

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Ellul 25, 5774 – Sept. 19/20, 2014	Sixth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Sept 19 2014 – Candles at 7:30 PM
Sat. Sept 20 2014 – Habdalah 8:25 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Sept 19 2014 – Candles at 7:24 PM
Sat. Sept 20 2014 – Habdalah 8:18 PM

Miami, FL, U.S.

Fri. Sept 19 2014 – Candles at 7:02 PM
Sat. Sept 20 2014 – Habdalah 7:53 PM

San Antonio, TX, U.S.

Fri. Sept 19 2014 – Candles at 7:16 PM
Sat. Sept 20 2014 – Habdalah 8:08 PM

St. Louis, MO, U.S.

Fri. Sept 19 2014 – Candles at 6:45 PM
Sat. Sept 20 2014 – Habdalah 7:41 PM

Austin & Conroe, TX, U.S.

Fri. Sept 19 2014 – Candles at 7:13 PM
Sat. Sept 20 2014 – Habdalah 8:06 PM

Everett, WA, U.S.

Fri. Sept 19 2014 – Candles at 6:55 PM
Sat. Sept 20 2014 – Habdalah 7:57 PM

Murray, KY, & Paris, TN, U.S.

Fri. Sept 19 2014 – Candles at 6:38 PM
Sat. Sept 20 2014 – Habdalah 7:33 PM

Sheboygan & Manitowoc, WI, US

Fri. Sept 19 2014 – Candles at 6:36 PM
Sat. Sept 20 2014 – Habdalah 7:35 PM

Tacoma, WA, U.S.

Fri. Sept 19 2014 – Candles at 6:55 PM
Sat. Sept 20 2014 – Habdalah 7:57 PM

Brisbane, Australia

Fri. Sept 19 2014 – Candles at 5:24 PM
Sat. Sept 20 2014 – Habdalah 6:17 PM

Manila & Cebu, Philippines

Fri. Sept 19 2014 – Candles at 5:37 PM
Sat. Sept 20 2014 – Habdalah 6:26 PM

Olympia, WA, U.S.

Fri. Sept 19 2014 – Candles at 6:57 PM
Sat. Sept 20 2014 – Habdalah 7:58 PM

Singapore, Singapore

Fri. Sept 19 2014 – Candles at 6:44 PM
Sat. Sept 20 2014 – Habdalah 7:33 PM

For other places see: <http://chabad.org/calendar/candlelighting.asp>

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Laurie Taylor
Her Excellency Prof. Dr. Conny Williams & beloved family
Her Excellency Giberet Gloria Sutton & beloved family
His Excellency Adon Yoel ben Abraham and beloved wife HE Giberet Rivka bat Dorit
His Excellency Adon Tsurriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Ze'ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

Her Excellency Giberet Whitney Mathison

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

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

If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

Barukh Dayan Emet

We pray that the Holy One, most blessed be He, comfort the families of the fallen most brave soldiers of the IDF who have paid the ultimate price in order to preserve and defend our nation. May He also comfort us in our grief and great loss.

May G-d our Healer, have mercy on all of our soldiers who have been injured and provide a swift and complete healing for their bodies and souls, together with all the sick in Yisrael, and we say amen ve amen!

Shabbat: "V'Qach Meitam Match" – "And take of them a rod"

Shabbat "Nachamu VII" – "Of Our Consolation VII"

Seventh of Seven Sabbaths of Consolation/Strengthening

Shabbat Mevar'chin HaChodesh Tishri

Sabbath of the Proclamation of the New Moon of the Month of Tishri

Shabbat	Torah Reading:	Weekday Torah Reading:
וקח מאתם מטה		Saturday Afternoon
"V'Qach Meitam Match"	Reader 1 – B'Midbar 17:16-24	Reader 1 – B'Midbar 18:25-28
"And take of them a rod"	Reader 2 – B'Midbar 17:25-28	Reader 2 – B'Midbar 18:29-32
"y toma de ellos una vara"	Reader 3 – B'Midbar 18:1-7	Reader 3 – B'Midbar 17:25-32
B'Midbar (Num.) 17:16 – 18:24 B'Midbar (Num.) 28:9-15	Reader 4 – B'Midbar 18:8-10	
Ashlamatah: Is. 11:1-10	Reader 5 – B'Midbar 18:11-16	Monday & Thursday Mornings
Special: Isaiah 61:10 - 63:9 1 Samuel 20:18,42	Reader 6 – B'Midbar 18:17-20	Reader 1 – B'Midbar 18:25-28
Psalms 103:1-22	Reader 7 – B'Midbar 18:21-24	Reader 2 – B'Midbar 18:29-32
	Maftir – B'Midbar 18:21-24	Reader 3 – B'Midbar 17:25-32
N.C.: Mk 11:27-33; Lk 20:1-8 Rm 4:1-8	Isaiah 61:10 - 63:9 1 Samuel 20:18,42	

Blessings Before Torah Study

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

Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

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

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

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

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

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

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

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

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring 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!

Contents of the Torah Seder

- Vindication of Aharon– Numbers 17:16-28
- Duties and Emoluments of Priests and Levites– Numbers 18:1-7
- Dues of the Priests from the People – Numbers 18:8-14
- Disposal of Firstlings – Numbers 18:15-18
- Heave Offerings and Covenant of Salt – Numbers 18:19-20
- Dues of Levites from the People – Numbers 18:21-24

Reading Assignment:

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

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

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

Vol. 14 – "Final Wanderings," pp. 44-62

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 17:16 – 18:24

Rashi	Targum
16. The Lord said to Moses saying:	16. And the LORD spoke with Mosheh, saying:
17. Speak to the children and take from them a staff for each father's house from all the chieftains according to their fathers' houses; [a total of] twelve staffs, and inscribe each man's name on his staff.	17. Speak with the sons of Israel, and take of them severally a rod, according to the house of their fathers; twelve rods; and upon each rod you will inscribe its (tribe) name.
18. Inscribe Aaron's name on the staff of Levi, for there is [only] one staff for the head of their fathers' house.	18. But on the rod of Levi you will write the name of Aharon: for there is but one rod for each head of their father's house.
19. You shall place the staffs in the Tent of Meeting before [the [Ark of] the Testimony where I commune with you.	19. And you will lay them up in the tabernacle before the testimony, where My Word is appointed to meet you.
20. The staff of the man whom I will choose will blossom, and I will calm down [turning away] from Myself the complaints of the children of Israel which they are complaining against you.	20. And the man whose rod germinates will be he whom I approve to minister before Me; and I will make the murmurings of the sons of Israel with which they have murmured against you to cease from Me.
21. Moses spoke to the children of Israel, and all their chieftains gave him a staff for each chieftain according to their fathers' houses, [a total of] twelve staffs, and Aaron's staff was amidst their staffs.	21. Mosheh spoke, therefore, with the sons of Israel, and the chiefs of them gave him severally their rods, according to the house of their fathers, twelve rods; and Aharon's rod was among theirs.
22. Moses placed the staffs before the Lord in the Tent of the Testimony.	22. And Mosheh laid up the rods before the LORD in the tabernacle of ordinance.
23. And on the following day Moses came to the Tent of Testimony, and behold, Aaron's staff for the house of Levi had blossomed! It gave forth blossoms, sprouted buds, and produced ripe almonds.	23. And it came to pass, the day after, when Mosheh went into the tabernacle of the testimony, that, behold, the rod of Aharon had germinated; it had shot forth branches, blossomed with flowers, and, in the same night, produced and ripened almonds.
24. Moses took out all the staffs from before the Lord, to the children of Israel; they saw and they took, each man his staff.	24. And Mosheh brought out all the rods from before the LORD to all the sons of Israel, who recognized and took severally their rods.
25. The Lord said to Moses: Put Aaron's staff back in front of the Testimony as a keepsake [and] a sign for rebellious ones. Then their complaints against Me will end and they will not die.	25. And the LORD said to Mosheh, Take back the rod of Aharon, before the testimony, to be kept for a sign for the rebellious children, that their murmurings may cease from before Me, lest they die.
26. Moses did so. He did just as the Lord had commanded him.	26. And Mosheh did so; as the LORD commanded so did he.
27. The children of Israel spoke to Moses saying, "Behold, we are dying, we will perish, we are all lost!	27. And the sons of Israel spoke with Mosheh, saying: Behold, some of us have been consumed with the flaming fire; some of us have been swallowed up by the earth, and have perished! Behold, we are accounted as if all of us are to be destroyed.
28. Whoever comes the closest to the Mishkan of the Lord dies! Have we been consigned to die?	28. Anyone who approaches the tabernacle must die: are we not doomed to destruction?
1. The Lord said to Aaron: You, your sons and your	1. And the LORD said unto Aharon, You, and your

Rashi	Targum
father's house shall bear the iniquity associated with the Sanctuary, and you and your sons with you shall bear the iniquity associated with your kehunah.	sons, and the house of your fathers with you, will bear the iniquity of the consecrated things, when you have not been heedful in offering them; and you and your sons with you will bear the iniquity of your priesthood, when you have not been heedful of their separations.
2. Also your brethren, the tribe of Levi, your father's tribe, draw close to you, and they shall join you and minister to you, and you and your sons with you, before the Tent of Testimony.	2. And your brethren also of the tribe of Levi, who are called by the name of Amram your father, will you bring near to you, that they may consociate with and minister to you. But you, and your sons with you, (only) will stand before the tabernacle of the testimony.
3. They shall keep your charge and the charge of the Tent, and they shall not approach the holy vessels or the altar, so that neither they nor you will die.	3. And they will keep your charge, and have charge of all the tabernacle; yet to the vessels of the sanctuary and to the altar they are not to come near, lest both they and you die.
4. They shall join you, and they shall keep the charge of the Tent of Meeting for all the service of the Tent, and no outsider shall come near you.	4. And they will have appointment from you without, and keep charge of the tabernacle of ordinance for all its service; and a stranger will not come near you.
5. They shall keep the charge of the Sanctuary and the charge of the altar, so that there be no more wrath against the children of Israel.	5. And you will keep the charge of the sanctuary and of the altar, that there may be no more the wrath that has been upon the children of Israel.
6. I have therefore taken your brethren, the Levites, from among the children of Israel; they are given to you as a gift, and given over to the Lord to perform the service in the Tent of Meeting.	6. And, behold, I have taken your brethren the Levites from among the sons of Israel; to you they are given, a gift before the LORD, to perform the work of the tabernacle of ordinance.
7. And you and your sons shall keep your kehunah in all matters concerning the altar, and concerning what is within the dividing screen, and you shall serve; the service as a gift I have given your kehunah, and any outsider [non-kohen] who approaches shall die.	7. But you, and your sons with you, will keep the charge of your priesthood in all things that pertain to the altar, and (those) within the veil, and will minister by lots, according to the service. So, provision of food have I given you, on account of the anointing of your priesthood; and the stranger who comes near will die.
8. The Lord told Aaron: Behold I have given you the charge of My gift [offerings]. I have thus given you all the holy things of the children of Israel for distinction, and as an eternal portion for your sons.	8. And the LORD said to Aharon, And I have been pleased to give you the charge of My separated offerings; the cakes of the first-fruits, and all the consecrated things of the children of Israel, to you have I given them, on account of the anointing, and to your sons, by an everlasting statute.
9. These shall be yours from the holiest of holies, from the fire: all their offerings, their meal-offerings, their sin-offerings, their guilt-offerings, [and] what they return to Me; they shall be holy of holies to you and to your sons.	9. They will be to you most sacred; whatsoever remains of the sheep offered by fire, all their oblations, of all their minchas, of all their sin offerings, and of all their trespass offerings which they present before Me, they are most sacred for you and for your sons.
10. You shall eat it in the holiest of places. Any male may eat of it; it shall be holy to you.	10. You may eat it in the sanctuary; every male may eat thereof; on account of the holy anointing it will be yours.
11. This shall be yours what is set aside for their gifts from all the wavings of the children of Israel; I have given them to you, and to your sons and to your daughters with you, as an eternal portion. Any [ritually] clean member of your household may eat it.	11. And this is what I have set apart to you of their separated minchas, and of all the uplifted things of the sons of Israel, to you have I given them, and to your sons and your daughters with you by an everlasting statute. Whoever is clean in your house may eat of it.
12. The choice of the oil and the choice of the wine and grain, the first of which they give to the Lord, to you I	12. All the best of the olive oil, of the grape wine, and of the wheat of their first-fruits which they present before

