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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2016**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2016**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Ab 23, 5776 – Aug 26/27, 2016** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Aug 26 2016 – Candles at 8:04 PM  Sat. Aug 27 2016 – Habdalah 8:59 PM | **Austin & Conroe, TX, U.S.**  Fri. Aug 26 2016 – Candles at 7:42 PM  Sat. Aug 27 2016 – Habdalah 8:35 PM | **Brisbane, Australia**  Fri. Aug 26 2016 – Candles at 5:14 PM  Sat. Aug 27 2016 – Habdalah 6:07 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Aug 26 2016 – Candles at 7:57 PM  Sat. Aug 27 2016 – Habdalah 8:53 PM | **Manila & Cebu, Philippines**  Fri. Aug 26 2016 – Candles at 5:54 PM  Sat. Aug 27 2016 – Habdalah 6:44 PM | **Miami, FL, U.S.**  Fri. Aug 26 2016 – Candles at 7:28 PM  Sat. Aug 27 2016 – Habdalah 8:20 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Aug 26 2016 – Candles at 7:11 PM  Sat. Aug 27 2016 – Habdalah 8:07 PM | **Olympia, WA, U.S.**  Fri. Aug 26 2016 – Candles at 7:44 PM  Sat. Aug 27 2016 – Habdalah 8:47 PM | **Port Orange, FL, U.S.**  Fri. Aug 26 2016 – Candles at 7:34 PM  Sat. Aug 27 2016 – Habdalah 8:27 PM |
| **San Antonio, TX, U.S.**  Fri. Aug 26 2016 – Candles at 7:44 PM  Sat. Aug 27 2016 – Habdalah 8:37 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Aug 26 2016 – Candles at 7:18 PM  Sat. Aug 27 2016 – Habdalah 8:19 PM | **Singapore, Singapore**  Fri. Aug 26 2016 – Candles at 6:53 PM  Sat. Aug 27 2016 – Habdalah 7:41 PM |
| **St. Louis, MO, U.S.**  Fri. Aug 26 2016 – Candles at 7:22 PM  Sat. Aug 27 2016 – Habdalah 8:19 PM | **Tacoma, WA, U.S.**  Fri. Aug 26 2016 – Candles at 7:42 PM  Sat. Aug 27 2016 – Habdalah 8:46 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

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

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

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

His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never loose 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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We pray for a merciful healing of Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah who is afflicted with constant debilitating head-aches. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with Lymphoma cancer. We also pray for her daughter and family. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery with her new experimental treatment. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat: “Vayiqrá Ya’aqób” - “And called Jacob” &**

**2nd of Seven Sabbaths of Consolation/Strengthening**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקְרָא יַעֲקֹב** |  |  |
| **“Vayiqra Ya’aqob”** | Reader 1 – B’resheet 49:1-4 | Reader 1 – B’resheet 49:27-29 |
| **“And called Jacob”** | Reader 2 – B’resheet 49:5-7 | Reader 2 – B’resheet 49:29-31 |
| **“Y llamó Jacob”** | Reader 3 – B’resheet 49:8-10 | Reader 3 – B’resheet 49:31-33 |
| B’resheet (Gen) 49:1-26 | Reader 4 – B’resheet 49:11-13 |  |
| Ashlamatah: Is 55:3-12 + 56:8 | Reader 5 – B’resheet 49:15-18 |  |
| Special: Yeshayahu 49:14 – 51:3 | Reader 6 – B’resheet 49:19-21 | Reader 1 – B’resheet 49:27-29 |
| Psalm 41:1-4 | Reader 7 – B’resheet 49:22-26 | Reader 2 – B’resheet 49:29-31 |
|  | Maftir – B’resheet 49:22-26 | Reader 3 – B’resheet 49:31-33 |
| N.C.: Mk 4:30-34; Lk 13:18-19  Acts 14:1-7 | Isaiah 44:14 – 51:3 |  |

**Rashi & Targum Pseudo Jonathan for: B’Resheet (Genesis) 49:1-26**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 1. **Jacob called** for his sons and said, "Gather and I will tell you what will happen to you at the end of days. | 1. **And Ya’aqob called** his sons and said to them, Purify yourselves from uncleanness, and I will show you the hidden mysteries, the ends concealed, the recompense of reward for the righteous/generous, the retribution of the wicked, and the bower of Eden, what it is. And the twelve tribes of Israel gathered themselves together around the golden bed whereon he reclined, and where was revealed to him the Shekina of the LORD, (though) the end for which the king Mashiah is to come had been concealed from him. Then said he, Come, and I will declare to you what will befall you at the end of the days.  JERUSALEM: And our father Ya’aqob called his sons, and said to them, Gather together, and I will teach yon the concealed end, the secret mysteries, the recompense of reward for the just, and the punishment of the wicked, and the blessedness of Eden, what it is. And the twelve tribes of Ya’aqob assembled and surrounded the golden bed whereon our father Ya’aqob lay, desiring that he should teach them (at the) end in benediction and consolation. Then was revealed to him the secret that had been hidden from him, and then was opened the door which had been shut to him. Our father Ya’aqob turned therefore and blessed his sons, **every man according to his good did he bless him.** |
| 2. Gather and listen, sons of Jacob, and listen to Israel, your father. | 2. Gather yourselves together and hear, you sons of Ya’aqob, and receive instruction from Israel your father. |
| 3. Reuben, you are my firstborn, my strength and the first of my might. [You should have been] superior in rank and superior in power. | 3. Reuben you are my firstborn, the beginning of the strength of my generation, and the chief event of my thoughts To you belonged the birthright, and the high priesthood, and the kingdom: but because you have sinned, my son, **the birthright is given to Joseph, and the, kingdom to Yehuda, and the priesthood to Levi.**  JERUSALEM: REUBEN, my firstborn are you, my strength, and the beginning of my sorrow. **To you my son Reuben would it have pertained to receive three portions above your brethren, birth-right, priesthood, and kingdom: but because you have sinned, Reuben, my son, the birth-right is given unto Joseph, the kingdom to Yehuda, and the high priesthood to the tribe of Levi.** I will liken you, my son Reuben, to a little garden into the midst of which there enter rapid torrents, which it cannot bear, but is carried away before them. Be repentant then, my son Reuben, with good works, for you have sinned; and sin no more, that that which you have sinned may be forgiven you. |
| 4. [You have] the restlessness of water; [therefore,] you shall not have superiority, for you ascended upon your father's couch; then you profaned [Him Who] ascended upon my bed. | 4. I will liken you to a little garden in the midst of which there enter torrents swift and strong, which it cannot bear, but is overwhelmed. Be repentant then, Reuben my son, for you have sinned, and add not; that wherein you have sinned it may be forgiven you; for it is reckoned to you as if you went in to have to do with the wife of your father at the time that you did confound my bed upon which you went up. |
| 5. Simeon and Levi are brothers; **stolen instruments are their weapons.** | 5. Shimeon and Levi are brothers of the womb; **their thoughts are of sharp weapons for rapine.**  JERUSALEM: Shimeon and Levi are brothers of the womb, **men who are masters of sharp weapons**; they made war from their youth; in the land of their adversary they wrought out the triumphs of war. |
| 6. Let my soul not enter their counsel; my honor, you shall not join their assembly, for in their wrath they killed a man, and with their will they hamstrung a bull. | 6. In their counsel my soul has not had pleasure, and in their gathering against Shekem. to destroy it mine honour was not united; for in their anger they slew the prince and his ruler, and in their ill will they demolished the wall of their adversary.  JERUSALEM: In their counsels my soul found no pleasure; and in their gathering together at the city of Shekem to destroy it, they were not favourable to my honour; for in their anger they slew kings with princes, and in their wilfulness they sold Joseph their brother, who is compared to the ox. |
| 7. **Cursed be their wrath for it is mighty, and their anger because it is harsh.** I will separate them throughout Jacob, and I will scatter them throughout Israel. | 7. And Ya’aqob said, **Accursed was the town of Shekem, when they entered within it to destroy it in their violent wrath; and their hatred against Joseph, for it was relentless.** If, said Ya’aqob, they dwell together, no king nor ruler may stand before them. Therefore will I divide the inheritance of the sons of Shimeon into two portions; one part will come to them out of the inheritance of the sons of Yehuda, and one part from among the rest of the tribes of Ya’aqob; and the tribe of Levi I will disperse among all the tribes of Israel.  JERUSALEM: **Accursed was the town of Shekem when Shimeon and Levi entered to destroy it** **in their wrath, for it was strong, and in their anger, for it was cruel.** And Ya’aqob our father said, If these remain together, no people or kingdom can stand before them. I will divide the tribe of Shimeon, that they may become preachers and teachers of the Law in the congregation of Ya’aqob; and I will disperse the tribe of Levi in the houses of instruction for the sons of Israel. |
| 8. Judah, [as for] you, your brothers will acknowledge you. Your hand will be at the nape of your enemies, [and] your father's sons will prostrate themselves to you. | 8. Yehuda, you did make confession in the matter of Tamar: therefore will your brethren confess you, and will be called Yehudim from your name. Your hand will avenge you of your adversaries, in throwing arrows upon them when they turn their backs before you; and the sons of your fathers will come before you with salutations.  JERUSALEM: YEHUDA, you will all your brethren praise, and from your name will all be called Yehudim; your hand will avenge you of your adversaries; all the sons of your father will come before you with salutation. |
| 9. **A cub [and] a grown lion is Judah. From the prey, my son, you withdrew. He crouched, rested like a lion, and like a lion, who will rouse him?** | 9. I will liken you, my son Yehuda, to **a whelp, the young of a lion; for from the killing of Joseph my son you did uplift your soul, and from the judgment of Tamar you were free. He dwells quietly and in strength, as a lion; and as an old lion when he reposes, who may stir him up?**  JERUSALEM: **I will liken you, my son Yehuda, to a whelp the son of a lion: from the slaying of Joseph you were free, from the judgment of Tamar you, my son, were acquitted. He remains tranquil in the midst of war**, as the lion and as the lioness; nor is there people or kingdom that can stand against you. |
| 10. **The scepter shall not depart from Judah, nor the student of the law from between his feet, until Shiloh comes, and to him will be a gathering of peoples.** | 10. **Kings will not cease, nor rulers, from the house of Yehuda, nor sopherim (scribes) teaching the Law from his seed, till the time that the King the Mashiach, will come, the youngest of his sons; and on account of him will the (Gentile) peoples flock together.**  JERUSALEM: **Kings willl not cease from the house of Yehuda, nor Sopherim (scribes) teaching the Law from his children's children, until the time that the King Mashiach will come, whose is the kingdom, and to whom all the kingdoms of the earth will be obedient. How beautiful is the King Mashiach, who is to arise from the house of Yehuda.** |
| 11. He binds his foal to a vine, and to a tendril [he binds] his young donkey. [He launders] his garment with wine, and with the blood of grapes binds his raiment. | 11. How beauteous is the King, the Mashiach who will arise from the house of Yehuda! He has girded his loins, and descended, and arrayed the battle against his adversaries, Slaying kings with their rulers; neither is there any king or ruler who will stand before him. The mountains become red with the blood of their slain; his garments, dipped in blood, are like the out-pressed juice of grapes.  JERUSALEM: Binding his loins, and going forth to war against them that hate him, he will slay kings with princes, and make the rivers red with the blood of their slain, and his hills white with the fat of their mighty ones; his garments will be dipped in blood, and he himself be like the juice of the winepress. |
| 12. [He is] red eyed from wine and white toothed from milk. | 12. How beautiful are the eyes of the king Mashiach, as the pure wine! He cannot look upon what is unclean, nor on the shedding of the blood of the innocent; and his teeth, purer than milk, cannot eat that which is stolen or torn; and therefore his mountains are red with wine, and his hills white with corn, and with the cotes of flocks.  JERUSALEM: More beautiful are the eyes of the king Mashiach to behold than pure wine; they will not look upon that which is unclean, or the shedding of the blood of the innocent. His teeth are employed according to the precept rather than in eating the things of violence and rapine; his mountains will be red with vines, and his presses with his wine, and his hills be white with much corn and with flocks of sheep. |
| 13. **Zebulun will dwell on the coast of the seas; he [will be] at the harbor of the ships, and his boundary will be at Zidon.** | 13. **Zebulon will dwell upon the banks of the sea, and have dominion over the havens; he will surmount the breakers of the sea with ships and his border will extend unto Zidon.** |
| 14. Issachar is a bony donkey, lying between the boundaries. | 14. Issakhar is an ass in the Law; a strong tribe, **knowing the order of the times;** and he lies down between the limits of his brethren.  JERUSALEM: ISSAKHAR is a strong tribe, and his limits will be in the midst between two boundaries. |
| 15. He saw a resting place, that it was good, and the land, that it was pleasant, and he bent his shoulder to bear [burdens], and he became an indentured laborer. | 15. And he saw the rest of the world-to-come that it is good, and the portion of the land of Israel that it is pleasant; **therefore bowed he his shoulders to labour in the Law, and unto him will come his brethren bearing presents.**  JERUSALEM: And he saw the house of the sanctuary, which is called Quietness, that it is good, and the land that its fruits are rich; **and bared his shoulders to labour in the Law, and to him will be all his brethren bringing tribute.** |
| 16. Dan will avenge his people, like one, the tribes of Israel. | 16. From the house **of Dan there is to arise a man who will judge his people with the judgment of truth.** All the tribes of Israel will hearken to him together.  JERUSALEM: DAN, **He will be the deliverer** who is to arise, strong will he be and elevated above all kingdoms. |
| 17. Dan will be a serpent on the road, a viper on the path, which bites the horse's heels, so its rider falls backwards. | 17. A chosen man will arise from the house of Dan, like the basilisk which lies at the dividing of the way, and the serpent's head which lurks by the way, that bites the horse in his heel, and the master from his terror is thrown backward. **Even thus will Shimshon bar Manovach slay all the heroes of Philistia, the horsemen and the foot; he will hamstring their horses and hurl their riders backwards.**  JERUSALEM: And be will be like the serpent that lies in the way, and the basilisk which lurks at the dividing of the road, which strikes the horse in his heel, and thinks by the terror of him to throw his rider backward. |
| 18. For Your salvation, I hope, O Lord! | 18. When Ya’aqob saw Gideon bar Joash and Shimshon bar Manovach, who were established to be deliverers, he said, **I expect not the salvation of Gideon, nor look I for the salvation of Shimshon; for their salvation will be the salvation of an hour; but for Your salvation have I waited, and will look for, O LORD; for Your salvation is the salvation of eternity.**  JERUSALEM: He is Shimshon bar Manovach (Sampson), who will be a terror upon his adversaries, and a fear upon them that hate him, and who will slay kings with princes. Our father Ya’aqob said, **My soul has not waited for the redemption of Gideon bar Joash which is for an hour, nor for the redemption of Shimshon which is a creature redemption, but for the Redemption which You have said in Your Word will come for Your people the sons of Israel, for this Your Redemption my soul has waited.** |
| 19. [As for] Gad, a troop will troop forth from him, and it will troop back in its tracks. | 19. The tribe of Gad with the rest of the tribes **will, armed, pass over the streams of Arnona and subdue before them the pillars of the earth, and armed will they return into their limits with much substance** and dwell in peace beyond the passage of Jarden; for so will they choose, and it will be to them to receive their inheritance.  JERUSALEM: **From the house of GAD will go forth hosts arrayed in arms. They will bring Israel over the Jarden and put them in possession of the land of Kenaan**, and afterwards return in peace to their tabernacles. |
| 20. From Asher will come rich food, and he will yield regal delicacies. | 20. Happy is Asher **whose fruitage is plenteous, and whose land abounds in balsams and costly perfumes.**  JERUSALEM: Of happy ASHER how fertile is the land! **His land will satisfy with dainties for the kings of the sons of Israel.** |
| 21. Naphtali is a swift gazelle; [he is one] who utters beautiful words. | 21. **Naphatali is a swift messenger, like a hind that runs on the tops of the mountains, bringing good tidings: he it was who announced that Joseph was living; he it was who hastens to go into Mizraim, and bring the contract of the double field in which Esau had no portion; and when he will open his mouth in the congregation of Israel to give praise, he will be the chosen of all tongues.**  JERUSALEM: **NAPHTALI is a swift messenger declaring good tidings. He first declared to our father Ya’aqob that Joseph was yet alive, and he went down to Mizraim in a little time, and brought the contract of the Double Field from the palace of Joseph. And when he opens his mouth in the congregation of Ya’aqob, his tongue is sweet as honey.** |
| 22. A charming son is Joseph, a son charming to the eye; [of the] women, [each one] strode along to see him. | 22. Joseph, my son, you have become great; Joseph, my son, you have become great and mighty; **the end (determined) on you was (that you should) be mighty, because you did subdue your inclination in the matter of your mistress, and in the work of your brethren. You will I liken to a vine planted by fountains of water, which sends forth her roots, and overruns the ridges of stone, and covers by her branches all unfruitful trees; even so did you my son Joseph subject by your wisdom and your good works all the magicians of Mizraim; and when, celebrating your praises, the daughters of princes walking on the high places cast before you bracelets and chains of gold, that you should lift up your eyes upon them, your eyes you would not lift up on one of them, to become guilty in the great day of judgment.**  JERUSALEM: My son who has become great, JOSEPH, my son, who has become great, and waxed mighty, that you would become mighty was foreseen. **You, Joseph, my son, will I liken to a vine planted by fountains of water, which sends her roots into the depth and strikes the ridges of the rocks, uplifting herself on high and surmounting all the trees. So have you, 0 Joseph my son, risen by your wisdom above all magicians of Mizraim, and all the wise men who were there, what time you did ride in the second chariot of Pharaoh, and they proclaimed before you and said, This is the father of the king, Long live the, father of the king Great in wisdom, though few in years. And the daughters of kings and of princes danced before you at the windows, and beheld you from the balconies, and scattered before you bracelets rings collars, necklaces, and all ornaments of gold, in hope you would uplift your eyes and regard one of them. But you my son Joseph were far from lifting your eyes on any one of them, though the daughters of kings and of princes spoke one to another, This is the holy man Joseph, who walks not after the sight of his eyes nor after the imagination of his heart; because the sight of the eyes and the imagination of his heart make the son of woman to perish from the world.** Therefore there will arise from you the two tribes MENASHEH and EPHRAIM, who will receive portion and inheritance with their brethren in the dividing of the land. |
| 23. **They heaped bitterness upon him and became quarrelsome; yea, archers despised him.** | 23. **And all the magicians of Mizraim were bitter and angry against him, and brought accusations against him before Pharoh, expecting to bring him down from his honour They spoke against him with the slanderous tongue which is severe as arrows.**  JERUSALEM: **The magicians of Mizraim and all the wise men spoke against him, but could not prevail over him; they spoke evil of him before his lord, they accused him before Pharaoh king of Mizraim, to bring him down from his dignity; they spoke against him in the palace of Pharaoh with a slanderous tongue severe as arrows.** |
| 24. But his bow was strongly established, and his arms were gilded from the hands of the Mighty One of Jacob; from there he sustained the rock of Israel, | 24. But he returned to abide in his early strength, and would not yield himself unto sin, and subdued his inclinations by the strong discipline he had received from Ya’aqob, and thence became worthy of being a ruler, and of being joined in the engraving of the names upon the stones of Israel. |
| 25. from the God of your father, and He will help you, and with the Almighty, and He will bless you [with] the blessings of the heavens above, the blessings of the deep, lying below, the blessings of father and mother. | 25. **From the Word of the Lord will be your help; and He who is called the All--Sufficient will bless you with the blessings which descend with the dew of heaven from above, and with the good blessing of the fountains of the deep which ascend and clothe the herbage from beneath. The breasts are blessed at which you were suckled, and the womb in which you did lie.**  JERUSALEM: But the strength of his confidence remained in both his hands and his arms, **and he sought mercy from the strength of his father Ya’aqob, under the arms of whose power the tribes of Israel are led, and do come. Blessed are the breasts that suckled you, and the womb in which you did lie.** |
| 26. **The blessings of your father surpassed the blessings of my parents, the ends of the everlasting hills. May they come to Joseph's head and to the crown (of the head) of the one who was separated from his brothers.** | 26. **The blessings of your father be added to the blessings wherewith my fathers Abraham and Izhak have blessed me, and which the princes of the world Ishmael and Esau and all the sons of Keturah have desired: let all these blessings be united, and form a diadem of majesty for the head of Joseph, and for the brow of the man who became chief and ruler in Mizraim, and the brightness of the glory of his brethren.**  JERUSALEM: **The blessing of your father be added upon you, upon the blessings wherewith your fathers Abraham and Izhak who are like mountains blessed you, and upon the blessing of the four mothers' Sarah, Rivkah, Rachel, and Leah, who are like hills; let all these blessings come, and make a diadem of majesty upon the head of Joseph, and upon the crown of the man who became a chief and ruler in the land of Mizraim, and the brightness of the glory of his brethren.** |
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**Summary of the Torah Seder – B’Resheet (Gen.) ‎49:1-26‎‎**

