at Har Sinai. (Giving of the Torah at Sinai) Consequently, the families of Jews that received the Torah at Sinai are resident within the families of Jews living today.

**The Mincha Service**

And I saw another messenger rushing (davening) at midday (highest part of the Sun’s circuit) [Prayer at Mincha dressed with Talit] having the eternal Mesorah heralding the Mesorah to the ones sitting on the earth, and [to] every (non-Jewish) nation and [to every] race, language, and people. Saying with a loud voice being in reverential awe of G-d (worship): give Glory to Him because the hour of His judgment (decision) [has come] and prostrate yourselves before the Maker of the Heavens and the earth and the sea and springs (fountains) of waters. And another messenger accompanying (follows) saying it falls it falls Babylon the great city because out of the wine of fury (wrath) of her prostitution (apostasy) she has made the Gentiles drunk (saturated with apostasy). And a third messenger accompanying (follows) them, speaking in a loud voice (saying) **if anyone [is] worshiping (prostrating before) the statue/icon [of the] beast of prey and received the image (stamp, emblem or stigmata) on the forehead or on his hand, The same shall drink the wine of G-d’s wrath being undiluted and blended with the cup of His punishment, [and they] shall be tormented in the fire and sulphur in the presence (in the judgment) of the holy messengers (Prophets) and [in] the presence (judgment) [of the] Lamb. And the smoke of their torment [will be] forever and ever unceasing day and night (for) the ones (who) worshiped the beast of prey and its statue/icon and received the image (stamp, emblem, or stigmata) of its name (remembrance). Here is the perseverance of the Righteous/Generous, the ones keeping the mitzvot of G-d and faithful to Yeshua’s [example and teachings]!**

The sixth verse is usually translated…

***Revelation 14:6 And I saw another angel flying in midheaven, having an eternal Mesorah to proclaim to those (non-Jews) who live on the earth, and to every (Gentile) nation and (Gentile) tribe and (Gentile) tongue and (Gentile) people.***

However, the language demonstrates that the messenger is not flying **πέτομαι** *petomai* but rushing. When it is used of men it is never translated “flying” but rushing. **μεσουράνημα** *mesouranema* means midday. The rushing messenger of midday is the cantor of the Mincha service dressed in his tallit. It is an interesting point to note that the word “kanaph” fringe of the garment i.e., tzitzit is often translated wing. Consequently, the Messenger is seen as “flying” when he davens (prays).

How do the followers of G-d and His Messiah overcome? They are granted power and ability to overcome the beast of prey by perseverant practice of the mitzvoth (commandments) as taught by Jewish Sages.

**In Conclusion**

There is so much more to say about these matters. We apologize that this commentary has been so vague and brief and needs to end so abruptly. Time restraints have forced our brevity. As noted above we wish to elaborate further on these matters more extensively in the near future.

We will note one final time that none of our comments is intended to be confrontational but rather revealing.

**Connections to Torah readings**

**Torah Seder**

The selected pericopes of Revelation connect to the Torah Seder through the word “name” in various places in the Revelation selection and the Torah Seder D’varim 25:19.

**Ashlamata**

Uses of the word “fly” 1 Sam 15:19 relates to the Messenger in 14:6

And the sheep, lamb of 15 relating 14:1

**אמן ואמן סלה**

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our GOD, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

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

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פָרָה אֲדֻמָּה** |  | **Saturday Afternoon** |
| **“****Parah Adumah”** | Reader 1 – B’Midbar 19:1-3 | Reader 1 – Shemot 11:1-3 |
| **“****A red heifer”** | Reader 2 – B’Midbar 19:4-6 | Reader 2 – Shemot 11:4-6 |
| **“Una vaca bermeja”** | Reader 3 – B’Midbar 19:7-10 | Reader 3 – Shemot 11:7-10 |
| B’Midbar (Numbers) 19:1 – 20:13‎ | Reader 4 – B’Midbar 19:11-16 |  |
| Ashlamata: Ezekiel 36:16-38‎ | Reader 5 – B’Midbar 19:17-22 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 20:1-6 | Reader 1 – Shemot 11:1-3 |
| Tehillim (Psalms) 110:1-7 | Reader 7 – B’Midbar 20:7-13 | Reader 2 – Shemot 11:4-6 |
| N.C.: Bereans (Hebrews) 8:1 – 9:14 | Maftir – B’Midbar 20:7-13 | Reader 3 – Shemot 11:7-10 |
|  | Ezekiel 36:16-38 |  |