Rashi	Targum
have given them.	the LORD, I have given unto you.
13. The first fruit of all that grows in their land, which they shall bring to the Lord shall be yours; any [ritually] clean member of your household may eat of it.	13. The firsts of all the trees of their ground which they present before the LORD will be yours; everyone who is clean in your house may eat them.
14. Any devoted thing in Israel shall be yours.	14. Every devoted thing in Israel will be yours.
15. Every first issue of the womb of any creature, which they present to the Lord, whether of man or beast, shall be yours. However, you shall redeem the firstborn of man, and the firstborn of unclean animals you shall redeem.	15. Whatever opens the womb, of all flesh among animals which they offer before the LORD, as the regulation concerning men, so the regulation concerning cattle, it is to be yours: only you are to redeem the firstborn of man by the five shekels, and the firstlings of the unclean animal you will redeem with lambs.
16. Its redemption [shall be performed] from the age of a month, according to the valuation, five shekels of silver, according to the holy shekel, which is twenty gerahs.	16. And the redemption of a man child of a month old you will make, according to your estimation of him, by five shekels of silver in the shekel of the sanctuary, which is twenty meahs.
17. However, a firstborn ox or a firstborn sheep or a firstborn goat shall not be redeemed, for they are holy; their blood shall be sprinkled on the altar, and their fats shall be burned as a fire-offering, as a pleasing fragrance to the Lord.	17. But the firstlings of oxen, of sheep, or of goats you may not redeem, for they are sacred; but you will sprinkle their blood upon the altar, and burn their fat for an oblation to be accepted before, the LORD.
18. Their flesh shall be yours; like the breast of the waving and the right thigh, it shall be yours.	18. And their flesh will be yours, for food; as the breast of the elevation, and as the right shoulder, it will be yours.
19. All the gifts of the holy [offerings] which are set aside by the children of Israel for the Lord I have given to you, and to your sons and daughters with you, as an eternal portion; it is like an eternal covenant of salt before the Lord, for you and your descendants with you.	19. Everything set apart of the sacred things which the sons of Israel consecrate to the LORD have I given to you, to your sons and your daughters with you, by a perpetual statute not to be abolished; as the salt which seasons the flesh of the oblation, because it is an everlasting statute before the LORD, so will it be for you and for your children.
20. The Lord said to Aaron, You shall not inherit in their land, and you shall have no portion among them. I am your inheritance and portion among the children of Israel.	20. And the LORD said to Aharon, You will not receive a possession in their land as the rest of the tribes, nor will you have a portion among them: I am your Portion and your Inheritance in the midst of the children of Israel.
21. And to the descendants of Levi, I have given all tithes of Israel as an inheritance, in exchange for their service which they perform-the service of the Tent of Meeting.	21. And, behold, I have given to the sons of Levi all the tenths in Israel for a possession, on account of their service with which they serve in the work of the tabernacle of ordinance.
22. The children of Israel shall therefore no longer approach the Tent of Meeting, lest they bear sin and die.	22. And the sons of Israel will no more come near the tabernacle to incur the sin unto death;
23. The Levites shall perform the service of the Tent of Meeting, and they will bear their iniquity; it is an eternal statute for your generations, but among the children of Israel they shall have no inheritance.	23. but the Levites will minister in the work of the tabernacle, and will bear their sin if they be not diligent in their work. It is an everlasting statute for your generations; but among the sons of Israel they will have no possession.
24. For the tithes of the children of Israel, which they shall set aside for the Lord as a gift, I have given to the Levites as an inheritance. Thus, I have said to them that they shall have no inheritance among the children of Israel.	24. Therefore the tenths of the children of Israel, which they set apart for a separation before the LORD, have I given to the Levites for a possession, because I have said to them that among the sons of Israel they will possess no inheritance.

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 28:9-15

Rashi	Targum Pseudo Jonathan
9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.
10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.
14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

- 1. Kal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
- 2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
- 3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related

to the first in content but do not contain the provision in question.

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

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

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

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

Rashi's Commentary for: B'Midbar (Numbers) 17:16 – 18:24

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

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

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

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

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

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

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

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

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

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

Chapter 18

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

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

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

and you and your sons The kohanim.

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

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

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

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

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

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

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

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

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

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

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

All their offerings The communal peace-offerings.

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

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

Num. 5:8]

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

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

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

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

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

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

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

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

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

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

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

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

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

Ketubim: Psalm 103:1-22

Rashi	Targum
1. Of David. My soul, bless the Lord, and all my innards, His holy name.	1. Composed by David, spoken in prophecy. Bless, O my soul, the name of the LORD, and let all my viscera bless His holy name.
2. My soul, bless the Lord and do not forget any of His benefits.	2. Bless, O my soul, the name of the LORD, and do not forget all His nourishment, for He made breasts for your mother instead of insight.
3. Who forgives all your iniquity, Who heals all your illnesses.	3. Who forgives all your iniquities, who heals all your diseases.

Rashi	Targum
4. Who redeems your life from the pit, Who crowns you with kindness and mercy.	4. Who redeems your life from Gehinnom, who crowned you with kindness and mercy.
5. Who sates your mouth with goodness, that your youth renews itself like the eagle.	5. Who satisfies the days of your old age with goodness, and in the age to come, your youth will be renewed like the eagle of the canopy.
6. The Lord performs charitable deeds and judgment for all oppressed people.	6. The LORD does acts of righteousness/generosity, and judgments for all the oppressed.
7. He makes His ways known to Moses, to the children of Israel His deeds.	7. He revealed His ways to Moses, His deeds to the children of Israel.
8. The Lord is merciful and gracious, slow to anger and with much kindness.	8. The LORD is merciful and compassionate; He loathes anger and does many deeds of goodness and truth.
9. He will not quarrel to eternity, and He will not bear a grudge forever.	9. He will not quarrel always, nor will He retain hostility forever.
10. He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.	10. He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.
11. For, as the height of the heavens over the earth, so great is His kindness toward those who fear Him.	11. For as high as the heavens are above the earth, so great is His goodness to those who fear Him.
12. As the distance of east from west, He distanced our transgressions from us.	12. As far as the east is from the west, thus far has He removed from us our transgressions.
13. As a father has mercy on sons, the Lord had mercy on those who fear Him.	13. As a father (Abba) who loves the children, so the LORD loves those who fear Him.
14. For He knows our creation; He remembers that we are dust.	14. For He knows our evil impulse that makes us sin; in His presence it is remembered, for we are from dust.
15. As for man-his days are like grass; like a flower of the field, so does he sprout.	15. The days of a son of man are like grass; like a blossom of the field, so will he bloom.
16. For a wind passes over him and he is no longer here; and his place no longer recognizes him.	16. For a storm-wind has blown on him and he is no more; and he no longer is aware of his place.
17. But the Lord's kindness is from everlasting to everlasting, and His charity to sons of sons.	17. But the favor of the LORD is upon those that fear Him, from this age to the age to come; and His generosity is for the children of their children.
18. To those who keep His covenant and to those who remember His commandments to perform them.	18. For those who keep His covenant, and for those who remember His commandments to do them.
19. The Lord established His throne in the heavens, and His kingdom rules over all.	19. The LORD has established His throne in the highest heavens; and His kingdom rules over all.
20. Bless the Lord, His angels, those mighty in strength, who perform His word, to hearken to the voice of His word.	20. Bless the name of the LORD, O His angels, who are mighty in power, who do His word, to obey the sound of His word.
21. Bless the Lord, all His hosts, His ministers, those who do His will.	21. Bless the name of the LORD, all His hosts, His ministers who do His will.
22. Bless the Lord, all His works, in all the places of His dominion; my soul, bless the Lord.	22. Bless the name of the LORD, all His works, His dominion is in every place. Bless, O my soul, the name of the LORD.

Rashi's Commentary to Psalm 103:1-22

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

5 that your youth renews itself like the eagle Like this eagle, which renews its wings and feathers from year to year. **There is a Midrash Aggadah about a kind of eagle that returns to its youth when it becomes old.**

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

14 He remembers that we are dust He remembers and has not forgotten that we are dust and He knows that: "As for man his days, etc."

16 For a wind passes over him If mortal illness passes over him.

22 Bless the Lord, all His works **who are in all the places of His dominion.**

Meditation from the Psalms

Psalms 103:1-22

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

In this psalm David thanks G-d for the greatest gift He bestowed upon man, the soul. Without a soul man is merely a two-legged creature competing against all other animals in the bitter struggle for survival. With a soul, he becomes a reflection of the sacred heavens, a semblance of the Divine. The tragic irony of life is that people are often oblivious to their own souls, unaware of the essence of their being and the true purpose of their existence. All too often, this Divine fragment is smothered by the flesh; this ray of eternal light is engulfed in darkness.

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

The fundamental lesson of Judaism is to foster an awareness of the Divine Soul and to teach man how to enhance and enrich this most precious possession so that it will be worthy of standing in G-d's presence to praise Him. Thus the Psalmist recites the refrain, repeated five times in this psalm and the next, *Bless HaShem, O my soul!*¹ The 'soul', according to the Hebrew text, is the **nefesh**. Let us take some time to explore the concept of a soul, given that this phrase is repeated five times in our psalm **alluding to the five levels of the soul**, according to Chazal:

***Midrash Rabbah - Leviticus IV:7** R. Johanan and R. Joshua b. Levi gave expositions. R. Johanan said: Five times did David say, 'Bless the Lord, O my soul', corresponding to the Five Books of the law. R. Joshua b. Levi said: Corresponding to five worlds which man beholds. Bless the Lord, O my soul; yea throughout my existence within [the womb]² bless His holy name,³ was said [of the time] when one is enclosed in his mother's womb. Bless the Lord, O my soul, and forget not His benefits⁴ is said [of the time] when one leaves one's mother's womb; one says unto it [the soul], 'Do not forget the kindly benefits which He has bestowed upon you.' Bless the Lord, all ye His works, in all places is⁵ His dominion; Bless the Lord, O my soul⁶ is said*

¹ 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.

² This is the Midrashic rendering intended here. The ordinary translation is, 'And all that is within me'.

³ Tehillim (Psalms) 103:1

⁴ *ibid.* 3 v.2

⁵ Is rather than 'of' (as in E.V.) is required by the Midrashic context.

⁶ *ibid.* 3 v.22

[of the time] when one attains one's full stature and goes forth to one's occupation.⁷ Bless the Lord, O my soul. O Lord my G-d, Thou art very great... Thou withdrawest their breath, they perish and return to their dust⁸ is said of the time of man's departure from the world. Sinners shall cease out of the earth, and the wicked shall be no more. Bless the Lord, O my soul. Hallelujah,⁹ he said of the Time to Come.

R. Shimon bar Yochai¹⁰ explains that David detected five stages in the soul's development and praised HaShem for His intricate plan. Each of these stages corresponds with one of the Five Books of Moses.