        Sunset of Jacob’s Career – Gen 47:29-31

        Ephraim and Manasseh – Gen. 48:1-22

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IIIb: Joseph in Egypt**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

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**Rashi’s Commentary for: B’Resheet (Gen.) 49:1-26**

**Chapter 49**

**1** **and I will tell you, etc.** He attempted to reveal the End, but the Shechinah withdrew from him. So he began to say other things.-[from *Pesachim* 56a, *Gen. Rabbah* 89:5]

**3** **and the first of my might** That is, his first drop [of semen], for he had never experienced a nocturnal emission.-[from *Yeb.* 76a]

**my might** Heb. אוֹנִי, my strength, similar to: “I have found power (אוֹן) for myself” (Hos. 12:9); “because of His great might (אוֹנִים)” (Isa. 40:26); “and to him who has no strength (אוֹנִים)” (ibid. 29). -[from *Targum Onkelos*]

**superior in rank**-Heb. יֶתֶר שְׂאֵת. You were fit to be superior over your brothers with the priesthood, **an expression of raising up the hands** (נְשִׂיאוּת כַּפַיִם) [to recite the priestly blessing].-[from *Gen. Rabbah* 99:6]

**and superior in power** Heb. וְיֶתֶר עָז, [i.e. superior] with kingship, like “And He will grant strength (עֽז) to His king” (I Sam. 2:10). -[from *Gen. Rabbah* 99:6]

**4** **[You have] the restlessness of water**-The restlessness and the haste with which you hastened to display your anger, similar to water which hastens on its course. Therefore-

**you shall not have superiority** You shall no longer receive all these superior positions that were fit for you. Now what was the restlessness that you exhibited?

**the restlessness**-Heb. פַּחַז. This is a noun; therefore, it is accented on the first syllable, and the entire word is vowelized with the “pattach.” [I.e., each syllable is vowelized with a “pattach.”] If it were a [verb in] past tense, [meaning: he was restless,] it would be vowelized פָּחַז, half with a “kamatz” and half with a “pattach,” and it would be accented on the latter syllable (פָּחַז).

**for you ascended upon your father’s couch; then you profaned**- that Name that ascended my couch. That is the Shechinah, which was accustomed to going up on my bed.-[from *Shab.* 55b]

**my bed** Heb. יְצוּעִי, a term denoting a bed, because it is spread (מַצִּיעִים)with mattresses and sheets. There are many similar occurrences: “I shall not go up on the bed that was spread for me (יְצוּעָי)” (Ps. 132:3); “when I remember You on my couch (יְצוּעָי)” (ibid. 63:7). - [from *Targum Onkelos*]

**5** **Simeon and Levi are brothers** **[They were] of one [accord in their] plot against Shechem and against Joseph**: “So they said one to the other, ‘…So now, let us kill him…’ ” (Gen. 37:19f). Who were “they”? If you say [that it was] Reuben or Judah, [that cannot be because] they did not agree to kill him. If you say [that it was] the sons of the maidservants, [that cannot be because] their hatred [toward him] was not [so] unmitigated [that they would want to kill him], for it is stated: “and he was a lad [and was] with the sons of Bilhah” (Gen. 37:2). [It could not have been] Issachar and Zebulun [because they] would not have spoken before their older brothers. [Thus,] by necessity [we must say that] they were Simeon and Levi, whom their father called “brothers.”-[from *Gen. Rabbah*, *Shitah Chadashah*]

**stolen instruments** This craft of murder is in their hands wrongfully, [for] it is [part] of Esau’s blessing. It is his craft, and you (Simeon and Levi) have stolen it from him.-[from *Tanchuma Vayechi* 9]

**their weapons** Heb. מְכֵרֽתֵיהֶם, a term denoting weapons. **In Greek, the word for sword is “machir”** (*Tanchuma Vayechi*9). Another explanation: מְכֵרֽתֵיהֶם means: In the land of their dwelling (מְגוּרָתָם) they conducted themselves with implements of violence, like “Your dwelling place (מְכֽרֽתַיִךְ) and your birthplace (וּמוֹלְִדֽתַיִךְ)” (Ezek. 16:3). This is Onkelos’s translation.-[from *Tanchuma Vayechi* 9]

**Note from the Hakham:**

The Ramban[[1]](http://www.betemunah.org/sederim/shebat1573.html" \l "_ftn1" \o ") provides the following explanation for this critical phrase in this passage: “In my opinion Jacob is saying that “the instruments of violence are their dwelling places,” i.e., the essence of their lives. Even as the expression, the days of my pilgrimage (m’gurai). He is thus saying that the very instruments of violence are their dwelling places for they live and sustain themselves by them. A similar expression is found in the verse: “The desert yields them bread for their children” (Job 24:5 – for there he has the opportunity to rob and plunder). And it is on account of this that their father*divided them in Jacob* (verse 7 here) so that they should not unite *and scattered them in Israel* so that they should not assemble. This was indeed so, for Simeon’s inheritance in the land was contained in the inheritance of the children of Judah, as it is written: *And their inheritance was in the midst of the inheritance of the children of Judah* and Levi’s inheritance consisted of the cities of Refuge (Numbers 35:1-8), which were scattered throughout all Israel (Joshua Chapter 21).”

His Eminence Rabbi Dr. Eliyahu ben Abraham and myself have observed that in Gen. 49:5, the Hebrew word **“מְכֵרֹתֵיהֶם”- M’kheroteihem** **(“their weapons”) – i.e.** **מכרה – “mekherah”**– bears a remarkable resemblance to the Greek term **μάχαιρα – Machaira (“circumcision knife”)** [Strong’s G3162 – i.e. Rom. 13:4], as Rashi above points out. Where Rashi in our humble opinion is wrong is that a sword in Greek is called: **ῥομφαία – rhomphaia – (“a sword”)**[Strong’s G4501 – i.e. Rev. 2:16]. What Ya’aqob is therefore saying is that they transformed a holy instrument to effect circumcision into a weapon of murder. Thus the Septuagint translated Gen. 49:5 as: “Symeon and Levi, *are*brethren, *they*accomplished the injustice of their cutting off.”

Rashi notes that the same wording appears in Ezekiel 16:3. His Eminence Rabbi Eisemann[[2]](http://www.betemunah.org/sederim/shebat1573.html" \l "_ftn2" \o ") translates Ezek. 16:3 as follows…

**Ezek. 16:3** and say: Thus says my LORD God HASHEM/ELOHIM to Jerusalem. **Your dwelling place** and your birthplace are of the Land of Canaan. Your father is the Emorite and your mother a Hittite.

His Eminence Rabbi Eisemann confesses that he does not know how to translate **M’kheroteicha**. He also cites the above argument from the Ramban but is not satisfied with his definition. Setting aside the rather lengthy discussion on other facets of His Eminence Rabbi Eisemann’s thoughts, we make note of the continuity of thought between Genesis 49:5 and Ezekiel 16:3. The Hebrew text can suggest that Jerusalem was “circumcised” as an infant. Of course, we must take all of these words from the minimum analogy of Remes.  Therefore, this can only mean that the “parents” of Jerusalem, a father from the Emorites and mother from the Hitittes were Gentile converts. Prophetically Ezekiel can be looking to the future when the Gentiles would come to Jerusalem and be converted there with the righteous/generous application of the **μάχαιρα** – **Machaira (circumcision knife),** which we will see in our Remes commentary on 2 Luqas

**6** **Let my soul not enter their counsel** This is the [future] incident of Zimri [that Jacob is referring to], when the tribe of Simeon gathered to bring the Midianitess before Moses, and they said to him, “Is this one forbidden or permitted? If you say she is forbidden, who permitted you to marry Jethro’s daughter?” Let my name not be mentioned in connection with that affair. [Therefore, the Torah depicts Zimri as] “Zimri the son of Salu, the prince of a father’s house of the Simeonites” (Num. 25:14), but [Scripture] did not write, “the son of Jacob.”-[from *Sanh.* 82a, *Gen. Rabbah* 99:6]

**my honor, you shall not join** My name shall not join them there, as it is said: “Korah the son of Izhar the son of Kehath the son of Levi” (Num. 16:1), but it does not say, “the son of Jacob.” In (I) Chronicles (7:22f.), however, it says, “the son of Korah the son of Izhar the son of Kehath the son of Levi the son of Israel.”-[from *Tanchuma Vayechi* 10]

**my honor, you shall not join**כָּבוֹד, honor, is a masculine noun. [Therefore,] you must explain [this passage] as if he (Jacob) is speaking to the honor and saying, “You, my honor, shall not join them,” like “You shall not join (תֵחַד) them in burial” (Isa. 14:20). [Since the word (תֵּחַד) includes a prefixed “tav,” it can be either the second person masculine or the third person feminine. Since כָּבוֹד is a masculine noun, the verb must be second person.]

**their assembly**-When Korah, who is of the tribe of Levi, assembles the whole congregation against Moses and against Aaron.-[From *Tanchuma Vayechi* 10]

**for in their wrath they killed a man** These are Hamor and the men of Shechem, and all of them are considered as no more than one man. And so [Scripture] says regarding Gideon, “And you shall smite Midian as one man” (Jud. 6:16), and similarly regarding the Egyptians, “a horse and its rider He cast into the sea” (Exod. 15:1). This is its midrashic interpretation (*Gen. Rabbah* 99:6), but its simple meaning is that many men are called “a man,” each one individually. In their wrath they (Simeon and Levi) killed every man with whom they were angry. Similarly, “and he learned to attack prey; he devoured men (אָדָם)” (Ezek. 19:3).

**and with their will they hamstrung a bull** **They wanted to “uproot” Joseph, who was called “bull,”** as it is said: “The firstborn of his bull-he has majesty” (Deut. 33: 17). עִקְרוּ means *esjareter* in Old French, to hamstring, an expression similar to “You shall hamstring their horses” (Josh. 11:6). -[From *Targum Yerushalmi*]

**7** **Cursed be their wrath for it is mighty** Even at the time of castigation, he cursed only their wrath. This is [in agreement with the idea behind] what Balaam said, “What shall I curse, which God did not curse?” (Num. 23:8). [From *Gen. Rabbah* 99:6]

**I will separate them throughout Jacob**I will separate them from one another so that Levi will not be numbered among the tribes; hence they are separated. Another explanation: There are no [itinerant] paupers, scribes, or teachers of children except from [the tribe of] Simeon, so that they should be scattered. The tribe of Levi was made to go around to the threshing floors for heave offerings and tithes; thus he caused him to be dispersed in a respectable way.-[From *Gen. Rabbah* 98:5, 99:6, *Shitah Chadashah*]

**8** **Judah, [as for] you, your brothers will acknowledge you** Since he reproved the first ones (Reuben, Simeon, and Levi) with reproach, Judah began retreating backwards [so that he (Jacob) would not reprove him for the deed involving Tamar (Gen. 38:16 ff). So Jacob called him with words of appeasement, “Judah, you are not like them.”-[From *Shitah Chadashah*]

**Your hand will be at the nape of your enemies** In the time of David: “And of my enemies-you have given me the back of their necks” (II Sam. 22:41). -[From *Gen. Rabbah* 98:9]

[**your father’s sons** Since they were [born] from many wives, he did not say, “your mother’s sons,” after the manner that Isaac said (Gen. 27:29). -[From *Gen. Rabbah* 98:6]

**9** **A cub [and] a grown lion is Judah** He prophesied about David, who was at first like a cub: “When Saul was king over us, it was you who led Israel out and brought them in” (II Sam. 5: 2), and at the end a lion, when they made him king over them. This is what Onkelos means in his translation by יְהֵא בְּשֵׁירוּיָא שִׁלְטוֹן, [he shall be a ruler] in his beginning.