**Upcoming daylight Fast: Fast of Esther**

**Thursday March 21, 2024**

**Upcoming Holiday: Purim**

**Evening of Saturday March 23, 2024, till nightfall on Sunday March 24, 2023**

**For more information see:**

[**https://www.betemunah.org/esther.html**](https://www.betemunah.org/esther.html)

[**https://www.betemunah.org/purim.html**](https://www.betemunah.org/purim.html)

[**https://www.betemunah.org/turnaround.html**](https://www.betemunah.org/turnaround.html)

[**https://www.betemunah.org/allegories.html**](https://www.betemunah.org/allegories.html)

[**https://www.betemunah.org/r2r.html**](https://www.betemunah.org/r2r.html)

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by His Honor Paqid Adon Ezra ben Abraham

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1. Tehillim (Psalms) 83:2 [↑](#footnote-ref-1)
2. verse 31 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-2)
3. The Artscroll Tehillim. p. 329. Also in: SHIMUSH PESUKIM pg. 46 [↑](#footnote-ref-3)
4. This section is based on a shiur by Hakham Daniel Kramer. [↑](#footnote-ref-4)
5. Bamidbar Rabbah 13:15, Zohar on Bereshit (Genesis) 36. [↑](#footnote-ref-5)
6. Shabbat 88b [↑](#footnote-ref-6)
7. Commentaries refer to this scent as the scent of Gan Eden. This can be understood as a representation of a spiritual aura filling the world. It should also be noted that the Gemara in Berachot 43b learns the obligation to make a blessing on fragrance from the pasuk, “Let the entire soul praise HaShem.” This is another reference to the spiritual being represented by scent. [↑](#footnote-ref-7)
8. Matan Torah = the giving the Torah. [↑](#footnote-ref-8)
9. Berachoth 4a [↑](#footnote-ref-9)
10. This refers to discerning between the menstrual and fetal blood that are pure and those that are impure. [↑](#footnote-ref-10)
11. Berachoth 10a [↑](#footnote-ref-11)
12. Pesikta 2 [↑](#footnote-ref-12)
13. Tehillim (Psalms) 106 [↑](#footnote-ref-13)
14. Kiddushin 32b. [↑](#footnote-ref-14)
15. By diligent study the student makes the subject his own. [↑](#footnote-ref-15)
16. Similarly, a person who stays away from falsehood is called איש אמת - *ish emet* – A royal man of truth. Truth becomes his persona. [↑](#footnote-ref-16)
17. Chelkat Yehoshua (Rabbi Yechiel Yehoshua Rabinowicz Chelkat – the Biala Rebbe); Tehillim [↑](#footnote-ref-17)
18. prayer [↑](#footnote-ref-18)
19. “One who has had a seminal emission.” [↑](#footnote-ref-19)
20. The words ‘King of the Universe’ are not used in the Eighteen Benedictions. [↑](#footnote-ref-20)
21. And therefore, he need not say it even mentally. [↑](#footnote-ref-21)
22. I.e., let him say the blessing openly, and not the Shema’ mentally. [↑](#footnote-ref-22)
23. It mentions both the Kingdom of Heaven and the going forth from Egypt. [↑](#footnote-ref-23)
24. Bereshit (Genesis)2:5 [↑](#footnote-ref-24)
25. Avraham Yeshaya Karelitz, (7 November 1878 – 24 October 1953), known by the name of his magnum opus, Chazon Ish, was a Belarusian born Orthodox rabbi who later became one of the leaders of Haredi Judaism in Israel, where his final 20 years, from 1933 to 1953, were spent. [↑](#footnote-ref-25)
26. As an aside, the word ‘**mitzva** ‘comes from the root word tzavta, which means **connection**. A “command for the purpose of connecting with HaShem. [↑](#footnote-ref-26)