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

The second stage of the soul's odyssey begins at birth, when it is released from the womb and discovers the endless expanse of the universe. Then the soul recognizes that just as the lofty heavenly bodies obey the bidding of HaShem, so must the humble human soul fulfil the Divine design and praise HaShem for the opportunities to serve Him.¹¹ **This stage** reflects the Book of Exodus, whose theme is redemption and release from bondage.

The third stage of the soul's maturation begins when the infant is nursed at its mother's breast. Then an entirely new world begins to unfold - the cycle of nourishment.¹² The **third stage** corresponds with the Book of Leviticus, which details the dietary laws regulating nourishment. It also describes the sacrificial service in the Temple which HaShem calls לחמי, My bread, i.e., spiritual sustenance for the world.

The soul reaches the fourth stage when it begins to recognize the lifelong struggle between good and evil. This occurs at religious maturity, the time of bar or bat mitzva [age thirteen for boys, twelve for girls], when a pure and holy spirit enters the soul and strengthens it to resist temptation.¹³ This **fourth stage** is completed when the soul comprehends that the downfall of evil and evildoers is inevitable.¹⁴ The soul's fourth stage corresponds with the Book of Numbers, which describes how the Jews were counted when they came of age and joined the army to fight the enemy.

The fifth and final stage of the soul's journey occurs at death, when the soul is finally released from the flesh.¹⁵ The **fifth and final stage** of the soul corresponds with the Book of Deuteronomy which depicts the final days and the death of Moses.¹⁶

The following table summarizes the five parts of the soul.

⁷ One's occupation is liable to lead one to new places and experiences, and one is thus enabled to realize as never before that G-d's dominion extends everywhere.

⁸ Tehillim (Psalms) 106:1, 2, 29, 30

⁹ ibid. 35

¹⁰ Berachot 10a

¹¹ see verses 20-22

¹² see verse 2

¹³ Pnei Yehoshua

¹⁴ see 104:35

¹⁵ see 104:1

¹⁶ Pnei Yehoshua (commentary to Berachot 10a) observes that the Zohar and other Kabbalistic works identify the five phases of the soul's development as נפש, רוח, גשמה, חיה, יחידה.

Level	Explanation ¹⁷	Meaning
Nefesh Genesis	This is the externally oriented part of the human being, the senses and drives which connect him with the world around him. The survival drives for food, sex, shelter, and the like, which sustain the human race, have their origin in the <i>nefesh</i> which supports the body. When the <i>nefesh</i> is able to function properly, the human being has good health. An allusion to the <i>mitzva</i> to take care of our health is found in the following words: "Only take heed, and guard your <i>nefesh</i> exceedingly" [<i>Devarim (Deuteronomy) 4:9</i>].	Rest biological soul
Ruach Exodus	The feeling and emotions of the heart. This spirit is the internally oriented part of the human being, which enables him to think and feel, and gives rise to his sense of self. It is the origin of all intellectual, emotional, and social activity. When the <i>ruach</i> is able to function properly, the human being has self-confidence and self-respect.	Wind Emotional / personality soul
Neshama Leviticus	The mind and it's higher consciousness. The supernal soul is the human being's link with the trans-physical realms of the Creation, with the spiritual world and with the Creator; it is the source of the human being's craving for a relationship with the Creator. Everyone is cognizant of his <i>nefesh</i> and his <i>ruach</i> , but not everyone is cognizant of his <i>neshama</i> . Someone who is truly aware of his <i>neshama</i> will come to recognize that he is created in the Divine image with the capacity to emulate the love and compassion of his Creator. This leads to a deeper sense of self-respect. One's awareness of his <i>neshama</i> depends upon how great is his sensitivity to spiritual matters; and this sensitivity is a reflection of how much one has sanctified his life by removing materialistic strivings from it. When the <i>neshama</i> is able to function properly, the human being experiences inner joy and peace.	Breath rational soul
Chaya ¹⁸ Numbers	A living vitality that surrounds the body, in Hebrew it is called an <i>aurah</i> . <i>Chaya</i> is called loving G-d "with all one's being" (Deut. 6:5). This is knowledge of the absolute truth of things.	Life (force) intuitive soul
Yechida ¹⁹ Deuteronomy	The soul that connects us with the root of G-dliness. It surrounds what surrounds us. <i>Yechida</i> corresponds to the level of soul called <i>Adam Kadmon</i> . This is the essence of the soul which is naturally and immutable bound to the Holy One. Rabbi Shimon bar Yohai declared, "Throughout the days of my connection to this world, I was bound to the Holy One Blessed Be He with a single knot...at one with Him"; this is the level of soul revealed at the moment of self-sacrifice or martyrdom for the sake of G-d, His Torah, or His people.	Singular will, desire, or core identity

In the womb, the Divine spark is called נפש, nefesh [cognate with נפש, resting, because before birth the soul has not

¹⁷ There are two levels within our souls: One level refers to the soul as it enclothes itself in our conscious powers. This itself has four mediums of expression: nefesh, ruach, neshama, and chaya, which parallel the four spiritual worlds: Asiyah, Yetzira, Beriah, and Atzilut. And there is a level of soul which transcends our entire range of powers, the level of yechidah. This level is at one with HaShem as He is manifest as yachid, "the singular One," a level that transcends the spiritual cosmos.

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

¹⁹ Yachida = unique. See Tehillim (Psalms) 35:17.

yet been activated]. The *nefesh*, נפש,²⁰ is the name of one of the five levels of soul. The *nefesh* is the *cli*, the container that contains the others, the place where the connection is made. At birth, the Divine spark is called רוח-ruach,²¹ literally wind or direction [because the soul is now free to soar in any direction]. A human being is the only creature with a *nefesh* and a ruach,²² a higher and a lower soul. Animals have a *nefesh* and no *ruach*. Angels have a ruach and no *nefesh*. Only in man do these parts come together.

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

- First, the human quest for improvement may be driven by the soul's innate yearning for perfection.
- Also, interestingly enough, no matter how much people have, they are never satisfied with their material standing. This is explained in Mesilat Yesharim²³ with the allegory of a lost princess who was taken in by a villager. No matter how many sackcloth garments or potato meals he provided her, it could never compare to the fineries she was accustomed to and deserved. Such is the relationship between the soul and the body; no amount of physical pleasures can satiate the spiritual yearning of the soul. True fulfillment can only be reached through spiritual pursuits. This is particularly true for "The Wandering Jew", who wanders this world in search of fulfillment in a myriad of ideals and causes, but will never be truly happy until he provides his Jewish soul what it really wants and deserves, namely Torah and mitzvot.

Together these five levels string in perfect unity to form a spiritual umbilical cord stretching from the soul's uppermost origin of identity down into her earthly body.²⁴ Finally settling around the body, the soul extends her illuminations into the various organs of the body, providing them with animation and function. The main centers of illumination are the mind, heart and liver. The *neshama*²⁵ extends illumination into the left hemisphere of the brain. The *ruach* extends illumination into the heart/lung area and the "nefesh" into the liver. These main centers directly control very important bodily systems. The *neshama* mostly animates the nervous system. The "ruach" mostly animates the circulatory and respiratory system and the "nefesh" is mostly concerned with the digestive system.²⁶

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

Until the age of religious majority, bar or hat mitzva, the soul is still relatively dormant. When a man or woman becomes obligated to perform mitzvot HaShem introduces a powerful יצר טוב, yetzer tob - good inclination, into the soul, which activates it to serve HaShem with dedication. Then the soul is called חיה, chaya - the live one, because it receives new vigor and vitality. When it comes to the *chaya*,²⁷ the body does not really provide a complete vessel in

²⁰ Nefesh is the lowest spiritual level, which unites with the greatest physical component of the body — the purest 87 grams of blood. Nefesh is also present in every living creature. In fact, at some level it also exists in plants and even inanimate objects. As a life force, it maintains the intactness of a hard rock (preventing its disintegration into dust), and also promotes growth in plants. (It is likely that it is Nefesh which integrates the electrons, protons, and neutrons in atoms—the basic particles of matter.) However, in humans it is more developed than in other living creatures. The human-animal parallel is elaborated upon in various scriptural verses (e.g. Exodus 14).

²¹ According to Rambam, when used as a description of HaShem, ruach refers to HaShem's Will. Like in (Gen.1:2) ... and HaShem's ruach was hovering over the surface of the water.

²² Ruach is the second level of soul, which humans can acquire by elevating their character and exercising self-control over such mundane pleasures as excessive food, money, etc. However, the body and Nefesh can exist without this level; indeed most humans only possess the level of Nefesh. Nevertheless, the person who develops the level of Ruach is fortunate to acquire a complete comprehension of the essence of physical and spiritual worlds in more perceptible modes. This level cannot be acquired without studying our holy Torah.

²³ *The Path of the Just*, by Moshe Hayyim Luzzatto, ch. 1.

²⁴ This is also reflected by the fact that we pray five prayer services on Yom Kippur. As explained in Kabbalah that these five prayer services correspond to the five levels of the soul, namely: "nefesh", "ruach", "neshama", "chaya", and "yechida." We therefore add the "Neilah" prayer at the end of the day which corresponds to the "yechida" aspect of our soul.

²⁵ Above Ruach is the level of Neshama, which is only accessible to people who demonstrate even higher levels of self-control and holiness. This level cannot be acquired without studying our holy Torah. (e.g. Exodus 16)

²⁶ This section was largely derived from: <http://soullite.blogspot.com/2012/03/yechidas-vessel.html>.

²⁷ An even higher level of soul is Chaya. Recognition and comprehension of creation and the Creator at this level is as clear as that possessed by Adam immediately following his sin. Due to the intensity and power of Chaya it does not enter the physical body, but envelopes it as a

the body to receive it's illumination. However, the right hemisphere of the brain serves as a partial vessel. The vessel is incomplete because it can only partially accommodate the chaya's illumination. The outpouring and intensity is much greater than the right brain is capable of grasping. It's like trying to capture a gallon of water in a shot glass. Only small portion of the totality will be contained. This is why the signals from the right hemisphere are marked by spotty flashes of insight and creativity, unlike the steady rigorous thought pattern of the left brain. In fact, in order for those spotty flashes to transform into fully useful ideas, they need to be transferred over to the left hemisphere, into the domain of the neshama's illumination, for unpacking.

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

So what serves as the vessel for the illumination of yechida? Generally, yechida²⁸ is described as having no biological organ or organ system serving as it's vessel of illumination.²⁹ Early on in his work *Tal Orot*, Rabbi Yaakov Meir Shpielman explains that the yechida's illumination uses the chaya and neshama soul levels to serve as it's vessel, thereby, affecting the body indirectly by way of these soul levels. However, this can't be the only pathway for yechida to reach the body - though it's probably the usual norm. The Chabad Chassidic classic *Kuntres Hitpa'alut* discusses downloading the yechida into conscious awareness, referring to this state of consciousness as, "a revelation of the yechida". Furthermore, the most recent Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, explains that while yechida does not have a specific organ in the body to claim as it's own, it is associated with the whole body.³⁰

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

We are reading this on Elul 25,³¹ the day in which G-d said, "Let there be light".³² This new world which G-d was creating was created only for man, only as a place for man's soul to build a world for HaShem. In six days Adam will be created. Adam, the ultimate soul is the beginning while Mashiach, the last Adam, is the ultimate soul at the end. Mashiach is the head of the Bne Israel.

Qorach and his band sought to challenge the authority of Moshe³³ in the previous Torah portion. They disputed with Moshe concerning tzitzith and that Aharon should be the High Priest. Their contention was that the whole

spiritual cover and stimulates the high level of development. The term used by kabbalists to define this state is "Or makif", the encircling light.