**from the prey** From what I suspected of you, (namely) that “Jospeh has surely been torn up; a wild beast has devoured him” (Gen. 37:33). This referred to Judah, who was likened to a lion. -[from Tanchuma Vayigash 9]

**my son, you withdrew** Heb. עָלִיתָ, you withdrew yourself and said, “What is the gain [if we slay our brother and cover up his blood]?” (Gen. 37:26) (*Gen. Rabbah* 99:8). Similarly, [Judah withdrew] from killing Tamar, when he confessed, “She is right, [it is] from me…” (Gen. 38:26) (*Aggadath Bereshith* 83). Therefore, “he crouched, lay down, etc.” [This was fulfilled] in the time of Solomon, “every man under his vine, etc.” (I Kings 5:5) (*Gen. Rabbah* 98:7).

**10** **The scepter shall not depart from Judah** from David and thereafter. **These (who bear the scepter after the termination of the kingdom) are the exilarchs (princes) in Babylon, who ruled over the people with a scepter, [and] who were appointed by royal mandate.-[**From *Sanh.* 5a]

**nor the student of the Law from between his feet** Students. These are the princes of the land of Israel.- [From *Sanh.* 5a]

**until Shiloh comes** **[This refers to] the King Messiah, to whom the kingdom belongs** (שֶׁלוֹ), and so did Onkelos render it**: [until the Messiah comes, to whom the kingdom belongs].** According to the *Midrash Aggadah*, [“Shiloh” is a combination of] שַׁי לוֹ, a gift to him, as it is said: “they will bring a gift to him who is to be feared” (Ps. 76:12). -[From *Gen. Rabbah* ed. Theodore-Albeck p. 1210

[**and to him will be a gathering of peoples**Heb. יִקְּהַת עַמִּים denoting a gathering of peoples, for the “yud” of (יִקְּהַת) is part of the root [and not a prefix], like “with your brightness (יִפְעָתֶךָ)” (Ezek. 28:17), and sometimes [the “yud” is] omitted. Many letters are subject to this rule, and they are called defective roots, like the “nun” of נוֹגֵף (smite), נוֹשֵׁךְ (bite), and the “aleph” of “and my speech (אַחְוָתִי) in your ears” (Job 13:17); and [the “aleph”] of “the scream of (אִבְחַת) the sword” (Ezek. 21:20); and [the “aleph”] of “a jug (אָסוּךְ) of oil” (II Kings 4:2). This too, is [a noun meaning] **a gathering of peoples, [meaning: a number of nations who unite to serve God and join under the banner of the King Messiah] as it is said: “to him shall the nations inquire” (Isa. 11:10).** Similar to this is “The eye that mocks the father and despises the mother’s wrinkles (לְיִקְּהַת אֵם)” (Prov. 30:17), [i.e., meaning] the gathering of wrinkles in her face, due to her old age. And in the Talmud [we find]: “were sitting and gathering assemblies וּמַקְהוֹ אַקְהָתָא in the streets of Nehardea” [Pumbeditha] in Tractate *Yebamtoh* (110b). He (Jacob) could also have said: קְהִיּת עַמִּים [Since the “yud” of יִקְהַת is not a prefix denoting the third person masculine singular, but is a defective root, the form קְהִיּת עַמִּים would be just as appropriate.]-[From *Gen. Rabbah* 98:9]

**11** **He binds his foal to a vine** He prophesied concerning the land of Judah [namely] that wine will flow like a fountain from it. One Judahite man will bind one foal to a vine and load it from one vine, and from one tendril [he will load] one young donkey.-[From *Gen. Rabbah* 98:9]

**a tendril** A long branch, *corjede* in Old French, a vine-branch.

[**He launders]…with wine** All this is an expression of an abundance of wine.- [From *Gen. Rabbah* 99:8]

**his raiment** Heb. סוּתֽה. It is a word denoting a type of garment, and there is none like it in Scripture.

**binds** Heb. אֽסְרִי, equivalent to אוֹסֵר, as in the example: “He lifts (מְקִימִי) the pauper up from the dust” (Ps. 113:7) [instead of מֵקִים]; “You, Who dwell (הַישְׁבִי) in heaven” (ibid. 123:1) [instead of הַישֵׁב]. Likewise, “his young donkey” (בְּנִי אֲתֽנוֹ) [instead of בֶּן אֲתֽנוֹ] follows this pattern. *Onkelos*, however, translated it [the verse] as referring to the King Messiah [i.e., the King Messiah will bind, etc.]. The vine represents Israel; עִירֽהmeans Jerusalem [interpreting עִירֽה as “his city,” from עִיר]. The tendril represents Israel, [referred to as such by the prophet:] “Yet I planted you a noble vine stock (שׁוֹרֵק)” (Jer. 2:21). בְּנִי אֲתֽנוֹ [is translated by Onkelos as] They shall build his Temple [בְּנִי is derived from בנה, to build. אֲתֽנוֹ is] an expression similar to “the entrance gate  (שַׁעַר הָאִיתוֹן)” in the Book of Ezekiel (40:15). [The complete *Targum* reads as follows: He (the Messiah) shall bring Israel around to his city, the people shall build his Temple.] **He (Onkelos) further translates it in another manner: the vine refers to the righteous, בְּנִי אֲתֽנוֹ refers to those who uphold the Torah by teaching [others], from the idea [expressed by the verse]: “the riders of white donkeys (אֲתֽנֽת)” (Jud. 5:10).**

**[He launders]…with wine** [Onkelos renders:] **“Fine purple shall be his (the Messiah’s) garment,” whose color resembles wine. [The complete *Targum* reads: Fine purple shall be his garment, his raiment fine wool, crimson and colorful clothing.]**“And colorful clothing” is expressed by the word סוּתֽה, [a garment] a woman wears to entice [מְסִיתָה] a male to cast his eyes on her. Our Rabbis also explained it in the Talmud as a term denoting the enticement of drunkenness, in Tractate *Kethuboth* (11b): And if you say about the wine, that it does not intoxicate, the Torah states: סוּתֽה [which means enticement to drunkenness. The Rabbis, however, render the passage as follows: and with the blood of grapes that entices.].

**12** **red-eyed from wine** Heb. חַכְלִילִי, an expression of redness, as the *Targum* renders, and similarly (Prov. 23:29), “Who has bloodshot eyes (עֵינִַים חַכְלִלוֹת)?” For it is common for those who drink wine to have red eyes.

**from milk** Due to the abundance of milk, for in his (Judah’s) land there will be good pasture for flocks of sheep. This is the meaning of the verse: He shall be red-eyed from an abundance of wine, and he shall be white-toothed from an abundance of milk. According to the *Targum*, however, עֵינַיִם denotes mountains because from there one can see far away. [According to the *Targum*: His mountains shall be red with his vineyards.] The *Targum* renders it also in another manner, as an expression of fountains (as in Gen. 16:7, 24:16, 29, 30, 42, 43, 45) and the flow of the vats. [The *Targum* reads further: His vats (נַעֲווֹהִי) shall flow with wine.] נַעֲווֹהִי means “his vats.” This is Aramaic, [and] in Tractate *A.Z.* (74b): “Vats (נַעֲוָא) are to be purged with boiling water.” [וּלְבֶן שִׁנַּיִם he renders:] יְחַוְרָן בִָּקְעָתֵיהּ. He renders שִׁנַּיִם as a term denoting rocky crags. [According to this translation then, Onkelos renders: his rocky crags shall be white.]

**13** **Zebulun will dwell on the coast of the seas** Heb. חוֹף. His land will be on the seacoast. חוֹף is as the *Targum* renders: סְפַר, *marche* in Old French, borderland. He will constantly frequent the harbor of the ships, in the place of the port, where the ships bring merchandise, **for Zebulun would engage in commerce and provide food for the tribe of Issachar, and they (the tribe of Issachar) would engage in [the study of] Torah**.**That is [the meaning of] what Moses said, “Rejoice, O Zebulun, in your going forth, and Issachar, in your tents” (Deut. 33:18) Zebulun would go forth [to engage] in commerce, and Issachar would engage in [the study of] Torah in tents.-[From *Tanchuma Vayechi* 11]**

**and his boundary will be at Zidon** The end of his boundary will be near Zidon. יַרְכָתוֹ means: his end, similar to “and to the end of (וּלְיַרְכְּתֵי) the Tabernacle” (Exod. 26:22). -[From *Targum Onkelos*]

**14** **Issachar is a bony donkey** Heb. חֲמֽר גָרֶם, a bony donkey. He bears the yoke of the Torah, like a strong donkey which is laden with a heavy burden.-[From *Gen. Rabbah* 99:9]

**lying between the boundaries** like a donkey, which travels day and night and does not lodge in a house, but when it lies down to rest, it lies between the boundaries, in the boundaries of the towns where it transports merchandise.- [From *Zohar* vol. 1, 242a]

**15** **He saw a resting place, that it was good** He saw that his territory was a blessed and good land for producing fruits.-[From *Targum Onkelos*, *Bereshith Rabbathi*]

**and he bent his shoulder to bear [burdens]** [I.e., the yoke of Torah.]-[From *Gen. Rabbah* 98:12]

**and he became**-for all his brothers, the Israelites-

**an indentured laborer** **to decide for them instructions of Torah [law] and the sequence of leap years, as it is said: “And of the sons of Issachar, those who had an understanding of the times, to know what Israel should do: their chiefs were two hundred” (I Chron 12:33). He (Issachar) provided two hundred heads of Sanhedrin. “And all their brethren obeyed their word” (ibid. 12:32). -[From *Gen. Rabbah* 98:12]**

**and he bent his shoulder** Heb. וַיֵּט, he lowered his shoulder, similar to “And He bent (וַיֵּט) the heavens” (II Sam. 22:10, Ps. 18:10), “Incline your ear  (הַטּוּ)” (Ps. 78:1). Onkelos, however, rendered it in a different manner: and he bent his shoulder to bear wars and to conquer regions, for they dwelled on the border; the enemy will be vanquished under him as an indentured laborer.

**16** **Dan will avenge his people** Heb. יָדִין, will avenge his people from the Philistines, like “When the Lord avenges (יָדִין) His people” (Deut. 32:36). -[From *Targum Onkelos*]

**like one, the tribes of Israel** All Israel will be like one with him, and he will avenge them all. Concerning Samson he uttered this prophecy. We can also explain יִשְׂרָאֵל כְּאַחַד שִׁבְטֵי [as follows]: like the special one of the tribes, namely David, who came from Judah.-[From *Targum Onkelos*, *Sotah* 10a, *Gen. Rabbah* 99:11]

**17** **a viper** Heb. שְׁפִיפֽן. This is a snake, and I say it is given this appellation because it bites, “and you will bite (תְּשׁוּפֶנוּ) his heel” (Gen. 3:15).

**which bites the horse’s heels** So is the habit of a snake. He (Jacob) compares him (Dan) to a snake, which bites a horse’s heels, and [causes] its rider to fall backwards, although it does not touch him. We find something similar in [the story of] Samson: “And Samson grasped the two pillars of the center, etc.” (Jud. 16:29), and those on the roof died. Onkelos renders [נָחָשׁ] as כְּחִיוֵי חוּרְמָן, the name of a species of snake whose bite has no antidote, and that is the צִפְעֽנִי (adder). It is called חוּרְמָן because it destroys  (חֵרֶם)everything. [Onkelos renders] וּכְפִתְנָא, and like a viper, like פֶּתֶן (Isa. 11:8, Ps. 58:5) [and he renders] יִכְמוֹן, [as] he will lie in wait.

**18** **For Your salvation, I hope, O Lord!** He (Jacob) prophesied that the Philistines would gouge out his (Samson’s) eyes, and he (Samson) would ultimately say, “O Lord God, remember me now and strengthen me now only this once, etc.” (Jud. 16:28). -[From *Num. Rabbah* 14:9]

**19** **[As for] Gad, a troop will troop forth from him**Heb. גָּד גְּדוּד יְגוּדֶנוּ. All [these words] are expressions of a troop (גְּדוּד) as Menachem (*Machbereth Menachem* p. 52) classified it. If you ask [why] there is no [expression of] גְּדוּד without two “daleths,” we answer that [indeed] the noun גְּדוּד requires two “daleths,” for that is the rule of a word with a root of two letters [in this case גד], to double the final letter, but its root [remains] only two letters. Similarly, [Scripture] says: “Like a wandering  (לָנוּד)sparrow” (Prov. 26:2), which is a derivative of [the same root as] “And I was sated with restlessness (נְדוּדִים)” (Job 7: 4); “there he fell down dead (שָׁדוּד)” [lit., robbed] (Jud. 5:27), which is a derivative of [the same root as] “that ravages (יָשׁוּד) at noon” (Ps. 91:6). Also, יָגֻד, יְגוּדֶנּוּ, and גְּדוּד are from the same root. When the root is used in the יִפְעַלform (the future tense of the קַל conjugation), it (the final letter) is not doubled, like יָגוּד, יָנוּד, יָרוּם, יָשׁוּד, יָשׁוּב, but when it is reflexive (מִתְפַּעֵל) or causative (מַפְעִיל), it is doubled, like יִתְגוֹדֵד, יִתְרוֹמֵם, יִתְבּוֹלֵל, יִתְעוֹדֵד, or causative (מַפְעִיל), [like] “He strengthens (יְעוֹדֵד) the orphan and the widow” (ibid. 146:9); “to bring Jacob back (לְשׁוֹבֵב) to Him” (Isa. 49:5); “restorer (מְשׁוֹבֵב) of the paths” (ibid. 58:12). Also, יְגוּדֶּנוּ stated here is not an expression meaning that others will cause him to do, [because then the “daleth” would be doubled,] but it is like יָגוּד הֵימֶנּוּ, will troop forth from him, similar to “my children have left me (יְצָאוּנִי),” (Jer. 10:20), [which is equivalent to] יָצְאוּ מִמֶנִי, they went forth from me. [Hence, this form is not the causative, but the simple conjugation, which does not require the doubling of the final letter.] גָּד גְּדוּד יְגוּדֶנוּ [means]: troops will troop forth from him—they will cross the Jordan with their brothers to war, every armed man, until the land is conquered.

**and it will troop back in its tracks** All his troops will return in their tracks to the territory that they took on the other side of the Jordan, and no one will be missing from them.-[From *Targum Yerushalmi*]

**in its tracks** Heb. עָקֵב. In their way and in their paths upon which they went they will return, equivalent to “and your steps (וְעִקְבוֹתֶיךָ) were not known” (Ps. 77:20), and similarly, “in the footsteps of (בְּעִקְבֵי) the flocks” (Song of Songs 1:8); in French, *traces*, [meaning] tracks or footsteps.