27. Midrash Rabbah - Genesis 41:4 [↑](#footnote-ref-27)
28. Megillah 18a [↑](#footnote-ref-28)
29. Hoshea (Hosea) 3:5. [↑](#footnote-ref-29)
30. Mentioned in the blessing, of the Amida, which commences, ‘Hear our voice’. [↑](#footnote-ref-30)
31. Yeshayahu (Isaiah) 56:7. [↑](#footnote-ref-31)
32. The next blessing, of the Amida, contains the words, ‘Restore the service’. [↑](#footnote-ref-32)
33. Ibid. [↑](#footnote-ref-33)
34. Moreh Nevuchim [↑](#footnote-ref-34)
35. Hagshama, or corporeality. [↑](#footnote-ref-35)
36. A min is a heretic. [↑](#footnote-ref-36)
37. Moreh Nevuchim 1:49 [↑](#footnote-ref-37)
38. Midrash Tehillim 45:3. See Ma’amarei Admur Hazaken-Ethalech, p. 103f.; and Besha’ah Shehik-dimu-5672, vol. I:p. 551; relating this to the principle (Midrash Tehillim 22:4; Zohar II:46a) that the darkest moments of the night are immediately before daybreak. Cf. ZoharI:170a. For this analogy see also the comment of R. Elijah, the Vilna Gaon, cited in Even Shelemah, ch. 11:5. [↑](#footnote-ref-38)
39. Sanhedrin 97a; Shir Rabba 2:29. [↑](#footnote-ref-39)
40. We will not rehearse all the information that can be found on His Eminence Rabbi Dr. Hillel ben David’s Web page concerning the Revelation. [Revelation and the Seven Congregations](http://www.betemunah.org/revelation1.html), [Revelation Chapter 4](http://www.betemunah.org/revelation4.html), [Revelation chapter 5](http://www.betemunah.org/revelation5.html). [↑](#footnote-ref-40)
41. Zohar, Beresheet, Page 74a [↑](#footnote-ref-41)
42. Midrash Beresheet 38.13 [↑](#footnote-ref-42)
43. Ellen Frankel and Betsy Platkin Testch, The Encyclopedia of Jewish Symbols, Jason Aaronson Inc, 1995, p.76 [↑](#footnote-ref-43)
44. <http://www.jewishencyclopedia.com/view.jsp?artid=464&letter=D> [↑](#footnote-ref-44)
45. Cf. Beresheet 3:1 [↑](#footnote-ref-45)
46. <http://en.wikipedia.org/wiki/Icon> [↑](#footnote-ref-46)
47. I have translated the Greek word “heaven” symbolically here to mean periphrasis for Godliness or the Godly. [↑](#footnote-ref-47)
48. Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 7 pp. 735-34 [↑](#footnote-ref-48)
49. Cf. Abot 5:10 [↑](#footnote-ref-49)
50. Eiruvin 96a [↑](#footnote-ref-50)
51. Cf. [Tefillin](http://www.betemunah.org/tefillin.html)  [↑](#footnote-ref-51)
52. Sir Lancelot C.L. Brenton, The Septuagint with Apocrypha: Greek and English, Hendrickson Publishers, 2009 p. 265 [↑](#footnote-ref-52)
53. Cf. Pesiqta deRab Kahana’s Midrashic Homilies for Shabbat Zachor and Beresheet 28:9 [↑](#footnote-ref-53)
54. <http://upload.wikimedia.org/wikipedia/commons/c/cf/US_Navy_080206-N-7869M-057_Electronics_Technician_3rd_Class_Leila_Tardieu_receives_the_sacramental_ashes_during_an_Ash_Wednesday_celebration.jpg> [↑](#footnote-ref-54)
55. The א represents Elohim. [↑](#footnote-ref-55)
56. TWOT 1011.0, a-e [↑](#footnote-ref-56)
57. <http://psalms.schechter.edu/2010/02/psalm-2-two-interpretations-of-divine_21.html> [↑](#footnote-ref-57)
58. Ibid with my emphasis (**οικονόμια**, *economia*) [↑](#footnote-ref-58)
59. Translated by His Eminence Rabbi Dr. Yoseph ben Haggai. [↑](#footnote-ref-59)
60. Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 9 p. 20 [↑](#footnote-ref-60)
61. Ibid Volume 2 p. 256 [↑](#footnote-ref-61)