²⁸ Yechida is the fifth and highest level of soul. The person who merits its achievement is transformed to a state of enlightenment comparable to the level of Adam prior to his sin. Such a person can never die, since death was decreed as a consequence of the sin. Most people require a total separation of body and soul in order to be capable of such enlightenment. Once people reach this level in their lifetime, it is pointless for them to experience death. Very few people since the beginning of time were able to reach this level. Among those few was Chanoch, the son of Yered, who ascended with his body to the world of the angels, as it is stated, "And Chanoch clung to G-d, and he disappeared because G-d claimed him" (Judges 15). Similarly, the prophet Eliyahu (Elijah) reached this level and ascended to the sky in a storm (2 Chronicles 33). Likewise, our sages (Psalms 145) describe a woman who achieved this state and did not require death — namely, Serach the stepdaughter of Asher, son of Yaakov, our forefather (Rambam, Hilchot Yesode HaTorah 4: Ramban, Genesis 1:1; Ari, Etz Chayim 42:1).

²⁹ This level represents the world of Adam Kadmon as in Gen: 1: 26 And God said: 'Let us make man in our image, after our likeness'. Because the end is contained in the beginning this level resides at the core of the soul as it should radiating the radiations of influence that evolve the soul from within to without and back again.

³⁰ See the book "On the Essence of Chassidus".

³¹ The beginning of the world's creation took place on the 25th day of Elul; this means that it went into 'pregnancy' within the thought of G-d on the 25th of Kislev - Chanukah, 9 months (266 days) 'earlier'.

³² Elul 25 was the first day of creation. Adam will be created on the sixth day.

³³ Our verbal tally with the Torah - Moses - משה, Strong's number 04872.

congregation, of the Bne Israel, was holy, not just Aharon. The sprouting, budding, and fruiting of Aharon's rod, in our Torah portion, proved beyond a shadow of a doubt who was HaShem's choice for High Priest. This was what caught David's eye as he penned this psalm:

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

Aharon represented the Bne Israel in its service to HaShem. Mashiach will eventually replace Aharon, and the Levitical priesthood, as the High Priest according to the order of Melchizedek, the priesthood of the first born. As the head of the body He will contain the Bne Israel. Mashiach, the last Adam,³⁴ will become the unique soul.³⁵

The mekubal, Rav Chaim Hakohen, elucidates both Qorach's initial statement and his error. It is true, explains Reb Chaim in *Tallilei Chaim*, that we are all intrinsically holy, for we each have within us a Divine spark. He explains that each of us has five non-physical components. The three which manifest themselves on earth are *nefesh*, *ruach*, and *neshama*. But each of us also has two components which remain in the upper realms, *chaya* and *yechida*. On the highest level of *yechida*, Qorach was right; we are in fact totally holy. We reached that level at Sinai when Moshe came down from the upper realms toward the people to hear HaShem speak the Ten Utterances. On this level, our actions do not count. However, we do not live on that level. We live in a physical plane of existence. On this level Qorach and his band were completely wrong and deserved to be swallowed by the earth. This was mirrored in our Torah portion by Aharon's rod that budded, flowered, and produced almonds, physical fruit.

Ashlamatah: Yeshayahu (Isaiah) 11:1-10

Rashi	Targum
1. And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots.	1. And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons.
2. And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord.	2. And a spirit before the LORD will rest upon him, a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and fear of the LORD.
3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise.	3. And the LORD will bring him near to His fear. And he will not judge by the sight of his eyes, and he will not reprove by the hearing of his ears;
4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death.	4. but in truth he will judge the poor, and reprove with faithfulness for the needy of the people, and he will strike the sinners of the land with the command of his mouth, and with the speaking of his lips the wicked will die.
5. And righteousness shall be the girdle of his loins, and faith the girdle of his loins.	5. And the righteous/generous will be all around him, and the faithful will be brought near him.
6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them.	6. In the days of the Messiah of Israel will peace increase in the land, and the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling child shall lead them.
7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw.	7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox.
8. And an infant shall play over the hole of an old snake	8. And the suckling child will play over the hole of an

³⁴ 1 Corinthians 15:45.

³⁵ Yechida

Rashi	Targum
and over the eyeball of an adder, a weaned child shall stretch forth his hand.	asp, and the weaned child will put his hands on the adder's eyeballs.
9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. {S}	9. They will not hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea.
10. And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor. {P}	10. And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the Gentiles, to him will kingdoms be obedient, and his resting place will be glorious.

Special Ashlamatah: Yeshayahu (Isaiah) 61:10 – 63:9

Rashi	Targum
10. I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry.	10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments.
11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations.	11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles.
1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation (Heb. Yeshua) burns like a torch.	1. Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Heb. Yeshua) burns as a torch.
2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce.	2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear.
3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God.	3. You will be a diadem of joy before the LORD, and a crown of praise before your God.
4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited.	4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited.
5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you.	5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you.
6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent.	6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of

Rashi	Targum
	your benefits is spoken of before the LORD, it does not cease.
7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land.	7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth.
8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled.	8. The LORD has sworn by His right hands and by His arm of strengthening: "I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored.
9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts.	9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts.
10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples.	10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples.
11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him.	11. Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; "Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him."
12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken."	12. And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken.
1. Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."	1. He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save.
2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press?	2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press?
3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled.	3. "Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones.
4. For a day of vengeance was in My heart, and the year of My redemption has arrived.	4. For the day of vengeance is before Me, and the year of My people's salvation (Yeshua) has come.
5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me.	5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them.
6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth."	6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed."
7. The kind acts of the Lord I will mention, the praises	7. The prophet said, I am recounting the benefits of the

Rashi	Targum
of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts.	LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits.
8. And He said, "They are but My people, children who will not deal falsely." And He became their Savior.	8. For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour.
9. In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.	9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.

Rashi's Commentary for: Yeshayahu (Isaiah) 61:10 – 63:9

10 like a bridegroom who dons garments of glory like a high priest.

and like a bride, who adorns herself with her jewelry Heb. כְּלִיָּהּ, [lit. her utensils, in this case,] her jewelry.

Chapter 62

1 For the sake of Zion I will do, and I will not be silent concerning what they did to her.

I will not rest There will be no peace before Me until her righteousness/generosity comes out like brilliance.

2 shall pronounce Heb. יִקְרָא, shall pronounce.

4 “inhabited” Heb. בְּעוֹלָהּ, [lit. possessed,] inhabited.

5 As a young man lives with a virgin, etc. **As a young man lives with a virgin, so shall your children live in you [after Jonathan].**

6 On your walls, O Jerusalem Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132: 13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “your walls,” the early forefathers, who protect us like a wall.

I have appointed watchmen to inscribe a book of remembrances, that their merit be not forgotten from before Me.

they shall never be silent not to mention their merit before Me.

those who remind the Lord of the merit of the forefathers.

be not silent Heb. אִלֵּי־דָמִי לֹא־יָכֵחַ, [lit. let there be no silence to you,] be not silent.

9 shall eat it This refers back to “your grain.”

shall drink it This refers back to “your wine.”

10 Pass, pass through the portals Said the prophet, “Pass and return in the portals; turn the heart of the people to the proper path” [after Jonathan].

pave, pave the highway Heb. פָּקַד. Pave the road, batec lokemin in O.F., beat down the road. פָּקַד is the same root as מְקַדֵּשׁ.

clear it of stones Clear the highway of stones **and cast the stumbling blocks to the sides.**

of stones of there being there a stone, and he is **alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

clear it of stones Heb. מְקַדֵּשׁ, espedrec in O.F., to rid of stones.

lift up a banner A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

11 Behold his reward [that is prepared] to give to His servants is prepared with Him.

and His wage [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

Chapter 63

1 Who is this coming from Edom The prophet prophesies concerning what the Holy One, blessed be He, said

that He is destined to wreak vengeance upon Edom, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

Who is this coming from Edom Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of **מְטִיב, soiling.**

from Bozrah Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”

this one who was stately in His attire, מְעֻדָּה, and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments

red?"

3 and from the peoples, none was with Me standing before Me to wage war.

and their lifeblood sprinkled Heb. נִצָּחָם, Their blood, which is the strength and victory (נִצָּחוֹן) of a man.

I soiled Heb. אֶגְאָלָתִי. Comp. (Lam. 4:14) "They were defiled (נִגְאָלוּ) with blood."

5 And I looked, and there was no one helping Israel. and I was astounded An expression of keeping silent, and I have already explained it above (57:16): "And He was astounded for there was no intercessor."

and My fury that supported Me My fury that I have against the heathens (the nations [mss. and K'li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

6 And I trod Heb. נִאָּבַס. An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) "wallowing (מִתְבַּוְּסָת) in your blood." Comp. also (Jer. 12:10): "They trod (בָּרָסוּ) My field." their power Heb. נִצָּחָם, the might of their victory.

7 The kind acts of the Lord I will mention The prophet says, I will remind Israel of the kind acts of the Lord.

and much good I will remind Israel of what He bestowed upon the house of Israel with His mercies.

8 They are but My people Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.

9 In all their trouble that He would bring upon them.

He did not trouble [them] He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.

Second Special Ashlamatah: I Samuel 20:18,42

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

Pirke Abot – MeAm Lo'ez

Pereq Dalet

Mishnah 4:8

By: Rabbi Yitschaq (ben Mosheh) Magriso

Rabbi Yose said: Everyone who honors the Torah, his body is honored over [all] creatures. And everyone who dishonors the Torah, his body is dishonored more than [all] creatures.

Rabbi Yose explains how important it is to honor the Torah. When a person honors the Torah, his very body is honored more than all other creatures. The honor of the Torah lies in three things.

1. One must venerate the Torah and study it diligently. When a person studies, he should make sure that his body, his hands, and his clothing are all clean. He should also see that the seat upon which he sits when he studies is clean, with no filth of any kind present.

This demonstrates the error of those who leave their homes in the morning, and begin to recite the introductory Psalms (zemiroth) as they walk to synagogue. They should realize that instead of doing a virtuous deed (mitzvah), they are committing a sin (avera). Filth is often found in the public streets, and in such places it is forbidden to recite words of Torah or scripture. One must be very careful in this respect.

Honoring the Torah also includes studying it with fear and awe, as if one were addressing a king.

2. One shows honor to the Torah by honoring Torah scholars (Talmidei Hakhamim).

When God commanded the Israelites to make the Holy Ark, into which the Tablets containing the Ten Commandments would be placed, He instructed that it be constructed of three nested boxes. Two of these boxes were made of gold, while the third one was made of wood. The wooden box was nested inside the outer gold one, and the inner gold box was nested inside the wooden one. Thus, the wooden box was covered on the inside and the outside with gold (Exodus 25:11).

We thus see that even though the wooden box was not particularly valuable, it was encased on all sides with precious metal. It is as if the wood was the main part (ikkar) and the gold was secondary (tafel).

This teaches us that when you see a Torah scholar who is poor, you must still honor him out of respect for the Torah. When it comes to Torah scholars, we do not distinguish between rich and poor; honor is due them because of their knowledge of Torah. [Thus, the wooden box was honored no less (actually more) than the two golden boxes.]

The Israelites had to give honor to the ark (aron) because it contained the Tablets (luchoth) which were the essence of the Torah. This is true even though the Tablets could be removed, and were not an integral part of the Ark. One must then certainly honor a Torah scholar, who has Torah in his mind, since the Torah is an integral part of his being, which cannot be removed.

3. It is imperative to honor the Torah scroll (sefer Torah), placing it in an appropriate ark (hekhal) in an honored place. One may not expectorate in the presence of the Ark, nor lie down in its presence, nor turn one's back to it. One must show the same respect to the Torah that was shown to the Tablets of the Ten Commandments, since the essence of the commandments on the Tablets is also in the Torah scroll. When one is in the presence of the Torah scroll, one must stand in fear and awe, since it is God's trustworthy witness (ed ne'eman) before the entire world.