**20** **From Asher will come rich food** The food from Asher’s territory will be rich, for there will be many olive trees in his territory, so that oil will flow like a fountain. And thus did Moses bless him, “and dip his foot in oil” (Deut. 33:24), as we learned in *Menachoth* (85b): The people of Laodicea once needed oil. [So they appointed themselves a Gentile messenger (according to Rashi, or a Gentile official, according to Rashi ms. and Rabbenu Gershom, ad loc.). They said to him, “Go and bring us oil worth a million (coins).” The messenger went to Jerusalem, where they told him, “Go to Tyre.” So the messenger went to Tyre, where they told him, “Go to Giscala (a town in the territory of Asher).” The messenger went to Giscala, where they told him, “Go to so-and-so, to that field.” He went to the field and he found a man breaking up the earth around his olive trees. The messenger asked him, “Do you have a million (coins) worth of oil?” The man replied, “Yes, but wait for me until I finish my work.” The messenger waited. After the man finished working, he cast his tools over his shoulder and went on his way, removing the stones from the path as he walked. The messenger thought to himself, “Has this man really a million (coins) worth of oil? I think the Jews have played a trick on me.” As soon as the man arrived at his town, his maidservant brought him a kettle of hot water, and the man washed his hands and feet with it. She then brought him a golden cup full of oil, and he dipped his hands and feet in it, to fulfill what is stated: “and dip his foot in oil.” After they had dined, the man measured out for the messenger oil (worth) a million (coins). He asked the messenger, “Don’t you need more?” “Yes,” the messenger replied, “but I have no money.” The man said, “If you want to buy, buy, and I will come with you and collect the money for it.” The man then measured out additional oil for one hundred eighty thousand (coins). It was said that the messenger hired all the horses, mules, camels, and donkeys that he could find in the land of Israel. As soon as the messenger arrived in his home town, the townspeople came out to praise him. He said to them, “Don’t praise me! Praise this man who measured out for me oil for a million (coins), and I still owe him a hundred eighty thousand (coins).” This illustrates the verse: “There is one who feigns riches but has nothing; one who feigns poverty but has great wealth” (Prov. 13:7).]

**21** **a swift gazelle** This is the valley of Gennesar, which ripens its fruits swiftly, like the gazelle, which runs swiftly. אַיָלָה שְׁלֻחָה means a gazelle that runs swiftly.-[from *Gen. Rabbah* 99:12]

**[he is one] who utters beautiful words** As the *Targum* renders. [See below.] Another explanation:

[**a swift gazelle]**- He (Jacob) prophesied concerning the war with Sisera: “and take with you ten thousand men of the men of Naphtali, etc.” (Jud. 4:6), and they went there with alacrity. And so it is stated there with an expression of dispatching, “into the valley they rushed forth with their feet” (ibid. 5:15).

**[he is one] who utters beautiful words** Through them, Deborah and Barak sang a song (*Gen. Rabbah* 98:17). Our Rabbis [of the Talmud], however, interpreted it (the entire verse) as an allusion to the day of Jacob’s burial, when Esau contested [the ownership of] the cave, in Tractate *Sotah* (13a). [As soon as Jacob’s sons reached the Cave of Machpelah, Esau came and stopped them. He said to them, “Mamre, Kiriath-arba, which is Hebron” (Gen. 35:27); Rabbi Isaac said that the name Kiriath-arba alludes to the four couples interred there: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. Jacob buried Leah in his place, and the remaining one Esau said was his. Jacob’s sons said to Esau, “You sold it.” He replied, “Although I sold my birthright, did I sell my rights as an ordinary son?” They answered, “Yes, for it is written: ‘in my grave, which I bought (כָּרִיתִי) for myself’” (Gen. 50:5). Rabbi Johanan said in the name of Rabbi Simeon the son of Jehozadak, כִּירָה means nothing but sale (מְכִירָה), for in the coastal cities, sale is known as כִּירָה. Esau replied, “Give me the deed.” They said to him, “The deed is in Egypt.” [One asked another,] “Who should go (to get it) ?” [He replied,] “Let Naphtali go because he is as fleet-footed as a gazelle, as it is written: ‘Naphtali is a swift gazelle, [he is one] who utters beautiful words (אִמְרֵי שָׁפֶר).’” Do not read אִמְרֵי שָׁפֶר, but אִמְרֵי סֵפֶר, words of a scroll.] [I.e., it was Naphtali who brought the deed to the cave to prove that Jacob had purchased Esau’s burial right there.] The Targum renders: יִתְרְמֵי עַדְבֵהּ, his lot will fall [in a good land], and he will give thanks for his territory with beautiful words and praise.

**22** **A charming son is Joseph**-Heb. בֵּן פּֽרָת, a charming son. This is an Aramaism, similar to [the word used in the expression] “Let us express our favor (אַפִּרְיוֹן) to Rabbi Simeon,” [found] at the end of *Baba Mezia*(119a).

**a son charming to the eye** His charm attracts the eye that beholds him.

**of the] women, [each one] strode along to see him** Heb. עֲלֵי שׁוּר. The women of Egypt strode out on the wall to gaze upon his beauty. Of the women, each one strode to a place from which she could catch a glimpse of him. עֲלֵי שׁוּר, for the purpose of looking at him, similar to “I behold him (אֲשׁוּרֶנוּ), but not near” (Num. 24:17). There are many midrashic interpretations, but this is the closest to the literal sense of the verse. (Another explanation: This is how it should read, because according to the first interpretation, שׁוּר means “a wall.”)]

**charming-** Heb. פּֽרָת. The “tav” in it is [added merely] to enhance the language, similar to “because of (עַל דִּבְרַת) the children of men” (Ecc. 3:18), (lit., concerning the matter of). שׁוּר is the equivalent of לָשׁוּר, to see. [Thus the meaning of] עֲלֵי שׁוּר [is] in order to see. Onkelos, however, renders צָעֲדָה עֲלֵי שׁוּר בָּנוֹת: Two tribes will emerge from his children. They will [each] receive a share and an inheritance. [Scripture] writesבָּנוֹת, alluding to the daughters of Manasseh, [i.e.,] the daughters of Zelophehad, who received a share [of the land] on both sides of the Jordan. בֵּן פֽרת יוֹסֵף [is rendered] my son, who will multiply, is Joseph פּֽרָת is an expression of procreation פִּרְיָה וְרִבְיָה). There are midrashic interpretations that fit the language [of the verse, as follows]: When Esau came toward Jacob, all the other mothers went out ahead of their children to prostrate themselves. Concerning Rachel, however, it is written: “and afterwards, Joseph and Rachel drew near and prostrated themselves” (Gen. 33:7), [denoting that Joseph preceded Rachel]. Joseph said, “This scoundrel has a haughty eye. Perhaps he will take a fancy to my mother.” So he went ahead of her, stretching his height to conceal her. His father was referring to this when he blessed him בֵּן פּֽרָת, a son who grew, [meaning] you raised yourself over Esau’s eye. Therefore, you have attained greatness.-[From *Gen. Rabbah* 78:10]

**of the] women, [each one] strode along to see him** to gaze at you when you went forth through Egypt (*Gen. Rabbah* 98:18). They [the Rabbis] interpreted it שׁוּר) (עֲלֵי further as referring to the idea that the evil eye should have no influence over his descendants. Also, when he (Jacob) blessed Manasseh and Ephraim, he blessed them [that they should be] like fish, over which the evil eye has no influence.-[From *Ber.* 20a]

**23** **They heaped bitterness upon him and became quarrelsome** Heb. וַיְמָרֲרֻהוּ. His brothers heaped bitterness upon him (Joseph), [and] Potiphar and his wife heaped bitterness upon him by having him imprisoned. [This is] an expression similar to “And they embittered (וַיְמָרְרוּ) their lives” (Exod. 1:14). -[From *Gen. Rabbah* 98:19]

**and became quarrelsome** Heb. וָרֽבּוּ. His brothers became his antagonists, (lit., men of quarrel). This verb form (וָרֽבּוּ) is not a form of פָּעֲלוּ, [the simple active קַל conjugation], for if it were, it should have been vowelized like רָבוּ in “They are the waters of Meribah, where the children of Israel quarreled (רָבוּ), etc.” (Num. 20: 13). Even if it (וָרֽבּוּ) denotes the shooting of (רְבִית) arrows, it would be vowelized the same way. It is [therefore] only a form of פּֽעֲלוּ, the passive form, as in “The heavens were devastated (שֽׁמּוּ)” (Jer. 2:12), which is [equivalent to] הוּשַׁמּוּ Likewise, “They are taken away (רוֹמוּ) in a second” (Job 24:24), is an expression like הוּרְמוּ, except that the expressions of הוּשַׁמּוּ and הוּרְמוּ mean [to be devastated and taken away] by others, whereas the expressions שֽׁמּוּ,  רוֹמוּ, [and] רֽבּוּ denote actions caused by themselves: they devastate themselves, they were taken away by themselves, they became quarrelsome. Similarly, “The island dwellers have been silenced (דֽמּוּ)” (Isa. 23:2) is like נָדַמּוּ Onkelos also renders וְנַקְמוֹהִי, and they took revenge from him. **archers** Heb. בַּעֲלֵי חִצִּים, [called this because their] tongues were like arrows (חִצִּים) (*Gen. Rabbah* 98:19). The Targum, however, renders it as מָרֵי פַלְגּוּתָא, an expression similar to “And the half(הַמֶּחֱצָה) was” (Num. 31:36), [meaning] those who were fit to share the inheritance with him, [viz., his brothers]. [I.e., Onkelos interprets בַּעֲלֵי חִצִּים as those who should take half.]

**24** **But his bow was strongly established** It became strongly established.

**his bow** Heb. קַשְׁתּוֹ, his strength.

**and his arms were gilded** Heb. וַיָּפֽזּוּ. This refers to the placing of the signet ring on his (Joseph’s) hand, an expression similar to “glittering gold  (זָהָב מוּפָז)” (I Kings 10:18). This [elevation] came to him from the hands of the Holy One, blessed be He, who is the Mighty One of Jacob. From there he (Joseph) was elevated to be the sustainer of the rock of Israel, the mainstay of Israel, [*Be’er Yizchak*] an expression of “the initial stone (הָאֶבֶן הָרֽאשָׁה)” (Zech. 4:7), [which is] an expression of royalty. [Jacob, the Patriarch, was considered a royal personality.] Onkelos, too, rendered it in this way, [i.e., that וַיָּפֽזוּ is derived from פָּז, fine gold]. He rendered וַתֵּשֶׁב as וְתָבַת בְּהוֹן נְבִיאוּתֵיהּ, [meaning] his prophecy returned [and was fulfilled] upon them [thus rendering וַתֵּשֶׁב as “returning” rather than as “being established.” This refers to] the dreams he dreamed about them, עַל דְקַייֵם אוֹרַיְתָא בְּסִתְרָא, because he observed the Torah in secret. This is an addendum, and is not derived from the Hebrew of the verse. וְשַׁוִּי בְּתוּקְפָּא רוּחֲצָנֵיהּ, and he placed his trust in the Mighty One. [This is] the Aramaic translation of וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ, and this is how the language of the *Targum* follows the Hebrew: His prophecy returned because the might of the Holy One, blessed be He, was his bow and his trust. עַל דְּרָעוֹהִי בְּכֵן יִתְרְמָא דְּהַב therefore, “his arms were gilded (וַיָּפֽזוּ),” an expression of “fine gold (פָּז).”

**the rock of Israel** A contraction of אָב וּבֵן, father and son, [which Onkelos renders as אַבְהָן וּבְנִין], fathers and sons.

**25** **from the God of your father** This befell you, and He will help you.

**and with the Almighty** And your heart was with the Holy One, blessed be He, when you did not heed your mistress’s orders, and [because of this] He shall bless you.

**the blessings of father and mother** Heb. בִּרְכֽת שָׁדַיִם וָרָחַם [Onkelos renders:] בִּרְכָתָא דְאַבָָּא וּדְאִמָּא, blessings of father and mother. That is to say that the ones who beget the children and the ones who bear the children will be blessed. The males will impregnate with a drop of semen that is fit for conception, and the females will not lose what is in their womb and miscarry their fetuses. **father** Heb. שָׁדַיִם. [How does שָׁדַיִם come to mean father?] “He shall be cast down (יָרֽה יִיָּרֶה)” (Exod. 19:13) is translated by the Targum as אִשְׁתְּדָאָה יִשְׁתְּדֵי Here too, [שָׁדַיִם means the father] because semen shoots (יוֹרֶה) like an arrow.

**26** **The blessings of your father surpassed, etc**.-The blessings the Holy One, blessed be He, have blessed me, surpassed the blessings He had blessed my parents.-[From *Bereshith Rabbathi]*

**to the ends of the everlasting hills** Because my blessings extended until the ends of the boundaries of the everlasting hills, for He gave me a limitless blessing, without boundaries, reaching the four corners of the earth, as it is said: “and you shall spread out westward and eastward, etc.” (Gen. 28:14), which He did not say to our father Abraham or to Isaac. To Abraham He said, “Please raise your eyes and see…For all the land that you see I will give to you” (Gen. 13:14f), and He showed him only the Land of Israel. To Isaac He said, “for to you and to your seed will I give all these lands, and I will establish the oath [that I swore to Abraham, your father]” (Gen. 26:3). This is what Isaiah said, “and I will provide you with the heritage of Jacob, your father” (Isa. 58:14), but he did not say, “the heritage of Abraham.”-[From *Shab.* 118a]

**the ends**-Heb. תַּאֲוַת, *asasomalz* in Old French, the ends, bounds. Menachem ben Saruk classified it exactly the same way (*Machbereth Menachem* p. 183).

**my parents** Heb. הוֹרַי, an expression of conception (הֵרָיוֹן), [meaning] that they caused me to be conceived (הוֹרוּנִי) in my mother’s womb, similar to “A man has impregnated (הֽרָה)” (Job 3:2).

**to the ends**-Heb. עַד תַּאֲוַת, until the ends, like “And you shall demarcate (הִתְאַוִּיתֶם) as your eastern border” (Num. 34:10); [and] “you shall draw a line (תְּתָאוּ) extending to the road leading to Hamath” (ibid. 34:8).

**May they come** All of them to Joseph’s head-[From *Targum Onkelos*]

**the one who was separated from his brothers**-Heb. נְזִיר אֶחָיו [Onkelos renders:] פְּרִישָׁא דַאֲחוֹהִי, who was separated from his brothers, similar to “and they shall separate (וִַינָּזְרוּ) from the holy things of the children of Israel” (Lev. 22: 2); [and] “they drew (נָזֽרוּ) backwards” (Isa. 1:4). -[From *Sifra Emor* 4:1] [Returning to verse 24, Rashi continues:] Our Rabbis, however, interpreted “But his bow was strongly established” as referring to his (Joseph’s) overcoming his temptation with his master’s wife. He calls it a bow because semen shoots like an arrow.-[From *Sotah* 36b] זְרֽעֵי יָדָיו וַיָּפֽזוּ [וַיָּפֽזוּ is] equivalent to וַיָפֽצוּ, scattered, that the semen came out from between his fingers.-[From *Sotah* 36b] מִידֵי אֲבִיר יַעֲקֽב [According to this interpretation, this phrase is rendered: by the hand of the might of Jacob. He was able to overcome his temptation] because his father’s image appeared to him, etc., as related in *Sotah* (36b). See above on 39:11. The end of the verse is explained as follows: מִשָּׁם רֽעֶה אֶבֶן ישְׂרָאֵל—from there he merited to be the shepherd of Israel and to have a stone among the stones of the tribes of Israel [on the breastplate of the High Priest.] [Now Rashi returns to verse 26. He wishes to clarify *Targum Onkelos*, which renders the verse as follows: Your father’s blessings shall be added to the blessings that my fathers blessed me, which the greats of old [the righteous] desired for themselves.] Onkelos, however, renders תַּאֲוַת גִבְעֽת עוֹלָם as an expression of desire and longing, and גִבְעֽת, hills, as an expression of “the pillars of the earth” (I Sam. 2:8), (meaning the righteous, in whose merit the world exists). (These are the blessings) his mother longed for and forced him to accept.

**Tehillim (Psalms) 41:1-4**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of David. | 1. For praise; a psalm of David. |
| 2. Praiseworthy is he who looks after the poor; on a day of calamity the Lord will rescue him. | 2. **Happy the man who is wise to show mercy to the humble and poor on the day of evil; the LORD will deliver him.** |
| 3. The Lord will preserve him and keep him alive, and he will be praised in the land, and You will not deliver him into the desire of his enemies. | 3. The LORD will keep him and preserve him and do well to him in the land; and he will not hand him over to the will of his enemies. |
| 4. The Lord will support him on his sickbed; when You have transformed his entire restfulness in his illness. | 4. The word of the LORD will aid him in his life, and be revealed to him on the bed of his sickness to preserve him; You have reversed wholly his bed in the time of his sickness and rebuke. |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms) 41:1-4**

**2** **the poor** Heb. דל, the ill, to visit him, as the matter that is stated (in II Sam. 13:4): “Why are you so poor  (דל)...?” mentioned in reference to Amnon.

**on a day of calamity** This is Gehinnom (Ned. 40a). And in this world, what is his [the visitor’s] reward?...

**3** **The Lord will preserve him and keep him alive** i.e., the visitor and benefactor who visits him and benefits him.

**4** **on his sickbed** Heb. ערש, lit in French, as (in Deut. 3:11): “Behold his bed is an iron bed.” When he too takes ill, He will support him. What is the meaning of “on his sickbed”? This is the seventh day of the sickness, when he is very ill. In this manner, it is explained in Aggadath Tehillim (Mid. Ps. 41:5).

**when You have transformed his entire restfulness in his illness** Even in the time that his illness has become more acute, when all his restfulness and tranquility have been transformed.

**Meditation from the Psalms**

**Psalms ‎‎41:1-4**

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

With this chapter David closes the series of psalms[[1]](#footnote-1) in which he expresses gratitude to God for having healed him. He dedicates this work to the Lord 'Who cares wisely for the sick'.

A human physician confines his diagnosis to physical symptoms. God alone has the understanding to detect the deeper spiritual deficiency which saps the sinner's vitality. Sickness is inflicted upon a person to make him aware of God's displeasure with his moral shortcomings.

Rabbeinu Yonah[[2]](#footnote-2) sets forth this principle: 'Just as the body is susceptible to sickness, so is the soul'. The illness afflicting the soul stems from its evil traits and its sins. God heals the soul through the ailments of the body as David said, HaShem, show me favor, heal my soul for I have sinned against You.[[3]](#footnote-3)

David was particularly upset because his illness prevented him from realizing the great ambition of his life — the construction of the Temple.

God cured the ailing king, allowing him the privilege of preparing the plans and materials for Solomon's construction of the Temple. This was the pinnacle of David's career, therefore, this psalm comes as the climax and conclusion of the First Book of Psalms, his first compilation of God's praises.[[4]](#footnote-4)

I would like to expound on some insights into illness, and its purpose, since it is a prominent theme of this section of the final chapter of the first book of Psalms.

***Tehillim (Psalms) 41:4****The LORD support him upon the bed of illness; mayest Thou turn all his lying down in his sickness.*

In the beginning, the Satan came to incite man to rebellion against G-d.[[5]](#footnote-5) He was Adam’s test. Adam’s only task was to ignore him, but by listening to him, Adam, so-to-speak, gave him existence. Now the task is changed. Midda-keneged-midda, Adam must destroy the Satan. So what did he do? Adam cut the Satan’s cable, so-to-speak, cutting him off from the flow of kedusha. But the Satan was smart, he quickly spliced his cut cable into Adam’s (the yetzer hara was formerly outside of man, but now it resides within us). So now, the kedusha that we receive from the sefirot can be siphoned off by the Satan.

Adam’s task was passed on to us. Our relationship to the Satan is one of combat. We have to grab all the kedusha and keep him from getting it. HaShem however, put conditions on it. If a Jew does a mitzvah, the kedusha goes to him, but if a Jew does an aveirah (a sin), it goes to the other side, to the Satan. And he turns around and gives it to the goyim so that they can destroy us with it.

HaShem gave the Jews gifts and we, through the loss of the kedusha to the other side, gave it away to the goyim, deepening the exile.

Mitzvot allow us to testify that the will of HaShem is supreme because there is a natural tendency for us to be in-charge. We do not readily allow others to dictate our actions. Because of this tendency we are prone to stray from His word and to serve our own pleasure. When we sin, HaShem has some tools to bring us back to Him and at the same time create a tikkun, a correction that will fix us up and fix up the world in order that we should bring the Geula, the redemption and Mashiach.

The primary tools that HaShem has to restore us and to effect a tikkun for the damage we have brought are: Teshuva, mitzvot, suffering, and the destruction of His House whereby we are sent like a child out of his father’s house to fend for ourselves until we come to our senses. When HaShem sent us out of His House, this earth shattering change caused us to focus on what we had when we were in His House.

We no longer had the nearness to HaShem that we felt when we witnessed His ten constant miracles and mitzvot of the offerings which provided a near constant reminder of who we are and our place in the world.

Because man strives to replace HaShem and to put himself in that position of being in-charge, HaShem begins the corrective process by bringing pain and suffering into our lives. Suffering diminishes man’s ego to zero and brings him to understand that he is not HaShem. If we are helpless in the hospital with an illness, then our ego finds very little cause to believe that we are controlling our own destiny. The pleasures of our sins are soon forgotten in our desperation to be restored in body (and soul to our Creator, if we are very fortunate). Likewise, midda-kneged-midda, measure for measure, the suffering brought by HaShem removes the pleasure that our sin had acquired.

Tisha B’Ab, when the Temple was destroyed and we were evicted, will bring the Geula because we feel the lack when we are kicked out of the house and no longer have the support of our Father. The churban, the destruction of the Temple will bring Mashiach because of the ensuing exile and suffering. This is the tikkun. The end of days will inevitably bring the Geula, redemption, but we have a choice: We can do it the easy way, or we can do it the hard way. So far we have always chosen the hard way, hence this long and bitter exile.

Avraham’s life shows that his descendants will have many ups and downs that will be unbelievable. Consider that HaShem told him to get up and go away from his home, his family, his friends, and all that was familiar to him. When he arrives in the ‘promised land’ the first thing to happen is a terrible famine where he is forced to descend to Egypt. When he gets to Egypt the head honcho, Paro, steals his wife, and once gone she can never be restored because Paro can’t be insulted by having his cast-off wives becoming the wife of another man. So Avraham is really struggling with these awful events that all started when he obeyed HaShem. Then just when things could not possibly get any worse, suddenly his wife is returned to him along with copious quantities of wealth. His was truly a life of ups and downs! However, in HaShem’s plan, both the ups and the downs will bring the Geula. The very suffering we despised becomes the catalyst for a new beginning. However, suffering is not the only tool that HaShem uses to bring about the Geula.

As Avraham had to leave his father’s house, so also did Tisha B’Ab and the churban[[6]](#footnote-6) forced us to leave our Father’s house. Yet this churban, as we have already mentioned, is yet another way to bring the Geula.

We need to be like Avraham. We need to be obedient and at the same time try to understand the ups and downs that HaShem brings into our lives. We need to figure out what HaShem is doing because it is a catalyst for building emunah, faithful obedience, which leads us to put HaShem in-charge rather than ourselves. Part of the focus of this study is to begin to see the hand of HaShem as He brings about the Geula by bringing a tikkun for all of our misdeeds.

Now let’s look at the brighter side of this long exile. Consider that the founding of America softened the exile by allowing Jews to escape the persecution in Spain. Recall that 1492 was a very bad year for Spanish Jews in Spain because that was when the expulsion of the Jews took place.[[7]](#footnote-7)

Christopher Columbus’s diary begins with: “In the same month in which their Majesties[[8]](#footnote-8) issued the edict that all Jews should be driven out of the kingdom and its territories, in the same month they gave me the order to undertake with sufficient men my expedition of discovery to the Indies.” The expulsion that Columbus refers to was so cataclysmic an event that ever since; the date 1492 has been almost as important in Jewish history as in American history. On Tisha B’Ab, July 30, of that year, the entire Jewish community, some 200,000 people, were expelled from Spain. **Thus the very source of our pain and exile also was the source of its mitigation** by providing a place for the Jews to escape persecution. And so America has softened the exile by providing a wonderful land for our exiles. This is a messianic advancement! Just as the churban began on Tisha B’Ab, so also did the exile and expulsion from Spain begin on Tisha B’Ab. Thus our Geula begins on Tisha B’Ab!

Similarly, the eclipse in 1949 came shortly after Israel became a nation and provided an escape from the wandering exile. This too was a messianic advancement that would provide refuge to the Jews after World War II. It is as though HaShem is beginning to bring the exile to a close in stages.

Finally, the eclipse series of 1967 came shortly after the Jews reclaimed Jerusalem in the six-day war. This further mitigated the exile by bringing us closer to the place where HaShem put His name. This suggests that the eclipse series that culminates on Succoth 5776 will also be related to our exile. Thus even though a lunar eclipse is a bad omen for the Jews, it contains a tikkun that ultimately is for our benefit. From this we learn that a bad omen is mitigated by the festival.

During a lunar eclipse, if there are minimal atmospheric disruptions,[[9]](#footnote-9) the moon turns red. Now red is the color of Esav. It is as though Israel has overcome Esav.

Now let’s begin to look at more of the cause and effect that reveals the hand of HaShem in the world. To begin we must understand that the Satan can grow or diminish based on how much kedusha, holy energy, he receives. If all Jews do mitzvot, and never sin, then the Satan dies. If they sin and become lax in the performance of mitzvot, then he grows. When the Satan grows it is bad news for the Jews.

History is about the balance of kedusha in the world, who controls it.

The Torah tells us that Yitzchak, our Patriarch, hinted to Yaaqob that there was a disconnect:

***Bereshit (Genesis) 27:22*** *The voice is the voice of Yaaqob and the hands are the hands of Esav.*

The Midrash explains this to mean that as long as the voice is that of Yaaqob, which is as long as there are the ‘chirpings’ of the children studying Torah in the synagogues and the adults in the study halls, the hands will not be that of Esav. As long as the Jewish people (and their children) are engaged in Torah study, the power of Esav (Edomites) is held at bay and is incapacitated. However, if the voice of Yaaqob is silent then Esav will have the upper hand.

It is well known that Yitzchak blessed Esav after giving the major blessing to Yaaqob. The blessing of Esav was not a true blessing. It was a conditional blessing. In:

***Bereshit (Genesis) 27:40*** *Yitzchak states, And it shall come to pass, when you (Esav) shall break loose and you shall shake his (Yaaqob) yoke from off thy neck.*

Rashi comments that when Israel will violate the precepts of the Torah then Esav will achieve the blessings of the physical. Thus Isaac did not bestow upon Esav any new blessings but rather he limited the blessing of the physical, which he had previously given to Jacob. If Jacob uses the physical as a means to achieve intellectual perfection, then he will truly merit the blessings of the physical. However, if he violates the Torah and seeks the physical as an end, in and of itself, then Esav will have the upper hand and merit the blessings of the physical.

Upon reflection of the history of our people we can appreciate the authenticity and veracity of the blessings of Isaac as their ramifications have been manifested throughout the experiences of our nation. We will not explore a few of those times when the baton changed hands.

When the first Temple was destroyed, 2500 years ago, the Shechinah left the Temple and was given to the Satan for nourishment. When he grows, then the power goes to Esav, in the guise of the Gentiles, as a way to connect with HaShem in an impure form. So, 2500 years ago (within 100 years of the destruction), Buddhism, Confuscism, and Taoism suddenly appeared in the east. Science and Greek philosophy began at the same time: Aristotle, Plato,[[10]](#footnote-10) Socrates, and Pythagoras all arose during this period. At about the same time, in 509 BCE, Rome became a republic.

I am reminded of the story of the encounter between the Jewish prophet Jeremiah and the Greek philosopher Plato. When Jeremiah returned to Jerusalem from the Babylonian exile and saw the ruins of the Holy Temple, he fell on the wood and stones, weeping bitterly. At that moment, the renowned philosopher Plato passed by and saw this.

He stopped and inquired, “Who is that crying over there?”

“A Jewish sage,” they replied.

So he approached Jeremiah and asked, “They say you are a sage. Why, then, are you crying over wood and stones?”

Jeremiah answered, “They say of you that you are a great philosopher. Do you have any philosophical questions that need answering?

“I do”, admitted Plato, “but I don’t think there is anyone who can answer them for me”.

“Ask,” said Jeremiah, “and I will answer them for you.”

Plato proceeded to pose the questions that even he had no answers for, and Jeremiah answered them all without hesitation. Asked the astonished Plato, “Where did you learn such great wisdom?”

“From these wood and stones,” the prophet replied.

The subscript to their not-so-Platonic dialogue is as follows: To the philosophic mind of Greece, human reason marked the limit of wisdom. Plato could not entertain the possibility that the answers to his questions could be discovered in the holiness of the Temple, where the Divine Presence resided. Jeremiah told him that there is wisdom that lies beyond man’s intellect; the pathway to that wisdom now lay in ruins, and that was the cause of his tears.

It says in Psalms, “The stone that the builders despised will become the cornerstone”. There are those who would build a society on materials other than the materials of Jewish tradition; but the stones of the ancient Temple of Jerusalem, mourned by some and despised by others, will ultimately be the cornerstone of human wisdom and peace among the nations.

When the Jews have the Shechinah they have beauty and might with wisdom. When they sin, this great beauty and wisdom went to the Gentiles in the form of Greek and Eastern philosophy. The might went to the Roman republic founded in 509bce. In Eicha we find our kings and princes went to the Gentiles after the first churban:

***Eicha (Lamentations) 2:9*** *Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from HaShem.*

When the second Temple was destroyed, in 3839AM, Christianity appeared. Baseless hatred and Lashon HaRa caused its destruction, midda-kneged-midda Christianity began using these same sins against us. Their cathedrals had much beauty, but their ‘victories’ in war, science, and the arts were astounding. They have what was ours. (Think about the ramifications when they become our inheritance).

In 5000AM, the year 1240CE, the Zohar says that the light of Mashiach begins to come down. This time frame corresponds to the start of Friday, Erev Shabbat. This Ohr Mashiach,[[11]](#footnote-11) the light of Messiah, is inner light. The Zohar was discovered right after 1240. Because of our sins, the Gentiles are getting this light along with the Jews. So why are they not getting all of the light? The answer is that Jewish suffering is nearly complete for their sins. It is time for the light to begin returning to its owner.

What does Ohr Mashiach look like with the Gentiles? Science! It lets them see the inner light. In 1240 science began with Roger Bacon and his advocating of the scientific method. He was the connector between philosophy and science. Bacon sent the Pope his Opus Majus, which presented his views on how to incorporate the philosophy of Aristotle and science into a new theology. Bacon also sent the Pope his Opus minus, *De multiplicatione specierum*, and possibly other works on alchemy and astrology.

So, the Jews get kabbala[[12]](#footnote-12) with the Zohar in 1240CE (5000AM), and its study of the inner light while the Gentiles get science and its inner light. We get the spiritual and they get the physical.

In the 1700’s, the great Gentile Sir Isaac Newton,[[13]](#footnote-13) the father of modern science, began to affect the world. At the same time a renewal is happening in the Jewish world as this era saw the advent of most of the major Achronim[[14]](#footnote-14) and Chassidic leaders.