The same is true of other sacred books. When they are carried from place to place, it should be with respect (derekh kavod), just as the royal vestments are carried.

It is with regard to these three types of honor that the master said, **"He who honors the Torah will himself be honored by his fellow man."** Conversely, one who takes the honor of the Torah lightly, and does not follow the guidelines cited above, will be severely punished. Therefore, one should do everything in his power to honor the Torah in every possible manner.

Rabbi Yose's words are actually a commentary on Rabbi Tzaddok's earlier statement, **"Do not make [words of Torah] a crown with which to make yourself great, and do not make them a shovel with which to dig"** (4:8). A person should not gain personal profit from the Torah. Rather, he should accept it as the fruit of his study.

Rabbi Yose says that Rabbi Tzaddok's teaching was only valid in earlier generations, when the Torah was very highly esteemed. In those times, when people saw a Torah scholar engaged in a lowly trade, he was not shown disrespect. Quite the contrary, people honored him all the more for his piety in not wishing to depend on others' gifts for his livelihood. We find in the Talmud many renowned scholars who were cobblers, wood cutters, water carriers and the like. They engaged in a trade so as not to have to depend on the public.

In later times, however, if people would see a Torah scholar engaged in a lowly trade, they would cease to respect him and thus lose respect for the Torah itself. It therefore became forbidden for a Torah scholar to engage in work; he is compelled to depend on the public to support him, so that he will be able to pursue his studies full time.

The master therefore says, **"Whoever honors the Torah, he himself will be honored by his fellow man."** If a scholar's intention is to honor the Torah and avail himself of public support, he is not using the Torah for selfish purposes, but rather his intent is to uphold the respect of the Torah (kevod HaTorah). He knows that if he engaged in a trade, he would have to give up his study of Torah. In such a case, he receives reward for his decision, and he is honored in the eyes of the public.

But if a person dishonors the Torah, then he himself is dishonored. If a person is a "foolish pietist" (chasid shoteh) and undertakes a trade so as not to depend on the public, he is forced to be lax in his Torah studies, and the public loses respect of him and the Torah. Instead of this being considered a virtue, he is punished for it.

Verbal Tallies

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

B'midbar (Numbers) 17:16 – 18:24
Yeshayahu (Isaiah) 11:1-10
Special Ashlamata: Isaiah 61:10 – 63:9; I Samuel 20:18,42
Tehillim (Psalms) 103
Mk 11:27-33, Lk 20:1-8, Rm 4:1-8

The verbal tallies between the Torah and the Psalm:

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

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

Bamidbar (Numbers) 17:16-19 And the **LORD <03068>** spake unto **Moses <04872>**, saying, 17 Speak unto the **children <01121>** of **Israel <03478>**, and take of every one of them a rod according to the house of *their* fathers,

of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. 18 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers. 19 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

Psalms 103:1 A Psalm of David. Bless the **LORD <03068>**, O my soul: and all that is within me, *ble*ss his holy name.

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

Psalms 103:13 Like as a father pitieth *his* **children <01121>**, so the **LORD <03068>** pitieth them that fear him.

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

Hebrew:

Hebrew	English	Torah Seder Num 17:16 – 18:24	Psalms Psa 103	Ashlamatah Is 11:1-10
אָכַל	eat	Num. 18:10 Num. 18:11 Num. 18:13		Isa. 11:7
אָרֶץ	land, earth, ground	Num. 18:13 Num. 18:20	Ps. 103:11	Isa. 11:4 Isa. 11:9
אֲשֶׁר	which, who	Num. 18:9 Num. 18:12 Num. 18:13 Num. 18:15 Num. 18:19 Num. 18:21 Num. 18:24		Isa. 11:10
בֶּן	sons	Num. 18:5 Num. 18:6 Num. 18:7 Num. 18:8 Num. 18:9 Num. 18:11 Num. 18:16 Num. 18:19 Num. 18:20 Num. 18:21 Num. 18:22 Num. 18:23 Num. 18:24	Ps. 103:7 Ps. 103:13 Ps. 103:17	
בְּרִית	covenant	Num. 18:19	Ps. 103:18	
נָמַל	rewarded		Ps. 103:10	Isa. 11:8
דָּבָר	concerning	Num. 18:7	Ps. 103:20	
הוא	himself, which	Num. 18:16	Ps. 103:14	
חַטָּ	sin	Num. 18:22	Ps. 103:10	
יהוה	LORD	Num. 18:6 Num. 18:8 Num. 18:12 Num. 18:13 Num. 18:15 Num. 18:17 Num. 18:19	Ps. 103:1 Ps. 103:2 Ps. 103:6 Ps. 103:8 Ps. 103:13 Ps. 103:17 Ps. 103:19	Isa. 11:2 Isa. 11:3 Isa. 11:9

Hebrew	English	Torah Seder Num 17:16 – 18:24	Psalms Psa 103	Ashlamatah Is 11:1-10
		Num. 18:20 Num. 18:24	Ps. 103:20 Ps. 103:21 Ps. 103:22	
יום	days		Ps. 103:15	Isa. 11:10
יִשְׂרָאֵל	Israel	Num. 18:5 Num. 18:6 Num. 18:8 Num. 18:11 Num. 18:14 Num. 18:19 Num. 18:20 Num. 18:21 Num. 18:22 Num. 18:23 Num. 18:24	Ps. 103:7	
כָּל	all, every, entire, whole	Num. 18:3 Num. 18:4 Num. 18:7 Num. 18:8 Num. 18:9 Num. 18:10 Num. 18:11 Num. 18:12 Num. 18:13 Num. 18:14 Num. 18:15 Num. 18:19 Num. 18:21	Ps. 103:1 Ps. 103:2 Ps. 103:3 Ps. 103:6 Ps. 103:19 Ps. 103:21 Ps. 103:22	Isa. 11:9
כֵּן	so, thus, therefore	Num. 18:24	Ps. 103:15	
לֹא	or, no, not	Num. 18:3 Num. 18:5 Num. 18:20 Num. 18:23 Num. 18:24	Ps. 103:9 Ps. 103:10 Ps. 103:16	Isa. 11:3
מוֹת	die	Num. 18:3 Num. 18:7 Num. 18:22		Isa. 11:4
עוֹד	longer	Num. 18:5 Num. 18:22	Ps. 103:16	
עוֹלָם	perpetual, ever, eternal, forever	Num. 18:8 Num. 18:11 Num. 18:19 Num. 18:23	Ps. 103:9 Ps. 103:17	
עוֹן	iniquity	Num. 18:23	Ps. 103:3 Ps. 103:10	
עַל	therefore, above	Num. 18:24	Ps. 103:11	
קֹדֶשׁ	sanctuary, holy	Num. 18:3 Num. 18:5 Num. 18:8 Num. 18:9 Num. 18:10 Num. 18:16 Num. 18:17 Num. 18:19	Ps. 103:1	Isa. 11:9
רוּחַ	wind, spirit, breath		Ps. 103:16	Isa. 11:2

Hebrew	English	Torah Seder Num 17:16 – 18:24	Psalms Psa 103	Ashlamatah Is 11:1-10
שָׁמַר	attend	Num. 18:3 Num. 18:4 Num. 18:5 Num. 18:7	Ps. 103:18	Isa. 11:4

Greek

Greek	English	Torah Seder Num 17:16 – 18:24	Psalms Psa 103:1-22	Ashlamatah Is 11:1-10	Peshat Mk/Jude/Pet Mk 11:27-33	Remes 1 Luke Lk 20:1-8	Remes 2 Acts/Romans Rm 4:1-8
ἁμαρτία	sins	Num. 18:22	Ps. 103:10				Rom. 4:7 Rom. 4:8
ἄνθρωπος	man	Num 18:15	Psa 103:15		Mk. 11:30 Mk. 11:32	Lk. 20:4 Lk. 20:6	Rom. 4:6
ἀνομία	lawlessness		Psa 103:3 Psa 103:10 Psa 103:12				Rom. 4:7
ἀποκρίνομαι	answer				Mk. 11:29 Mk. 11:30 Mk. 11:33	Lk. 20:3 Lk. 20:7	
ἀρχιερεύς	chief				Mk. 11:27	Lk. 20:1	
ἀσεβής	impious			Isa 11:4			Rom. 4:5
βάπτισμα	baptism				Mk. 11:30	Lk. 20:4	
γραμματεὺς	scribe				Mk. 11:27	Lk. 20:1	
δίδωμι	give, gave	Num 18:6 Num 18:8 Num 18:11 Num 18:12 Num 18:19 Num 18:21 Num 18:24			Mk. 11:28	Lk. 20:2	
δικαιοσύνη	righteousness		Psa 103:17	Isa 11:5			Rom. 4:3 Rom. 4:5 Rom. 4:6
δύναμις	power. Forces		Psa 103:21				Rom. 4:3 Rom. 4:5 Rom. 4:6
εἷς	one				Mk. 11:29	Lk. 20:1	
ἐξουσία	authority				Mk. 11:28 Mk. 11:29 Mk. 11:33	Lk. 20:2 Lk. 20:8	
ἔργον	works		Psa 103:22				Rom. 4:2 Rom. 4:6
ἔχω	having, had				Mk. 11:32		Rom. 4:2
θεός	GOD			Isa 11:3			Rom. 4:2 Rom. 4:3 Rom. 4:6
ἱερός	temple				Mk. 11:27	Lk. 20:1	
Ἰησοῦς	Jesus				Mk. 11:29 Mk. 11:33	Lk. 20:8	
Ἰωάννης	John				Mk. 11:30 Mk. 11:32	Lk. 20:4 Lk. 20:6	
κύριος	LORD	Num. 18:6 Num. 18:8 Num. 18:12 Num. 18:13	Ps. 103:1 Ps. 103:2 Ps. 103:6 Ps. 103:8	Isa. 11:2 Isa. 11:3 Isa. 11:9			Rom. 4:8

Greek	English	Torah Seder Num 17:16 – 18:24	Psalms Psa 103:1-22	Ashlamatah Is 11:1-10	Peshat Mk/Jude/Pet Mk 11:27-33	Remes 1 Luke Lk 20:1-8	Remes 2 Acts/Romans Rm 4:1-8
		Num. 18:15 Num. 18:17 Num. 18:19 Num. 18:20 Num. 18:24	Ps. 103:13 Ps. 103:17 Ps. 103:19 Ps. 103:20 Ps. 103:21 Ps. 103:22				
λέγω	say speak				Mk. 11:28 Mk. 11:29 Mk. 11:31 Mk. 11:32 Mk. 11:33	Lk. 20:2 Lk. 20:3 Lk. 20:5 Lk. 20:6 Lk. 20:8	Rom. 4:1 Rom. 4:3 Rom. 4:6
λόγος	word		Psa 103:20	Isa 11:4	Mk. 11:29	Lk. 20:3	
οὐρανός	heavens		Psa 103:11 Psa 103:19		Mk. 11:30 Mk. 11:31	Lk. 20:4 Lk. 20:5	
πᾶς	all, Whole, entire, every	Num. 18:3 Num. 18:4 Num. 18:7 Num. 18:8 Num. 18:9 Num. 18:10 Num. 18:11 Num. 18:12 Num. 18:13 Num. 18:14 Num. 18:15 Num. 18:19 Num. 18:21	Ps. 103:1 Ps. 103:2 Ps. 103:3 Ps. 103:6 Ps. 103:19 Ps. 103:21 Ps. 103:22	Isa. 11:9			
πιστεύω	Faithful obedience				Mk. 11:31	Lk. 20:5	Rom. 4:3 Rom. 4:5
ποιέω	do, did, done		Psa 103:6 Psa 103:10 Psa 103:18 Psa 103:20 Psa 103:21		Mk. 11:28 Mk. 11:29 Mk. 11:33	Lk. 20:2 Lk. 20:8	
ποῖος	what				Mk. 11:28 Mk. 11:29 Mk. 11:33	Lk. 20:2 Lk. 20:8	
πρεσβύτερος	elder, older				Mk. 11:27	Lk. 20:1	
προφήτης	prophet				Mk. 11:32	Lk. 20:6	
σὰρξ	flesh	Num 18:15					Rom. 4:1
φοβέω	afraid, fear		Psa 103:11 Psa 103:13 Psa 103:17		Mk. 11:32		
οἶδα	understanding				Mk. 11:33	Lk. 20:7	
ἅπας	everyone				Mk. 11:32	Lk. 20:6	

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) 17:16 – 18:24

"V'QACH MEITAM MATEH" "AND TAKE OF THEM A ROD"

SHABBAT "NACHAMU VII" – "OF OUR CONSOLATION VII"

SEVENTH OF SEVEN SABBATHS OF CONSOLATION/STRENGTHENING

SHABBAT MEVAR'CHIN HA'CHODESH TISHRI

SABBATH OF THE PROCLAMATION OF THE NEW MOON OF THE MONTH OF TISHRI

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &

H. EM. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL'S TOSEFTA

LUQAS (LK)

Mishnah נ:נ

SCHOOL OF HAKHAM TSEFET'S PESHAT

MORDECHAI (MK)

Mishnah נ:נ

And now it happened that on one of the days while he was teaching the people in the temple courts and proclaiming the Mesorah, the chief priests (of the Sadducees Heb. Tz'dukim) and the soferim (scribes of the Sadducees - Heb. Tz'dukim) approached together with the Zeqenim (elders of the Sadducees - Heb. Tz'dukim) and said, saying to him, "Tell us, by what authority you are doing these things, or who is the one who gave you this authority?" And he answered and said to them, "I also will ask you a question, and you tell me: The immersion (Heb. Mikveh) of Yochanan – was it from heaven or from men? And they discussed this with one another, saying, "If we say 'From heaven,' he will say, 'Why did you not believe him?' But if we say, 'From men,' all the people will stone us to death, because they are convinced that Yochanan was a Nabi (prophet)." And they replied that they did not know where it was from. And Yeshua said to them, "Neither will I tell you by what authority I am doing these things."

¶ And they (Yeshua and his talmidim), came again into Yerushalayim (Jerusalem). And as he (Yeshua) was walking around the Temple, the chief priests (of the Sadducees Heb. Tz'dukim) and the soferim (scribes of the Sadducees - Heb. Tz'dukim) and the Zeqenim (elders of the Sadducees - Heb. Tz'dukim) came to him, and (they) said to him (Yeshua), "By (in) what authority do you do these things? And who gave you the authority to do these things?" And Yeshua responded and said to them: I will ask of you one question, answer me, and I will tell you by what authority I do these things. The immersion (Heb. Mikveh) of Yochanan, was it from (the) Heavens [God], or from men? Answer Me. And they considered within themselves, saying, If we shall say, From (the) Heavens, he will say, why then did you not believe him? But if we shall say, From men, they feared the people, for all held Yochanan to be a Nabi (prophet) indeed. And they answered and said to Yeshua, We do not know. And Yeshua answering, said to them, Neither do I tell you by what authority I do these things.

SCHOOL OF HAKHAM SHAUL'S REMES

ROMANS :

MISHNAH נ:נ

What then will we say that Abraham, our ancestor according to the flesh, has found? For if Abraham was justified by his personal attempts to please God (works), he would have something to boast about, but not even Abraham could boast before God.³⁶ For what does the scripture say?³⁷ "And Abraham faithfully obeyed God, and as a result Abraham called Him (God) a Tsaddiq (just)."³⁸ Now the one who earns his wages does not rely on chesed, but he relies on what he has earned.³⁹ But to the one who does not make personal attempts to please God apart from of what the Torah commands, but who trusts in the One who justifies (forgives) the those who sin,⁴⁰ His (God's) faithfulness is attributed as justice, just as David also speaks about the blessing of the person to whom God credits righteousness apart from personal achievements:

"Praiseworthy is he whose transgression is forgiven, whose sin is atoned. Praiseworthy is the man to whom the Lord ascribes no iniquity and in whose spirit there is no guile. When I was silent about my sin, my bones decayed with my moaning all day long. For [both] day and night Your hand is heavy upon me; my freshness was transformed as in the droughts of summer, forever. I confessed to You of my sin, and I did not conceal my iniquity; I said, "I will confess my transgressions to the LORD," and You forgave the iniquity of my sin forever. For this let, every Tsaddiq pray to You at the time that You are found... (Psa 32:1-6)

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

Num 17:16 - 18:24	Ps 103	Is 11:1-10	Mordechai 11:27-33	1 Luqas 20:1-8	Romans 4:1-8
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

DEFUNCT AND ILLEGITIMATE PRIESTS

Our Torah Seder shows the legitimacy of the Priesthood and the Mishkan by means of Aaron's rod. During the time of Yeshua, the Priesthood was either by purchase or determined by the Roman officials. We have a considerable amount of information showing that the priesthood was primarily Sadducean.

The Talmud does not specifically identify all the high priests as Sadducees, nor can this be inferred from the disparaging remarks about the high priestly oligarchy.⁴¹

However, from a series of passages one can conclude without hesitation that Sadduceism predominant in the

³⁶ Abraham could not boast before G-d based on his personal achievements.

³⁷ B'resheet (Gen.) 15:6 And he believed in the LORD; and he (Abraham) counted it to Him for righteousness.

³⁸ Here we must refer the reader to Gaston's work, Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. pp. 45-63. Gaston following the weight of the Ramban shows that the typical understanding of the phrase "and it was accounted to him" does not mean that G-d called Abraham "righteous." Rather the reverse is true. Abraham called G-d a "Tsaddiq" i.e. righteous/generous. We have cited Nehemiah 9:7-8 below where it is evident how the phrase is read. Nehemiah, a talmid of Ezra understood that G-d was the Tsaddiq rather than Abraham.

Neh. 9:7-8 "You are the LORD God, Who chose Abram And brought him out from Ur of the Chaldees, And gave him the name Abraham. "You found his heart faithful before You, And made a covenant with him To give him the land of the Canaanite, Of the Hittite and the Amorite, Of the Perizzite, the Jebusite and the Girgashite, To give it to his descendants. And You have fulfilled Your promise, For You are righteous/generous (You – G-d are a Tsaddiq).

³⁹ Bultmann shows that the "Tsaddiq is not dependent on G-d's chesed (grace) however; chesed (grace) must be extended to the convert." Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 6:201ff

⁴⁰ Notice that **אָסֵפּ**— never denotes a mere attitude but always action, conduct.

⁴¹ T. Menahoth 13:21; T.B. Pesachim 57a; T.B. Yoma 9a; T.B. Kerithoth 28

high priestly circles. From this viewpoint, special significance attaches to the tradition that it was the practice to have the high priest take an oath that on the Day of Atonement he would not burn the incense outside the Holy of Holies as was the wont of the Sadducean and Boethusian high priests.⁴² The reason for the oath was that a certain high priest followed the Sadducean practice and met a tragic end as a result.⁴³ Another high priest is mentioned in connection with the burning of the red heifer. The Sadducees, in contrast to the Pharisee, insisted that the ritual must be performed only after sunset.⁴⁴ The Tosefta mentions an instance in which a Sadducean high priest, having waited for sunset after the ritual purification, came to burn the red heifer and met with opposition on the part of Rabbi Johann ben Zakkai.⁴⁵ There is ground for the assumption that the high priest question belonged to the house of Phiabi.⁴⁶ If the conjecture is correct, we would have another example of the affiliation of a high priestly family—that of the house of Phiabi with the Sadducees.⁴⁷

While the Talmud does not directly record that the high priestly offices were predominately Sadducean we can derive this information from a plethora of passages in the Nazarean Codicil. Therefore, we notice that the confrontation between Yeshua and the high priests along with their elders as being the Sadducees.

The high priests continued to enjoy outstanding prestige and official recognition. But the constant change in the office of high priest, and the quarrels and plots within the oligarchy served to undermine respect which the people normally had for their priestly leaders. In addition, the people began to look on the leaders of the Pharisees as the spiritual authorities. And here it was the house of Hillel which guided the Pharisaic movement. For a century, the sages of this family were widely regarded as the leaders of the nation.⁴⁸

We place Yeshua in unity with the House of Hillel in education, practice, doctrine and authority. Therefore, Yeshua could not help but appear conflicting to the Sadducees priesthood and pseudo-authority. Hillel's authority stemmed from his Davidic ancestry, as did Yeshua.⁴⁹ Those persons of Davidic ancestry must have caused the Sadducees some alarm given the livelihood of the Messianic hope during the first century. Hillel is reported to have died sometime between 10-20 C.E.⁵⁰ Yitzhak Bauxbaum places his death in or about 10 C.E.⁵¹ His son, Shimon ben Hillel and grandson, Gamaliel ben Shimon⁵² are reported to have been Nasi (Prince) of the Sanhedrin during the first century.⁵³ Consequently, we would surmise that either Shimon ben Hillel or Gamaliel ben Shimon functioned as Nasi of the Sanhedrin during the life of Yeshua. Furthermore, the House of Hillel, in both direct ancestry and those who were of the School of Hillel (his talmidim) were all Pharisees and therefore in direct opposition to the Sadducees.⁵⁴ As heads of the Sanhedrin, we can be certain that the House of Hillel had more than one occasion to be in conflict with and or confront the Sadducees authority. Rabban Gamaliel is said to have married the daughter of Nethanel, the priest.⁵⁵ While this bears further research, we would assume, given the context that this was the daughter of a legitimate priesthood rather than one of the Sadducean sect. Rabban Gamaliel is represented in 2 Luqas (Acts) as opposing the Sadducees who were suppressing and abusing Yeshua's talmidim.⁵⁶ This being the case we again see the cause for the nervous attitude of the Sadducees. The descent of David marrying into the Levitical priesthood would have sent distressing signals to the Sadducees.

⁴² J.T. Yoma 1, 39a; T.B. Yoma 19b

⁴³ Cf. H. Graetz, *Heschichte der Juden* III, 2, pp. 749-52

⁴⁴ M. Para 3:8

⁴⁵ T. Parah 3:8

⁴⁶ Cf. Jerimias, p.229 n. 30. *On Rabbi Yochanan ben Zakkai as a militant Pharisee in the struggle against the Sadducees*. See also E. Rivkin, in *HUCA* 1969-1970, pp. 221-2

⁴⁷ M. Stern, *The Jewish people in the first century: Historical geography, political history, social, cultural and religious life and institutions*. Volume 2 p. 611

⁴⁸ *Ibid* p. 616

⁴⁹ Cf. T.B Sanhedrin 5a, Matthew 1: 1

⁵⁰ Yitzhak Bauxbaum, *The Life and Teachings of Hillel*, Jason Aaronson Inc 1973 p.9, n.1 p.303

⁵¹ *Ibid* pp. 44-45

⁵² Rabban Gamaliel of Acts chapter 5, see also M. Gittin 4:2-3; M. R.H. 2:5; T. Sanhedrin 2:6; M. Sotah 9:15.

⁵³ T.B. Shabbat 15a

⁵⁴ Yitzhak Bauxbaum, *The Life and Teachings of Hillel*, Jason Aaronson Inc 1973 p.46

⁵⁵ Cf. T. Kippurim (Yoma), 1:6 M. Stern, *The Jewish people in the first century: Historical geography, political history, social, cultural and religious life and institutions*. Volume 2 p. 618

⁵⁶ Cf. Acts 5:17ff.