The Zohar[[15]](#footnote-15) interprets along prophetical lines:

*In the 600th year of the 6th millennium* (i.e., in the years 5,500-5,600 in the Hebrew calendar corresponding to the years 1740-1840 CE.) *the upper gates of wisdom will be opened and also the wellsprings of wisdom below* (science and technology)*. This will prepare the world for the 7th millennium like a person prepares himself on Friday for Shabbat, as the sun begins to wane. So it will be here. There is a hint about this in the verse “In the six hundredth year of Noah’s life …all the fountains of the great deep were broken up, and the windows of heaven were opened”.[[16]](#footnote-16)*

This passage,[[17]](#footnote-17) from the Zohar, has been explained by the Talmudic Sage-Mystics of Israel, the Hassidic masters and specifically by the Sages of Shklov,[[18]](#footnote-18) as referring to the fact that from the 18th, and especially from the 19th, century onward, the Kabbalah would experience a profound renewal clarifying and rendering more accessible her own esoteric traditions.[[19]](#footnote-19) Any student of contemporary mysticism cannot but be astounded by the relatively recent dramatic accessibility of the Kabbalah and its new and ever increasing popularity.[[20]](#footnote-20)

Paralleling the revelations of “wisdom from above”, this prophecy necessitates revolutionary discoveries occurring simultaneously in the secular world, regarding the “wisdom from below”. Stimulated by the Industrial Revolution of the 18th century, the wellsprings of theoretical models and new technology have incessantly burst forth. A wholly new paradigm of scientific thought, and consciousness, is emerging.  The year 1840 witnessed the emergence of electromagnetic theory, which in turn paved the way for the discovery of radio waves, telecommunications, television, computers, and the investigation of atomic energy and the development of the atomic bomb.  New psychological and neurological descriptions of the brain, ethnopharmacology, black hole phenomenon, genetic engineering, lasers and holography, are further examples of the changes and ideas that have taken place in our generation.  Of even greater significance has been the effect of the early 19th century breakthroughs of non-Euclidean geometry, which set the stage for the 20th century theories of Einstein’s relativity, quantum mechanics, and the search for the Unified Field Theory. Currently, under the name of “Super Strings”, this theory is being proclaimed by leading physicists as an unmistakable genesis of a new physics.  Most recently, the scientific community and public at large are being initiated into a new world of fractal geometry, chaos theory, virtual reality and the ever accelerating, neural network of the worldwide Internet.

The wellsprings of wisdom below is interpreted as the industrial revolution, which according to Wikipedia, had its origins in the 1780’s but was not felt until 1830’s or 1840’s. We are still feeling the effects today with all the scientific revolutions that followed.

According to the teachings of esoteric Judaism, all knowledge, both spiritual and material wisdom, originally coexisted in a seamless unity within a higher dimension.  Together, these two modes of wisdom comprised a larger, all-encompassing Universal Torah (Torah literally meaning “instruction” or “teachings”). A collapse, i.e., the episode of the eating from the Tree of Knowledge, however, ensued in which the database of all knowledge split itself into “spiritual” and “material” planes of existence. Thus, we have the roots of the conflict between “religion” and “science.”  Yet, any given mystical or technological truth can only be one of two sides of the same puzzle. Thus, the material world is also a mode of spirituality, only externalized and concretized. Vice-versa, the spiritual world is a mode of the material reality, only internalized and spiritualized.

From both a secular and scientific perspective, as well as from a fundamentalist religious perspective, this unique synergistic re-union is very challenging, if not intimidating and appears “heretical.” Yet, this is the explicit doctrine of the Gaon of Vilna and his clandestine cadre of Talmudic Sage-Mystics of Skhlov. The ultimate truth is not revealed through the supra-natural alone nor is it only discovered through scientific development, it is more than both. Both forms of wisdom are destined to reunite.  Perforce, this is stimulating a worldwide paradigm shift in consciousness.  These stages of global evolution are aspects of the Messianic Era which is central to the teachings of esoteric as well as traditional Judaism.[[21]](#footnote-21)

The greatest challenge to religion is science because science can offer an alternative to HaShem and His creation. That is why the Satan makes this offer to those who would choose this path. As a matter of interest, we have no record of any atheists before the rise of science, and in particular the idea of evolution.

According to this tradition, our role as the “Final Generation” in the re-unification of these two modes of wisdom is achieved by matching the right tool with the right job.  In other words, we must use the new maps, models, and metaphors of the “wisdom from below” in order to grasp the “wisdom from above.”  In turn, the transcendent wisdom of the Torah will cast its light of clarity and direction upon the enchanting and often overpowering tools of science and technology.

The “gates of wisdom above” parallel the opening of the “wellsprings of wisdom below.” This refers to revolutionary discoveries in the sciences that would completely change our view of the world.[[22]](#footnote-22) We have also seen ongoing examples of the revelations of “wisdom from above.”  We can see it historically, in the release and publishing of crucial Kabbalistic teachings. Although a number of the works of the Arizal were circulated after he died in 1572, the most authoritative texts of Lurianic Kabbalah, the *Shemoneh Sh’arim[[23]](#footnote-23)* by R. Chayim Vital, remained in closely guarded manuscript until the beginning of the 20th-century. The availability of previously unpublished esoteric manuscripts of the early Kabbalists, the teachings of the Ramchal and the Hasidic masters,[[24]](#footnote-24) and finally the esoteric writings of the Gaon and his disciples[[25]](#footnote-25) have given our generation increasing access to these crucial teachings.

This does not mean that our generation is more advanced than our predecessors. To the contrary, our grasp of the “inner” wisdom is decidedly more “external.” It does mean, however, that this wisdom is no longer restricted to a select few. In order to hasten the redemption, the inner wisdom has come down into the public domain, with all the inherent dangers that this “descent” suggests. This is born out, on the one hand, by the emergence of the Kabbalah as an accepted field of academic research in universities in Israel and in the world at large. This is in sharp contrast to the Kabbalah’s previous status of belonging to the “Old World” and the realm of superstition. On the other hand, this prophecy is reflected in the appearance of Orthodox Yeshivot (mainly Sephardic), which openly teach Kabbalah side by side with Talmud and Halachah(Jewish Law). Further, any longtime student of the Kabbalah cannot but be staggered by the recent proliferation of classical Kabbalah literature, in Hebrew, English, and other languages, which continues to increase in momentum.

1990CE, 5751AM, is Friday noon[[26]](#footnote-26) (between the eves). Thus the intensity of Ohr Mashiach is rapidly increasing. This time frame saw the collapse of the Berlin wall and the beginning of the demise of communism in Russia. It also the time when the internet opened up.

In our day we are seeing 7500 journal articles published every single day! These all represent new ideas and understanding in the many fields of science. That’s how fast science is growing. The sum total of man’s knowledge doubles every 5.5 years. Just remember: This all brings the Geula by preparing the world and effecting the needed tikkun.

Kabbalah, together with scientific discovery and its technology, is essential in ushering in, and even accelerating, the incoming and final stage of global evolution, traditionally referred to as the Messianic Era. Thus, modern science and technology are one of the very manifestations of the messianic process itself. The doctrine of (combined and intertwined) “Kabbalah and science” securely grabs hold of both extremities of the separate, and often opposing, disciplines of ancient religious truth and evolving scientific knowledge. Accordingly, the true confluence and interpenetration of these systems will only emerge when these two things happen. Paradoxically, the newly discovered models and metaphors provided by the “external wisdom” of science will help illuminate the deepest secrets of the ancient mysteries of the “internal wisdom” of the Kabbalah. Reciprocally, those same ancient mysteries of the Kabbalah’s “internal wisdom” will define, explain, and help reshape our perception of the entire phenomenon of the external physical world.

There is even more to the unique vision of the role that secular wisdom must play in the messianic unfolding.  Not only does science and technology play a prophetic and mystical role, alongside the ancient mystical teachings of Judaism but, according to this tradition of the Talmudic Sage-Mystics, this synthesis depends upon the Jewish nation being re-centered in a rebuilt Jerusalem.

The Satan is dying because after 2000 years the Jews have suffered enough.[[27]](#footnote-27) This means that all of the kedusha given to the Satan and to the Gentiles is being taken back by the Jews. The monumental suffering of the holocaust greatly speeded up the tikkun. Consider that during the holocaust every nation was involved in the killing of the Jews, whether overtly or covertly by denying them safety (The east may be an obvious exception[[28]](#footnote-28)). This was the Satan’s first strategy – kill the Jews and bring them such suffering that they no longer perform mitzvot.

The Satan’s second strategy was to use the Erev Rav[[29]](#footnote-29) to divert the Jews from mitzvot. The Erev Rav[[30]](#footnote-30) believes that pickled herring, gefilte fish, and Jewish culture is what makes a Jew, not Torah. The Erev Rav[[31]](#footnote-31) are the reformed, conservative, and reconstructionist ***leaders*** of the Jews.

Consider that Israel was not formed by Torah observant Jews; rather it was formed by secular[[32]](#footnote-32) Jewish leaders.[[33]](#footnote-33) They were trying to destroy Torah Jews. They are a fifth column[[34]](#footnote-34) within the ranks of the Jewish people. They were not seen as an enemy; they were our brothers.

Rome has been providing the Satan the kedusha he requires … until they become so wicked that he can no longer suck from this source. The Satan needed kedusha from another place so he goes to his ‘ally’, Ishmael. Ishmael has some kedusha because it was put into him by Avraham when he pleaded with HaShem to give him life:

***Bereshit (Genesis) 17:18*** *And Abraham said unto God, O that Ishmael might live before thee! 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*

So Ishmael had kedusha, but Ishmael wants a quid pro quo.[[35]](#footnote-35) Instead of the Satan working with Edom (Rome),[[36]](#footnote-36) Ishmael wants the Satan’s exclusive help for himself. Ishmael’s nation is destined to supplant the Roman nations. Thus the Muslims are taking over Israel, Europe, and even the United States. They want a Moslem like president in the US. The job of the American administration is to destroy Rome and thereby elevate Ishmael. This administration has to support the Palestinians. He supports Morsi who self-destructs. This administration must elevate and empower Iran. Yet Ishmael is running out of kedusha as seen by the collapse of multiple Arab states. Yemen, Iraq, Afghanistan, Libya, Lebanon, Syria... Ishmael is running out of kedusha.

In a recent lecture, Rav Moshe Wolfson shlita, the esteemed mashgiach[[37]](#footnote-37) of Yeshivat Torah V’Daat said that the fall of a nation is preceded by the fall of it’s sar, or administering angel. Once the sar falls, then the nation will fall. This is based on the Zohar[[38]](#footnote-38) which says that what the Jews saw on the banks of the Red Sea was the sar of Egypt dying. Note that Ishmael has 12 sarim.

Israel has discovered oil and gas which will cause them to grow stronger as the Arab states implode (If we can’t get oil from the Arabs, then we will surely buy from Israel). Because Ishmael[[39]](#footnote-39) knows he is dying, he must go super-nova by creating ISIS which is the death throes of Ishmael. ISIS is a banding together of many nations of Muslims[[40]](#footnote-40) in one desperate move to survive.

At the Reed Sea HaShem said to stand back and see the power of HaShem. God will fight for you. In modern times this manifests as Israel stands on the sidelines while the Arabs destroy each other. Israel is just protecting their borders while the Arabs kill each other without any help from Israel. It means we are approaching the end[[41]](#footnote-41) where HaShem is able to openly manifest His power. Further, the Arabs are now killing Christians (Edom).

A piece of rabbinic literature [written 2000 years ago] known as the Yalkut Shimoni touches on many future scenarios both for the nation of Israel and for the world. In its section on the biblical Book of Isaiah and the prophecies contained therein, a rabbi cited by the Yalkut Shimoni[[42]](#footnote-42) states:

“Rabbi Yitzchak said that the year the Messiah will arrive when all the nations of the world will antagonize each other and threaten with war. The king of Persia (Iran antagonizes the King of Arabia - Saudi Arabia) with war. The King of Arabia goes to Edom (The Western Countries, headed by USA) for advice. Then the King of Persia destroys the world (and since that cannot be done with conventional weapons it must mean nuclear which can destroy most of the world). And all the nations of the world begin to panic and are afraid, and Israel too is afraid as to how to defend from this. G-d then says to them, ‘Do not fear for everything that I have done is for your benefit, to destroy the evil kingdom of Edom and eradicate evil from this world so that the Messiah can come, your time of redemption is now’.” [Persia and Ishmael are one people according to the Maharal. Persia[[43]](#footnote-43) represents the Syrians, Lebanese, and Arabians.]

Paras[[44]](#footnote-44) will incite a war against other Arabs. Edom will seek counsel before Paras destroys Edom.[[45]](#footnote-45) The last great war is Paras[[46]](#footnote-46) vs Edom.[[47]](#footnote-47) The great city of Rome (New York?) will be terrorized. Then ben David will sprout. It sounds like Mashiach is born in America. To do this Iran needs the atomic bomb. At the end of Yoel we see Edom vs. Ishmael. The American government is Ishmael’s savior. He is giving them the bomb within 10 years. The American government as a Muslim sympathizer must empower the Iranians with missile and bomb technology. Iran (Shiites) wants to destroy the world to bring the 12th Imam.

One of the ways that we recognize the hand of HaShem is when the actions of our leaders do not make sense. This is clearly the case with Iran. The leaders of Iran have shouted “death to America” and “death to Israel” many times. In the midst of this kind of talk, The American government wants to give them an atomic bomb. This does not make any sense; it is idiotic bordering on insane. Yet, that is exactly what is happening.

The countdown has begun and within 10 years we will see the last war. Then Israel will evict the Arabs for their own survival.

Edom must be weakened because they have given the Jews the ability to study Torah. This strength must be weakened by the Supreme Court to legitimize same-sex marriage. Rampant immorality is what Rabbi Nachman says will flood the world. The Mabul was destroyed partly for this reason.[[48]](#footnote-48) The rest of the world is following the lead of the US. Except Ishmael kills homosexuals to their credit! The end game is the end of exile, of Ishmael, of Edom, and the Erev Rav. This is Tisha B’Av. The American government’s job is to destroy Edom in favor of Ishmael. Thus the American government acts foolish in order to accomplish this task. Thus the Satan will bring the Mashiach.

In Esther we see that everyone brings the Geula. Mordechai because he serves HaShem, gets a reward. Haman brings the Geula and is destroyed because he wants to destroy the Jews.

Klal[[49]](#footnote-49) Israel is at their lowest point because of intermarriage and mitzvot. They have greatly descended. They need to be brought low so that they are not culpable for their sins and He can save them despite their sins. Like Avraham who descended to his lowest point when Paro took Sarah, but that turned out to be his greatest reward. The Jews must be uplifted to be able to do Torah and mitzvot, otherwise when Mashiach comes they will be destroyed by His kedusha.

Who knew that illnesses had such value?

**Ashlamatah: Yeshayahu (Isaiah) 55:3-12 + 56:8**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk. |
| 2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness. | 2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul shall delight itself in that which is fat. |
| 3. Incline your ear and come to Me, **hearken** and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David. | 3. Incline your ear, and attend to my Memra; **hear,** that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David. |
| 4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations. | 4. Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms. |
| 5. Behold, a nation you do not know **you shall call**, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. **{S}** |
| 6. Seek the Lord when He is found, call Him when He is near. | 6. Seek the fear of the LORD. while you live, beseech before him while you live; |
| 7. The wicked shall give up his way, and the man of iniquity in his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. let the wicked forsake his wicked way and man who robs his conceptions: let him return to the service of the LORD, that he may have mercy upon him, and to the fear of our God, for he will abundantly pardon. |
| 8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord. | 8. **For not as my thoughts are your thoughts, neither are your ways correct as the ways of my goodness, says the LORD.** |
| 9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts. | 9. **For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts.** |
| 10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater, | 10. **For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,** |
| 11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it. | 11. **so is the word of my goodness that goes forth before Me; it is not possible that it will return before Me empty, but accomplishes that which I please, and prospers in the thing for which I sent it.** |
| 12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands. | 12. For you will go out in joy from among the Gentiles, and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches. |
| 13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." **{P}** | 13. Instead of the wicked will the righteous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." **{P}** |
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| 1. **So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed."** | 1. **Thus says the LORD: "Keep judgment and do righteousness/generosity, for My salvation is near to come, and My virtue to be revealed.** |
| 2. **Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil.** **{S}** | 2. **Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil.** **{S}** |
| 3. **Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree."** **{P}** | 3. **Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say, "Behold, I am like a dry tree."** **{P}** |
| 4. **For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant,** | 4. **For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants,** |
| 5. **"I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued.** **{S}** | 5. **I will give them in My sanctuary and within the land of My Shekhinah s house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease.** **{S}** |
| 6. **And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant.** | 6. **And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast my covenants-** |
| 7. **I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.** | 7. **these I will bring to the holy mountain, and make them joyful in my house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure, on My altar; for My sanctuary will be a house of prayer for all the peoples.** |
| 8. **So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.** | 8. **Thus says the LORD God who is about to gather the outcasts of Israel, “I will yet bring near their exiles, to gather them."** |
| 9. All the beasts of the field, come to devour all the beasts in the forest. **{P}** | 9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field-every beast of the forest will eat to satiety from them. **{P}** |
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**Special Ashlamatah: Yeshayahu (Isaiah) ‎49:14 – 51:3‎**

| **Rashi** | **Targum** |
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| 14. **And Zion said, "The Lord has forsaken me, and the Lord has forgotten me."** | 14. **Because Zion said, "The LORD has taken up His Shekhinah from me, the LORD has rejected me."** |
| 15. **Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you.** | **15. Is it possible that a woman can ‎forget her son, that she should have no compassion on the son of her womb? Even if these may forget, My Memra will not reject you.** |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | 16. Behold, as on hands you are portrayed before Me; your walls are continually before Me. |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | 17. They hasten, they build your ruins, those *‎*who razed you and those who laid you waste go away from you into exile." *‎* |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | 18. ‎"Lift up your eyes round about, 0 Jerusalem, and see all the sons of the people of your exiles; they gather, they come into your midst. As ‎I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride s ornament. |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | 19. Surely your waste and desolate places and your devastated land, surely now you will be too pressed for inhabitants, and those who annihilated ‎you will be rejected. |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | 20. From now on the sons of the people of your exiles will say, each one in your midst, 'The place is too narrow for‎me; make room for me to dwell in.' |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?" | 21. Then you will say in your heart: 'Who has brought me up these? I was bereaved and alone, exiled ‎and cast out, but who has brought up these? Behold, I was left alone; whence are these?" |
| 22. So said the Lord God, "Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]. | 22. Thus says the LORD God: "Behold, I will ‎disclose My might among the peoples, and raise My signal over the kingdoms; and your sons will come in litters and your daughters will ‎be carried on couches. |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed. | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground ‎they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD; the righteous/generous who wait ‎for My salvation will not be put to shame." |
| 24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?" | 24. Is it possible that booty can be taken from the mighty, or that which virtuous men ‎capture be rescued? |
| 25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save. | 25. Surely, thus says the LORD: "Even that which ‎ mighty men capture I will restore, and that which strong men take away I will rescue, for I will avenge your retribution and save your ‎sons. |
| 26. And those who taunt you-I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob. | 26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and just as they are drunk from sweet ‎wine, so will beasts of the field be drunk from their blood. Then all the sons of flesh will know that I am the LORD your Saviour, and your ‎Redeemer, the Strong One of Jacob." ‎ |
|  |  |
| 1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away. | 1. Thus says the LORD: "Where is the bill of divorce which I gave your congregation, that it is rejected? Or who had a debt against Me, to ‎whom I have sold you? Behold, for your sins you were sold, and for your apostasies your congregation was rejected. |
| 2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst. | 2. Why, when I sent ‎my prophets, did they not repent? When they prophesied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before ‎Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a desert; their fish will stink for lack of water, and die ‎of thirst. |
| 3. I clothe the heavens with darkness, and I make sackcloth their raiment. | 3. I will cover the heavens as with darkness, and make as sackcloth their covering." |
| 4. **The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.** | 4. **The LORD God has given me the tongue ‎of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His law. Therefore morning ‎by morning He rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching.** |
| 5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards. | 5. The ‎LORD God has sent me to prophesy, and I was not rebellious, I turned not backward. |
| 6. **I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.** | 6. **I gave my back to smiters, and my cheeks to them ‎that pluck out the beard; I hid not my face from shame and spitting.** |
| 7. **But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed.** | 7**. For the LORD God helps me; therefore I have not been‎ confounded; therefore I have set my face strong like rock, and I know that I will not be put to shame;** |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will ‎go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me. |
| 9. **Behold, the Lord God shall help me, he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them.** | 9. **Behold, the LORD God helps me; who ‎will declare me a sinner? Behold, all of them are like the garment that wears out, that the moth eats.** |
| 10. Who among you is God-fearing, who hearkens to the voice of His servant, who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God. | 10. Who among you of those who ‎fear the LORD obeys the voice of His servants the prophets, who performs the Law in distress as a man who walks in the darkness and has ‎no light, trusts in the name of the LORD and relies upon the salvation of his God? |
| 11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down. | 11. Behold, all you who kindle a fire, who grasp a sword!‎Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My Memra: you will return to your ‎stumbling. ‎ |
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| 1. **Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug.** | 1. ‎"Attend to My Memra, you who pursue the truth, you who seek teaching from the LO RD; consider that as the hewn stone from the rock ‎you were hewn and as the rubble from an empty pit you were hacked. |
| 2. **Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many.** | 2. **Consider Abraham your father and Sarah who was pregnant ‎with you; for when Abraham was but one, single in the world, I brought him near to my service, and I blessed him and made him many.** |
| 3. For the Lord shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song. | 3. For the LORD is about to comfort Zion and to comfort all her waste places, and he will make her wilderness like Eden, her desert like the **‎**garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing.**‎** |
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**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎49:14 – 51:3‎‎**

**14 And Zion said** She thought that I had forgotten her.

**15 Shall a woman forget her sucking child** Heb. עוּלָהּ , similar to עוֹלֵל .

**from having mercy on the child of her womb** Heb. מֵרֶחֶם בֶּן־בִּטְנָהּ .

**These too shall forget**Even if these forget, I will not forget you.

**16 Behold on [My] hands**Heb. עַל־כַּפַּיִם [lit. on hands]. I see you as though you are engraved on My hands, to see you and always to remember you. Another explanation is: כַּפַּיִם עַל־ “from upon the clouds of glory.” Comp. (Job 36:32) “On the clouds (כַּפַּיִם) He covered the rain.”

**17 Your sons** have hastened to return.

**19 you shall be crowded by the inhabitants**You shall be crowded by the multitude of inhabitants that shall come into your midst. The place shall be too narrow for them to build houses for themselves.

**20 Your children of whom you were bereaved** [lit. the children of your bereavements.] The children of whom you were bereaved.

**move over for me** [lit. approach for me.] Draw closer to another side for me, and I will dwell.

**21 and solitary** solede in O.F.

**rejected** Rejected by everyone. All say about me, “Turn away from her.”

**22 My hand...My standard** A signal to bring the exiles.

**a standard**Perka in O.F., [perche in modern French,] a pole. Comp. (supra 30:17) “And like a flagpole (וְכַנֵּס) on a hill.” It is a signal for gathering, and they place a cloth [a flag] on the end of it.

**in their armpits** Ajjsela [aisela] in O.F., [aisselle in modern French]. Comp. Ezra (Neh. 5:13): “Also I shook out my armpit (חָצְנִי) .”

**24 Shall prey be taken from a mighty warrior**You think that it is impossible to take from Esau those captured from Jacob the righteous one.

**25 and with your contender** Heb. יְרִיבֵךְ . And with your contender I will contend.

**26 And those who taunt you I will feed their flesh to the beasts of the field.** The word מוֹנַיִךְ is an expression akin to (Lev. 25:14) “You shall not taunt (אַל תּוֹנוּ) .” This denotes taunting with words, those who anger you with their revilings.

**and as with sweet wine** Heb. וְכֶעָסִיס . The sweetness of wine.

**they shall become drunk [from] their blood** So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.

**Chapter 50**

**2 Why have I come to draw near to you**, and none of you turns to Me?

**3 I clothe the heavens**The host of the heavens, the princes of the heathens (nations [Mss. and K’li Paz]), when I come to mete out retribution upon the nations.

**4 gave me a tongue for teaching** Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.

**to establish times**Heb. לָעוּת . Menahem classified it in the group of (Ps. 119:126) “It is time (עֵת) to do for the Lord.” To establish times for them.

**He awakens my ear** He awakens my ear with His Holy Spirit.

**to hear according to the teachings** According to the custom of the teachings, the truth and that which is proper.

**5 opened my ear and let me hear** (supra 6:8), “Whom shall I send?” I sent Amos, and they called him ‘pesilus.’ I sent Micah, etc., as is stated in Pesikta of ‘Nachamu nachamu.’

**and I did not rebel going on** His mission, neither did I turn away backwards, but I said, “Here I am; send me” (ibid.).

**6 I gave my back to smiters** He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.

**7 But the Lord God helps me** if they rise up against me.

**8 He Who vindicates me is near** The Holy One, blessed be He, is near to me to vindicate me in judgment.

**9 a moth** Heb. עָשׁ , the worm of the clothing.

**10 to the voice of His servant** To the voice of the prophets.

**who went in darkness** Even if trouble comes upon him, let him trust in the name of the Lord, for He shall save him.

**11 Behold all of you**who do not hearken to the voice of His prophets.

**who kindle fire** of His wrath upon yourselves.

**and give power to flames** Who strengthen the flames; they are sparks and burning coals that are cast up with a slingshot. It has a cognate in the Aramaic tongue, זִיקוּקִין דְּנוּר , flames of fire (Ber. 58b), so many slingers (זִיקָתָא) are assigned to us (Baba Mezia 94a) [frondeles in O. F., sling].

**go in the flame of your fire**According to your way, you will be punished.

**from My hand** shall this retribution come to you.

**Chapter 51**

**1 look at the rock whence you were hewn**from it,

**and at the hole of the pit** Heb. מַקֶּבֶת . With which they penetrate (נוֹקְבִין) and hew the pits.

**you were dug with** which you were dug.

**you were dug** Heb. נֻקַּרְתֶּם , an expression similar to (Ex. 33.22) “The cleft (נִקְרַת) of the rock”; (Prov. 30:17) “The ravens of the brook shall pick it (יִקְּרוּהָ) .” And who is the rock? He is Abraham your forefather. And who is the hole? She is Sarah who bore you. [ תְּחוֹלֶלְכֶם means] ‘who bore you,’ an expression similar to (infra 66:8) “For Zion experienced pangs (חָלָה) and also bore.”

**2 who bore you** Heb. תְּחוֹלֶלְכֶם [lit. shall bear you.]

f**or when he was but one I called him** For he was one single person in the land of Canaan where I exiled him from his land and from his birthplace. I called him, meaning that I raised him and exalted him. An expression [similar to] (Num. 1:16) “Those called of (קְרִיאֵי) the congregation.” And just as he was a single person and I exalted him, so will I exalt you, who are singled out to Me.

**3 and its wasteland** Heb. וְעַרְבָתָהּ . This too is an expression of a desert. Comp. (Jer. 2:6) “In a wasteland (עֲרָבָה) and a land of pits,” but the wasteland once had a settlement and it was destroyed.

**thanksgiving** A voice of thanks.

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Pereq Hei**

**Mishnah 5:20**

**By: Hakham Yitschaq ben Moshe Magriso**

**Yehudah ben Tema said: Be bold as a tiger, light as an eagle, run like a deer, and be strong as a lion to do the will of your Heavenly Father.**

There are four reasons that a person usually abandons the practice of the commandments and ceases to keep them:

1. He is ashamed because of scoffers **(letzanim)** who ridicule him. As a result he becomes timid and stops being religious, so that he will not be ridiculed further.
2. He is so deeply engrossed in his business and in worldly pursuits that he feels that any time he takes off to keep the commandments will result in a loss in business and trade. He feels that he is too busy to be religious.
3. He is lazy, weak or ill. Many people use this excuse not to go to Synagogue or the regular services. They complain that they are weak, in pain, or unable to climb up and down stairs. Whenever they must go someplace to do a good deed, they complain that they cannot walk, or give similar false excuses.
4. He is afraid of wicked people. We thus even find that the sages refrain from admonishing the irreligious, especially in times when there is danger from the gentiles. Other people similarly avoid keeping the commandments and are not religious because of their fear of the gentiles.

The master tells us that we should not take any of these four reasons too seriously. Rather, we should be strong in serving God, and in keeping His commandments. Each of these reasons has its own specific antidote.

1. If a person is ashamed of scoffers who might make fun of him and put him to shame, the master says, **Be bold as a tiger.** Among all the animals, there is none who is more shameless than the tiger. The master therefore teaches that in religious observance, one must be as bold and shameless as the tiger. If there are scoffers, one should ignore than and take no notice of them. Rather he should be strong in his determination to keep God' s commandments.
2. To those who are too busy to be religious, the master says, **Be light as an eagle.** Our sages teach that all animals were created with their faces toward the ground, since their final place is the earth. The angels, conversely, were created with their faces toward the heavens, since they are spiritual beings **(ruchni'im)** who are rooted on high. A human being, on the other hand, looks straight ahead, neither downward not upward. This is a sign that he has free will **(bechirah).** If he wishes he can engage in earthly affairs, and thus be like an animal. But if he is wise and is a good Jew, then his mind is always directed upward, toward the spiritual.

The master therefore advises, **"be as light as an eagle."** Just as an eagle flies upward, you should always look upward toward the spiritual. Be religious, keep the commandments and do good deeds. Do not give all your time to the worldly, which is vastly inferior to the spiritual. Never be too busy to keep God's commandments.

1. With regard to the third reason, which involves laziness, feebleness and sickness, the master says, **"run like a deer."** This means that one should run to obey God's will. Imagine that you were lying comfortably in bed one night, and someone suddenly told you, "There is a box of gold coins lying in the road. No one has seen it yet, and if you get up now and take it, it will be yours." What would you do in such a case? Would you be too sleepy to get up? Would you complain of tiredness or headaches? Would you worry if it was cold or raining outside? Obviously not! Even if there was a terrible storm outside, you would hurry to get the box. You would not even care what you were wearing, or whether you had it on right or inside-out. You would run through the streets, falling in the dark, painfully banging your feet against the rocks, all to get the gold coins.

Still after all that effort, you would not be sure that the gold was still there. You could go through all the effort and find nothing. And even if you found the gold, it is only something that you will have temporarily - you cannot take it beyond the grave. But there is an even greater treasure that can be yours for the taking. That is to do the will of your Heavenly Father. How much more must you run to do it! When you realize what a great treasure this is, you will not complain that you are weak, sick or tired. For to do God's will is the greatest treasure possible, both in this world and in the next.

1. Regarding the fourth reason, which is the fear of wicked people, the master says, **"be strong as a lion."** You should be like the lion, fearing no one when it comes to serving God. In this respect one should emulate Moses who would face Pharaoh before every one of the Ten Plagues. He was not all bashful or afraid, since he was acting as God's emissary. We similarly find that Elijah the Prophet opposed four hundred false prophets to sanctify God's name. He even went so far as to make fun of them for serving idols. He faced such a large number of adversaries without any fear whatever (1 Kings 18).

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Pereq Hei**

**Mishnah 5:21**

**By: Hakham Yitschaq ben Moshe Magriso**

**He used to say: The shameless goes to hell, while the shame-faced goes to Paradise. may it be [Your] will that You build your city quickly, in our days, and grant our portion in Your Torah.**

Although we were told earlier that it is good to be shameless when it comes to serving God, one should not think that shamelessness per se is a good trait. In general, shamelessness is a trait that can cause a person to commit many sins. When a person with no shame is tempted, he finds it very easy to sin, since he is not ashamed of what people may say. On the other hand, a person who is bashful, even when he is tempted, he does not sin, because he is ashamed of what the public may think or say.

The master therefore says that when a person is brazen, with absolutely no shame, his end will be in purgatory. Since he has no shame, he will be likely to commit many sins. But when a person is bashful, he is almost certain to end up in Paradise. Even if he is tempted, he does not sin because of his shame.

The master ends with the prayer, **"May it be Your will, our God and God of our fathers, that You build the Holy Temple quickly, in our days."** When the Temple is rebuilt, we will once again have the vestments of the High Priest, one of which will be the priestly diadem **(tzitz nezer ha-kodesh)** (Exodus 39:30). The purpose of the diadem was to atone for the sin of shamelessness **(azuth panim).**

We also pray, **"Lord of the Universe, may You grant our share in Your Torah, so that we will know how to understand it."** When a person adheres to our sacred Torah and avoids sin, he is certain to inherit Paradise.

We must realize that the sin of shamelessness is so severe that it is taught that Jerusalem was destroyed only because the people had no shame.