Jwr 2:164-166 ¹⁶⁴ But the Sadducees are those who compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say, that to act what is good, or what is evil, ¹⁶⁵ is at men's own choice, and that the one or the other belongs so to everyone, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. ¹⁶⁶ Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public; but the behaviour of the Sadducees one toward another is in some degree wild; **and their conduct with those who are of their own party is as barbarous as if they were strangers to them.** And this is what I had to say concerning the philosophic sects among the Jews.

We note here that in the confrontation between Yeshua and the Sadducees in our present pericope the barbarous character of the Sadducees that is readily seen. Reading the words of Josephus causes us to see that the Sadducees were not a united sect. If the Sadducees acted barbarous to one another, we can postulate that they did not act with any degree of civility towards the Pharisees or any other religious party.

REAL AUTHORITY

Following Pharisaic thought, we would surmise that all authority is always delegated. This allows for the sovereignty of G-d and man's subordination to Him as Ascendant. Yeshua understood authority perfectly. However, the Sadducees had a skewed view of authority. As noted above we see the barbarous mentality of the Sadducees. They recognize the fact that their authority was being challenged. However, because the Sadducees were epicurean in their worldview they were not be able to understand Yeshua's actions. Nor were they concerned with the welfare of the Temple, which was a principle occupation of the genuine priesthood. Yeshua has conducted himself as the agent of G-d. Therefore, we find Yeshua's actions to be similar to the acts of the Prophets such as Eliyahu who contested the prophets of Baal.⁵⁷ While the Prophet Eliyahu contested the prophets of Baal on Mt. Carmel, we can see a similarity of action between Yeshua and Eliyahu. As such, the Sadducees must have understood his actions to be more than the typical Pharisaic opposition and contention. The Mishnah tractate Yoma clearly teaches us that the Sadducean authority was feigned. When the whole of the Temple is considered, we find the Sadducean authority not only feigned but also minimal. Yoma attests to the Pharisaic influence and authority in the Temple albeit nominal. The other witness of Sadducean sub-Roman authority sat on the Temple platform in view of all the patrons of the Temple complex, which was the Fortress Antonia. The Fortress Antonia rising from the bedrock of the northwestern corner of the Temple mount stood some fifty cubits above the platform base as a reminder that the Sadducaic authority was not their own. It was here in this Fortress that the Roman Governors stayed when they were in Jerusalem.⁵⁸ This was usually during the Festivals to insure political stability on the Temple Mount. The presence of the Roman Governor was an attestation to the fact that the Temple mount was a highly volatile local and not strictly governed by the Sadducees. The Priestly garments were housed in the Antonia Fortress as a measure of Roman control.⁵⁹ Again, making the Sadducees subordinate to Roman overlords.

As we repeatedly stated all authority is delegated. The place and position of authority would therefore depend on the source of delegation. If authority is deputized by G-d, its authority is genuine and of the heavens (i.e. G-d). If authority is not subjected to G-d, it is not genuine. The Sadducean priesthood functioned like the authentic Priesthood. However, they did not guard and protect the Temple as this Torah Seder commands. The authentic priesthood operated with Divine approbation. However, that authority was temporal. Yeshua provided reconciliation and atonement for the firstborn. Yeshua's actions might be viewed as a precursor to two things.

Firstly, to the coming system of G-d's governance through Bate Din which would circumvent the Temple. Secondly, the restoration of the priesthood of the firstborn, which would be secured by Yeshua's future activities.

⁵⁷ Cf. 1 Kings 18:19ff

⁵⁸ Pierre Benoit, The Archaeological Reconstruction of the Antonia Fortress, page 87, in Jerusalem Revealed (edited by Yigael Yadin), (1976)

⁵⁹ Josephus, Antiquities of the Jews 18:90-94

Therefore, we surmise that the true message of our Torah Seder and Nazarean Codicil is that of delegated power. Interestingly there are those who wish to have the power and office of authority, yet they will not submit to the authority of their Masters (i.e. Hakhamim). Authority is always authority within the framework of being under authority. This dilemma runs rampant in the circles that believe Yeshua to be the Messiah. We say this excluding Christianity as a whole. The so-called "Messianic" movement is just a new version of replacement theology. Their antinomian tactics would seem to prove to Christians and those who watch their antics that nothing good can come of seeing Yeshua as an Orthodox Jewish Rabbi. Furthermore, the ranks are likes with Google Rabbis and Jews. Again, these so-called Rabbis and Jews sow more discord than unity. These Google Rabbis and Jews know more than their Hakhamim and take a haughty attitude that is again antinomian. How so? When they are taught the strictures of a congregation, they refuse to accept the authority of their mentors. Full of distrust they turn to Google repeatedly for their answers. True authority can never be apprehended without trust and submission.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

TEXTUAL ANALYSIS

As is the usual case Hakham Shaul's words are always controversial and most often misunderstood.

Abraham and the Flesh: The question of how to interpret this phrase is a matter of understanding. Most Christian scholars want to use this as a weapon against "works." However, the statement is simply speaking of Abraham as the natural progenitor of the Jewish people. Furthermore, there is a connection in the idea that Abraham would be the "blessing" of all the families of the earth, which we will see below

G-d is the Tsaddiq: We have cited Gaston⁶⁰ in the footnotes above. We do not intend to replicate his argument here. Suffice it to say, that Gaston relies on the work and translation of the Ramban concerning exactly who the "righteous/generous" one is. Gaston's work cites the following material from the Ramban's work.

B'resheet (Gen) 15:6 AND HE BELIEVED IN THE ETERNAL; AND HE ACCOUNTED IT TO HIM FOR RIGHTEOUSNESS.⁶¹

Rashi's explanation is: The Holy One, blessed be He, accounted it to Abraham for righteousness and merit because of the faith with which he had trusted in Him.

The correct (Remes) interpretation appears to me to be that the verse is stating that Abraham believed in G-d and he considered it due to **the righteousness of the Holy One**, blessed be He, that He would give him a child under all circumstances, and **not because of Abram's state of righteousness and his reward**, even though He told him, "*Your reward will be very great.*"⁶² Thus, from now on he would no longer have to fear that sin might prevent the fulfilment of the promise. Now although in the case of the first prophecy⁶³ Abraham had thought that the promise was conditional upon the recompense for his deeds, yet now since He promised him that he should have no fear on account of sin and that He will give him a child, he believed that the thing is established by G-d,⁶⁴ truth **He will not turn from it.**⁶⁵ For since this is a matter of **the righteousness of G-d**, it has no break in continuity, even as it is written, *By Myself have I sworn, says the Eternal, the word is gone forth from My mouth in righteousness, and will not come back.*⁶⁶

⁶⁰ Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. pp. 45-63.

⁶¹ Ramban. *Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C*. S.l.: Judaica Pr, 2010. Vol. 1 (B'resheet) pp. 197- 8

⁶² Above, Verse 1.

⁶³ See above, Note 4, and Ramban to Verse 2.

⁶⁴ Further, 41:21.

⁶⁵ Psalms 132:11.

⁶⁶ Isaiah 45:23. "Says the Eternal" is here an addition based upon Genesis 22:16.

The act of G-d in giving Abraham a son was on the merit of G-d not Abraham. However, we must assert that Abraham surpasses the qualifications for being a Tsaddiq. The Ramban continues by saying...

It may be that the verse is stating that Abraham believed that he would have a child as an heir under all circumstances, but the Holy One, blessed be He, accounted to him that this promise He had assured him would in addition be as righteousness⁶⁷ since in His righteousness G-d did so, just as it says, *G-d thought it for good*.⁶⁸ A similar case is the verse regarding Phinehas: *And that was accounted unto him for righteousness*,⁶⁹ meaning that the trust he [Phinehas] has in G-d when committing that particular deed⁷⁰ was accounted as righteousness unto all generations since G-d will forever keep His righteousness and kindness for every generation on account of [Phinehas' deed, and this recompense transcends any strictly merited reward]. This is similar to that which is stated, *Forever will I keep for him My mercy*.⁷¹

A Tsaddiq and his wages: Bultmann shows that the "Tsaddiq is not dependent on G-d's chesed (grace) however; chesed (grace) must be extended to the convert."⁷² Therefore, it is not problematic for G-d to "pay the Tsaddiq" for his labor. Of course we must reiterate that the whole thought is allegory. If we fail to understand the allegory, we will come away with a message that Hakham Shaul never intended. Therefore, "wages" are nothing more than the reward one receives at the end of his life. Furthermore, the "works" of the Tsaddiq are not to be taken negatively, as so many scholars would suggest. Hakham Shaul is making subtle hints to the reward and punishment of the Tsaddiqim. This is contra what so many scholars believe and teach. The Tsaddiq does not need to beg G-d for chesed. He is content to "faithfully obey" the Torah, Mitzvoth Halakhah and judgments of the Hakhamim. He stands firmly on the merit of men like Abraham Abinu and the Hakhamim who have labored in the fields of the Torah.

A Psalm of David: We have cited enough of the Psalm to gain an honest look at the context implied by Hakham Shaul. Hakham Shaul cites the Psalm 32:1 as a pars pro toto. His audience would have easily made the connection and gathered the context from his words. Transgression is forgiven when the soul is truly repentant. And, confesses its sin before the L-RD. Hakham Shaul is NOT offering an opportunity to sin and then be forgiven without consequence. However, what the Christian reader does not want to read is that David made NO animal sacrifice for his "atonement" and that the L-RD "**forgave his sin forever!**" Hakham Shaul also makes a subtle hint that that we are nearing the season of Rosh Hashanah and Yom Kippur.

OUR FATHER ABRAHAM

Why does Hakham Shaul bring Abraham into the argument? What is it that Abraham learned? This question has plagued scholars for almost two millennia. When we are confronted with this question, we are forced to read and study the Torah's narrative concerning Abraham. In some schools of thought there seems to be a mystique in his life regarding his "faith." Here we wish to make two statements.

1. Abraham's "faith" is built upon promises that G-d made to him⁷³
 - a. While we see that G-d made promises to Abraham,⁷⁴ each promise was covenantal and required a

⁶⁷ Ramban is now suggesting that Abraham did consider his having a child as being a reward for his deeds, but the Holy One, blessed be He, accounted it to him as an act of righteousness in order not to diminish his future reward for his good deeds.

⁶⁸ Further, 50:20.

⁶⁹ Psalms 106:31.

⁷⁰ See Numbers 25:7-8.

⁷¹ Ramban. *Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C*. S.I.: Judaica Pr, 2010. Vol. 1 (B'resheet) pp. 197- 8 cf. Psalms 89:29.

⁷² Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 6:201ff

⁷³ The reader would do well to take the time to read the narrative of Abraham's life. It will reveal G-d's promises and covenant to and with Abraham. It will then be evident that Abraham put his trust in G-d and saw G-d as a Tsaddiq.

⁷⁴ G-d promised Abraham...

1. To make from Abraham a great nation and to multiply his seed outstandingly and to make him a father of great many nations.
2. To bless Abraham and make him great.
3. To make Abraham a blessing to all the families of the earth.

covenantal reaction i.e. "faithful obedience."⁷⁵

2. Secondly, Abraham's "faith" is built upon his faithful obedience to the covenantal promises of G-d concerning his progeny

Thus, Abrahamic "Faith" is built upon the things G-d promised and covenantal obligation. While there are a number of scholars would love to make Abraham the model of "justification by faith," they intentionally ignore a great deal of Biblical material in trying to do so. Furthermore, there is no such thing as "free credit." These mindsets are at the core of the cosmic decline. G-d speaks to the blessed son of Abraham, Yitzchaq (Isaac) when a famine enters Eretz Yisrael telling him to remain in the Land. He, Yitzchaq receives his blessing on the meritorious "works" of his father Abraham.

B'resheet (Gen.) 26:5 because Abraham faithfully obeyed Me and kept (shomer) My charge, My commandments, My statutes and My laws."

The difference in "works as an attempt to please G-d" and "works that G-d has commanded" is something scholars seldom address. Why? Scholars will not address these issues because they do not want to be accused of legalism. This passage is loaded with more than we can discuss in the present setting. However, we want to point out that the G-d of Scripture says, **"Abraham faithfully obeyed Me!"** Abraham says even though G-d gave him charges, commandment statutes and the Torah that it is G-d who is the Tsaddiq! No Jewish soul looks at the Torah and sees "legalism." In a matter of speaking (allegory), they see the desires of their Divine lover and respond with faithful obedience out of a genuine love in their heart for G-d. It is foolish and stupid to think that G-d gives out free chances to sin without any resultant consequences. The lecturer who preaches strict "justification by faith" is stabbing himself in his own back. He undermines any attempt to bring his congregation to a place of practical obedience.

What was it that our Father Abraham learned? The answer is not so difficult. Abraham learned that G-d always keeps His promise and He rewards, pays the wages of those who are faithfully obedient!

PERSONAL ATTEMPTS APART FROM THE TORAH

What did Abraham learn in the Yeshiva of Shem?

2 Tsefet (Pe.) 1:16-21 ¶ For we did not follow self-taught (self-invented) wisdom and myths when we made known to you the virtuous power of the ten lights and arrival of our Master Yeshua the Messiah having been eye witness of this man's (royal Ish) majesty.

Knowing (from intimate connection) this first, ALL Prophecy from Scripture is not for one's own private interpretation. Prophecy did not come by the will of man but was Divinely breathed (by the Ruach HaQodesh), as Godly men (Prophets) breathed out the Word (Logos/Memra/Dabar) of G-d.

Are the teachings of the "Torah of Moshe" his personal invention and wisdom? Here we must admit that Moshe

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4. To bless those who bless him and curse those who curse him.
 5. To give Abraham and his seed forever all the land which he could see.
 6. To give him a sign of the covenant (circumcision).

⁷⁵ For example: G-d speaks to Abraham (Abram) telling him to leave the land of his birth and He (G-d) would give him and his progeny a new land. This action of leaving the land of his origins was an imperative requisite. When we read the statement "Leave the land of your ancestors, and I will give", we realize that the **promise is conditional on faithful obedience**. In other words, Abram MUST react to the word (Dabar/Memra/Logos) of G-d. Furthermore, we can also deduce that if Abram had refused to leave the land of his ancestry he would not have become a great nation, been blessed nor would he have been a blessing to the entire cosmos as he is at present. It is also noteworthy to mention that Abram is responsible in his reaction "to be" a blessing to all the families of the earth. This places an imperative responsibility upon Abram. This means that Abram/Abraham must be faithfully obedient if he is to reap the announced blessing and reward. The imperative to "go" must also be matched by the verb "be" a blessing to the Nations/Families.

Rabbenu's prophecy is greater than the prophecy of all the Prophets combined. However, the "Torah of Moshe" is not his private interpretation. Rabbinic sources are replete with references, which depict Moshe as a faithful talmid who sat at the feet of HaShem and drank in His words with gusto. Herein Moshe was a simple vessel through which G-d gave the Torah. Not even Moshe Rabbenu was able to add or detract from the "Word of G-d." If Moshe was not able to detract or make any additions to the Torah how much more can we determine that "**Scripture is not for one's own private interpretation!**" The significance of this statement is that no one is able of his own accord determine how to conduct his life without the instruction of the Mesorah by a Jewish teacher. Likewise, Abraham Abinu in the Yeshiva of Shem learned G-d's **charge, commandments, statutes and laws**. Like Moshe Rabbenu, Abraham was not able to interpret or act on his personal attempts to please G-d. Quite the contrary. Abraham's life is the model of someone who faithfully obeys each command of G-d without hesitation.⁷⁶

The repetition of this argument may be wearisome to our readers nevertheless the repetition is not ours. Hakham Shaul's reiteration is his redundancy not ours.

Why does Hakham Shaul bring Abraham into his argument? In the simplest of terms, Hakham Shaul presents Abraham as a man (Gentile) who logically deduces his relationship to G-d and place in the cosmos. This we have briefly discussed in the past. Hakham Shaul shows through Abraham that the cosmos is a mirror off the Divine presence. Abraham clearly came to the place that he connected the upper functions of his soul to the Divine. Here Hakham Shaul's Igeret to the Ephesians shows what Abraham Abinu learned.

Ephesians 1:3-6 Let the God and Father of our master Yeshua HaMashiach be Blessed⁷⁷, having blessed⁷⁸ us in Messiah with every spiritual⁷⁹ blessing⁸⁰ in the heavens,⁸¹ even as He (God) has elected⁸² (separated)⁸³ us⁸⁴ (the Jewish people) to be in union with him⁸⁵ Messiah before the foundation of the world⁸⁶ to be Tsadiqim (Greek: *agios*) and blameless in His God's presence in love. He God appointed us as His chief/principle⁸⁷ adoption⁸⁸ as His own (children) through Yeshua HaMashiach according to His desire

⁷⁶ B'resheet 19:27 Now Abraham arose early in the morning *and went* to the place (Maqom) where he had stood before the LORD;

B'resheet 22:3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.

⁷⁷ Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General "*barakhot*" (blessings) follow the format of "Blessed are you O Lord God..."

⁷⁸ The "blessing" mentioned here is in past tense.

⁷⁹ πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" gifts. Gifts is added. "Gifts" is NOT implied. Therefore we see in πνευματικός the essence of the soul Heb. נִשְׁמָה *a soul, living being, life, self, person, desire, passion, appetite, emotion*. Str. H5315, TWOT 659b

⁸⁰ εὐλογία πνευματικῇ - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da'at. ChaBaD. To put this more succinctly these "words" are the judgments of the Hakhamim. We also see these words applying to the Mesorah – Oral Torah. In these "breathings", we have good spiritual (breathed) words.

⁸¹ ἐπουράνιος compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, "from the heavens" means that the decisions (halakhic judgments which from the Bench of there are the judgments which are "binding on earth" because they have been made in the spiritual world.

⁸² ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words. וְיִשְׂרָאֵל גֵּן Gen. 1:1 can be translated וְיִשְׂרָאֵל In the head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e. spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being.

⁸³ cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4). (i. Geoffrey W. Bro, Trans.) Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. p. 145

⁸⁴ We need to now alert the reader to pay special attention to Hakham Shaul's (Paul) "us" and "you." Hakham Shaul's use of we, us and you are key to determining who he is addressing.

⁸⁵ see 1:11 below

⁸⁶ We interpret this to mean at or before Har Sinai. The foundation of the world was G-d's giving of the Torah. However, the Greek word καταβολή – *katabole* also means, "to conceive." Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of καταβολή – *katabole* is also related to the thought of injecting or depositing semen into the womb.

⁸⁷ cf. TDNT 6:685 3. Metaphorical. Here our Ephesians text is Remes/Allegorical bordering So'od. Therefore, we see that the Jewish people are the Chief/principle adoption above all others. προορίζω can mean beforehand. προορίζω can have the connotation of "to foreordain," "to

and good will to the praise of the honour of His chesed (loving-kindness), in which He has made us accepted as the one beloved.

The soul bears within itself a natural sense of commitment to G-d, His Torah and mitzvot. This sense of commitment naturally trusts G-d. The expression of this trust is "faithful obedience." It is evident from Hakham Shaul's Igeret to the Ephesians that the soul (Neshamah) is entrusted with a cosmic mission. And that the Neshamah knows the best way to accomplish that mission is through faithful obedience to G-d, Torah, Mitzvot, and cleaving to G-d through his agents, the Hakhamim.

Questions for Yeshiva Students

1. What from the Torah Seder inspired Hakham Tsefet?
2. What from the Torah Seder and the Peshat readings of Hakham Tsefet inspired Hakham Shaul?
3. How does Yeshua deal with the Sadducees in Mark 11:27-33?
4. Does Hakham Shaul's Tosefta lean more towards Peshat or Remes?
5. How can we be assured that our translation "**And Abraham faithfully obeyed God, and as a result Abraham called Him (God) a Tsaddiq (just)**" is correct?
6. Give a working definition of real authority.
7. How do we know that our use of "faithful obedience" is the correct understanding of the Greek word "Pistis"?

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. In Numbers 17:25 we read, *"Take back the rod of Aharon, before the testimony, to be kept for a sign for the rebellious children, that their murmurings may cease from before Me, lest they die."* Allegorically speaking, what does Aharon's staff represent, and why was it kept in the Holy Ark together with the stones of the Decalogue?
3. According to our Sages, how many parts are there to the human soul, what are their names and functions?
4. In Isaiah 11:5 we read: *"And the righteous/generous will be all around him, and the faithful will be brought near him."* Allegorically speaking, what is the meaning of this verse?
5. In Isaiah 62:1 we read, *"Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Heb. Yeshua) burns as a torch."* What is the Prophet speaking about?
6. What is it entailed by the obligation *"to honor the Torah"*?
7. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

Blessing After Torah Study

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

Blessed is Ha-Shem our God, King of the universe,

predestine." Since God is eternal and has ordained everything before time, προορίζειν is a stronger form of ὀρίζειν. προγινώσκειν is the same. See B'resheet 42:22 where Reuven equates the soul of Yosef with his blood.

⁸⁸ υιοθεσία = υίο son θεα derived from *Theos* God

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

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

Next Shabbat:
Shabbat: "Shuba" – "Of Returning/Repentance"

Shabbat	Torah Reading:	Weekday Torah Reading:
שׁוּבָה		Saturday Afternoon
"Shabbat Shuba"	Reader 1 – B'Midbar 18:25-29	Reader 1 – B'Midbar 20:14-16
"Sabbath of Returning"	Reader 2 – B'Midbar 18:30-32	Reader 2 – B'Midbar 20:17-19
"Sábado del Retorno"	Reader 3 – B'Midbar 19:1-6	Reader 3 – B'Midbar 20:19-21
B'Midbar (Num.) 18:25 – 20:13	Reader 4 – B'Midbar 19:7-10	
Ashlamatah: 62:8 – 63:3, 7-9	Reader 5 – B'Midbar 19:11-22	Monday & Thursday Mornings
Special: Hos 14:2-10 + Mic. 7:18-20*	Reader 6 – B'Midbar 20:1-6	Reader 1 – B'Midbar 20:14-16
Psalms 104:1-9	Reader 7 – B'Midbar 20:7-13	Reader 2 – B'Midbar 20:17-19
	Maftir – B'Midbar 20:7-13	Reader 3 – B'Midbar 20:19-21
N.C.: Mk 12:1-12; Lk 20:9-19 Rm 4:9-15	Hos 14:2-10 + Mic. 7:18-20*	

***To be read by the greatest Torah Scholar available to the congregation.**



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

P.S.

We are in a season of returning and soon judgment will be made concerning what will happen to us in the year to come. It is thus customary to perform as many deeds of loving-kindness as we can during this period. One of the greatest deeds of loving-kindness is to support Torah Scholars and Torah Scholarship. We are most grateful to G-d, most blessed be He and to a handful of faithful supporters who have kept this ministry and endeavor alive. However, as we progress there are some important areas for which we need some more resources. If your heart and soul be guided to help us, we surely know that those who do so will be helped by the Almighty, most blessed be He. The majority who receive these studies and commentaries faithfully over a period of 4-14 years have never made a donation for this work. If you are in this category we plead that you help us with our ministerial needs. All donations should be sent via Paypal to ravybh@bigpond.com Todda Rabba (Many Thanks) for your generosity at this season!