We can therefore say that this is another reason that the master concludes the Mishnah with the prayer, **"May it be Your will that You build the Holy Temple"** It was because of the sin of shamelessness that the Temple was destroyed in the first place. We therefore pray that God rebuild the Holy Temple quickly and forgive this sin.

**Verbal Tallies**

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

**& H.H. Giberet Dr. Elisheba bat Sarah**

**Beresheet (Genesis) 49:1-26**

**Tehillim (Psalms) 41:1-4**

**Yeshayahu (Isaiah) 55:3-12 + 56:8**

**Mk 4:30-34, Lk 13:18-19, Acts 14:1-7**

**The verbal tallies between the Torah and the Psalm are:**

Said - אמר, Strong’s number 0559.

Days / Times - יום, Strong’s number 03117.

**The verbal tallies between the Torah and the Ashlamata are:**

Call - קרא, Strong’s number 07127.

**Beresheet (Genesis) 49:1** And Jacob **called <07121> (8799)** unto his sons, and **said <0559> (8799)**, Gather yourselves together, that I may tell you that which shall befall you in the last **days <03117>**.

**Tehillim (Psalms) 41:1** To the chief Musician, A Psalm of David. » Blessed is he that considereth the poor: the LORD will deliver him in **time <03117>** of trouble.

**Tehillim (Psalms) 41:4** I **said <0559> (8804)**, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

**Yeshayahu (Isaiah) 55:5** Behold, thou shalt **call <07121> (8799)** a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 49:1-26** | **Psalms**  **41:1-4** | **Ashlamatah**  **Is 55:3-12 + 56:8** |
| --- | --- | --- | --- | --- |
| **by"a'** | enemies | Gen. 49:8 | Ps. 41:2 |  |
| **vyai** | men, man | Gen. 49:6 |  | Isa. 55:7 |
| **rm;a'** | said | Gen. 49:1 | Ps. 41:4 |  |
| **#r,a,** | land, earth | Gen. 49:15 | Ps. 41:2 | Isa. 55:9 Isa. 55:10 |
| **rv,a]** | what, which | Gen. 49:1 |  | Isa. 55:11 |
| **h['b.GI** | hills | Gen. 49:26 |  | Isa. 55:12 |
| **%r,D,** | way | Gen. 49:17 |  | Isa. 55:7 Isa. 55:8 Isa. 55:9 |
| **hwhy** | LORD | Gen. 49:18 | Ps. 41:1 Ps. 41:2 Ps. 41:3 Ps. 41:4 | Isa. 55:5 Isa. 55:6 Isa. 55:7 Isa. 55:8 Isa. 56:8 |
| **~Ay** | day | Gen. 49:1 | Ps. 41:1 |  |
| **laer'f.yI** | Israel | Gen. 49:2 Gen. 49:7 Gen. 49:16 Gen. 49:24 |  | Isa. 55:5 Isa. 56:8 |
| **yKi** | because | Gen. 49:4 Gen. 49:6 Gen. 49:10 |  | Isa. 55:10 Isa. 55:11 |
| **lKo** | health, all |  | Ps. 41:3 | Isa. 55:12 |
| **aol** | nor | Gen. 49:10 |  | Isa. 55:8 |
| **~x,l,** | food, bread | Gen. 49:20 |  | Isa. 55:10 |
| **!mi** | above, than | Gen. 49:25 |  | Isa. 55:9 |
| **bK'v.mi** | bed | Gen. 49:4 | Ps. 41:3 |  |
| **hj'n"** | bowed | Gen. 49:15 |  | Isa. 55:3 |
| **vp,n<** | soul | Gen. 49:6 | Ps. 41:2 Ps. 41:4 |  |
| **!t;n"** | yield, give,  given | Gen. 49:20 Gen. 49:21 | Ps. 41:2 | Isa. 55:4 Isa. 55:10 |
| **~l'A[** | everlasting | Gen. 49:26 |  | Isa. 55:3 |
| **#b;q'** | gather | Gen. 49:2 |  | Isa. 56:8 |
| **ar'q'** | summoned,  call | Gen. 49:1 |  | Isa. 55:5 Isa. 55:6 |
| **xl;v'** | let loose, sent | Gen. 49:21 |  | Isa. 55:11 |
| **~v'** | from there, there | Gen. 49:24 |  | Isa. 55:10 |
| **~yIm;v'** | heaven | Gen. 49:25 |  | Isa. 55:9 Isa. 55:10 |
| **[m;v'** | listen | Gen. 49:2 |  | Isa. 55:3 |
| **hy"x'** | keep him alive,  may live |  | Ps. 41:2 | Isa. 55:3 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Gen. 49:1-26** | **Psalms**  **41:1-4** | **Ashlamatah**  **Is 55:3-12 + 56:8** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 4:30-34** | **Tosefta of**  **Luke**  **Lk 13:18-19** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Acts 14:1-7** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Gen 49:5 Gen 49:8 Gen 49:26 |  |  |  |  | Acts 14:2 |
| **ἀκούω** | hear | Gen 49:2 |  |  | Mk. 4:33 |  |  |
| **ἄν** | whenever, unless | Gen 49:10 |  | Isa 55:10 Isa 55:11 |  |  |  |
| **ἀναβαίνω** | ascend | Gen 49:4 Gen 49:9 |  |  | Mk. 4:32 |  |  |
| **ἄνθρωπος** | man, men | Gen 49:6 |  |  |  | Lk. 13:19 |  |
| **ἄρχων** | rulers | Gen 49:10  Gen 49:20 |  | Isa 55:4 |  |  | Acts 14:5 |
| **αὐξάνω** | grew, increasing | Gen 49:22 |  |  |  | Lk. 13:19 |  |
| **βασιλεία** | kingdom |  |  |  | Mk. 4:30 | Lk. 13:18 |  |
| **γῆ** | land, earth | Gen. 49:15 | Ps. 41:2 | Isa. 55:9 Isa. 55:10 | Mk. 4:32 | Lk. 13:19 | Acts 14:3 Acts 14:5 |
| **δίδωμι** | give, gave, yield, grant | Gen. 49:20 Gen. 49:21 | Ps. 41:2 | Isa. 55:4 Isa. 55:10 |  |  | Acts 14:3 |
| **ἔθνος** | nations, Gentiles | Gen 49:10 |  | Isa 55:4  Isa 55:5 |  |  | Acts 14:2 Acts 14:5 |
| **ἔπω** | say, said | Gen. 49:1 | Ps. 41:4 | Isa 56:8 |  |  |  |
| **θεός** | God | Gen 49:24 Gen 49:25 |  | Isa 55:5 Isa 55:7 | Mk. 4:30 | Lk. 13:18 |  |
| **κατασκηνόω** | encamp |  |  |  | Mar 4:32 | Luk 13:19 |  |
| **καταφευγω** | take refuge |  |  | Isa 55:5 |  |  | Acts 14:6 |
| **κλάδος** | branches |  |  | Isa 55:12 | Mar 4:32 | Luk 13:19 |  |
| **κόκκος** | kernel |  |  |  | Mar 4:31 | Luk 13:19 |  |
| **κύριος** | LORD | Gen. 49:18 | Ps. 41:1 Ps. 41:2 Ps. 41:3 Ps. 41:4 | Isa. 55:5 Isa. 55:6 Isa. 55:7 Isa. 55:8 Isa. 56:8 |  |  | Acts 14:3 |
| **λαλέω** | spoke, speaking |  |  |  | Mk. 4:33 Mk. 4:34 |  | Acts 14:1 |
| **λέγω** | saying, says |  |  | Isa 55:8 | Mk. 4:30 | Lk. 13:18 |  |
| **λόγος** | word |  |  |  | Mk. 4:33 |  | Acts 14:3 |
| **μέγας** | great |  |  |  | Mk. 4:32 | Luk 13:19 |  |
| **ὁμοιόω** | liken |  |  |  | Mk. 4:30 | Luk 13:18 |  |
| **ὅς / ἥ / ὅ** | which, who | Gen. 49:1 |  | Isa. 55:11 | Mk. 4:31 | Lk. 13:19 |  |
| **οὐρανός** | heaven | Gen. 49:25 |  | Isa. 55:9 Isa. 55:10 | Mk. 4:32 | Lk. 13:19 |  |
| **πᾶς** | alll, whole, entire | Gen 49:25 |  | Isa 55:12 | Mk. 4:31 Mk. 4:32 Mk. 4:34 |  |  |
| **πετεινόν** | winged creature, birds |  |  |  | Mk. 4:32 | Lk. 13:19 |  |
| **πολύς / πολλός** | many, much |  |  | Isa 55:7 | Mk. 4:33 |  | Acts 14:1 |
| **σίναπι** | mustard |  |  |  | Mk. 4:31 | Lk. 13:19 |  |
| **σπείρω** | sowing |  |  | Isa 55:10 | Mk. 4:31 Mk. 4:32 |  |  |
| **σπέρμα** | seed |  |  | Isa 55:10 | Mk. 4:31 |  |  |
| **συναγωγή** | congregation |  |  | Isa 56:8 |  |  | Acts 14:1 |
| **χείρ** | hand | Gen 49:8 Gen 49:24 | Psa 41:2 |  |  |  | Acts 14:3 |
| **ψυχή** | soul | Gen. 49:6 | Ps. 41:2 Ps. 41:4 |  |  |  | Acts 14:2 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 49:1 – 26**

**“Vayiq’ra Ya’aqov” “And called Jacob”**

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

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luqas Lk 13:18-19)**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Mk 4:30-34)**  **Mishnah א:א** |
| **He** (Yeshua) **said therefore, “What is the Governance of God like? And to what shall I compare it? It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches.”** | **And he** (Yeshua) **said,[[50]](#footnote-50) “With what can we compare the Governance of God, or what simile will we use for it? It is like a grain of mustard seed, which, when sown[[51]](#footnote-51) upon the earth, is** one of **the smallest of all the seeds on earth, yet when it is sown it grows up** (ascends)[[52]](#footnote-52) **and becomes more superior[[53]](#footnote-53)** (greater in authority)[[54]](#footnote-54) **than all the** (other)garden**[[55]](#footnote-55) plants and puts out large branches, so that the birds of the heavens can tabernacle[[56]](#footnote-56) in its shade.”[[57]](#footnote-57)**  **With many similar simile’s he handed down the Oral Torah to them, as they were able to receive** (hear)[[58]](#footnote-58) **it. But he did not speak** (to the outsiders) **without simile, but to his own talmidim** (the Sh’l’achim) **he privately explained everything.** |

|  |
| --- |
| **Hakham Shaul’s School of Remes**  **2 Luqas (Acts) 14:1-7**  Mishnah **א:א** |
| **And now it happened[[59]](#footnote-59) in Iconium[[60]](#footnote-60)** that **they entered the Jewish Esnoga together, and spoke in such a way that a large number of people faithfully obeyed, both of Jews and of the Hellenists. But the** Shammaite **Jews who disbelieved[[61]](#footnote-61) enraged the minds of the** God-fearing **Gentiles and embittered them against the** Jewish **brethren.[[62]](#footnote-62) Therefore, they** (Yeshua’s Sh’l’achim) **spent a long time** there**speaking boldly concerning the LORD (God**)**, who bore witness to the** teaching of His **Torah by His loving-kindness, granting that signs and wonders be done by their hands. But the people of the city were divided; and some sided with the** Shammite **Jews, and some with the Sh’l'achim** (apostles - emissaries)**. And when an attempt was made by both the Gentiles[[63]](#footnote-63) and the** Shammaite **Jews with their rulers, to mistreat and to stone them, they became aware of it and fled to the cities of Lycaonia,[[64]](#footnote-64) Lystra[[65]](#footnote-65) and Derbe,[[66]](#footnote-66) and the surrounding region; and there they continued to proclaim the Mesorah.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 49:1-26** | **Psa 40:1-4** | **Is 55:3-12 + 56:8** | **Mk 4:30-34** | **Lk 13:18-19** | **Acts 14:1-7** |

**Commentary to Hakham Tsefet’s School of Peshat**

**The Last, The Least, The Little, The Lost and The Dead**

Farrar Capon[[67]](#footnote-67) favours the above heading as G-d favours the underdog, Yisrael. As such, the phrase fits our Peshat reading well. The Mustard Seed (plant) bespeaks small beginnings or enterprises. However, these “beginnings and enterprises” do not mean that they are inferior. Nor, does it mean that they will not ascend to great heights. The present simile shows that small beginnings are only the means for producing monumental achievements.

Therefore, we note the specific relation to the general life events of this august body of collegiate Scholars. Just as the “mustard seed” is one of the smallest herb seeds, the Jewish people often find themselves the minority. This seems to be a principle rule for the Kingdom/Governance of G-d. The Collegiate scholarship of the Hakhamim is the minority in most occasions. Nevertheless, their profound wisdom guides the community through the perilous exile. Not only is their wisdom the rudder of the community it is the salvation of that community and all who join the Jewish people.

**And he** (Yeshua) **said, “With what can we compare the Governance of God, or what simile will we use for it?**

**Question:** What characteristic of the Kingdom/Governance of G-d makes its being “secret” so significant?

The Socratic/Mishnaic approach of the Master teaches us his profound acquaintance with the Kingdom/Governance of G-d. His analogous simile shows that grandeur and superiority of the Governance of G-d through the Bate Din and Hakhamim. A simple plant/herb illustrates that the Governance of G-d through the 10 men of the Esnoga belong to a class in and of themselves. However, the Hebrew idea of “secret” (So’od) does not contain the western elements of a “secret.” Therefore, when the “secret” is “handed down” we have a full understanding of its complete meaning. In our Peshat commentary, we cannot divulge the full scope of the “secret.” Nevertheless, we can reveal enough to answer the Peshat question posited above.

**It is like a grain of mustard seed, which, when sown[[68]](#footnote-68) upon the earth, is** one of **the smallest of all the seeds on earth, yet when it is sown it grows up** (ascends)[[69]](#footnote-69) **and becomes more superior[[70]](#footnote-70)** (greater in authority)[[71]](#footnote-71) **than all the** (other)garden **plants and puts out large branches, so that the birds of the air can make nests in its shade.”**

The So’od of the Kingdom/Governance of G-d unfolds so gradually and naturally that the unsuspecting do not realize its presence or power. Therefore, the So’od (secret) remains hidden in plain sight. We must bear in mind the setting of our simile. The setting for the simile is in an herb garden. Within this garden, various herbs grow, as they are cultivated. However, to the untrained eye an herb garden often looks like a patch of weeds. As the mustard seed begins to develop it initially looks unsightly. As it takes shape we begin to realize that it is a valued part of the garden. The simile of the herb garden is supposed to answer the question and bring a measure of revealing of the Kingdom/Governance of G-d. However, the truth is that the idea of a mustard plant in an herb garden does not really offer much “revealing.” As a matter of fact, all the idea of sowers, birds, weeds and lights only makes any sense when we have already received the “handing down” of the “secret.” Without the handing down all the analogies only, further confuse matters concerning the Kingdom/Governance of G-d.

The simple Peshat truth of the Kingdom/Governance of G-d is that the Reign of G-d is through Bate Din and Hakhamim as opposed to human kings/presidents etc. While this “answer” to the above question does not seem like an answer, it is actually the perfect answer. How So?

The Kingdom/Governance of G-d through the Bate Din and Hakhamim is based on several things

1. The Oral Torah, which was the structure of the universe
2. The transmission of that Oral Torah from Teacher to student
3. The Bate Din and Hakhamim are G-d fearing men who realize that they are the representatives and guardians of all human souls.
4. The Oral Torah is the structure of the only true Theocratic system man has ever experienced.

King David was a Monarch who structured his kingdom after the order of the true theocratic society. It was for this reason that King David was able to pass a kingdom to his son Sholomo, which pictured the Y’mot HaMashiach. Therefore, the answer, further elucidated is that the Kingdom/Governance of G-d is based on the Torah/Nomos, which forms the structure of the entire universe. The universe operates in a near invisible way. It is only when we stop to scrutinize nature that we notice its “Laws.” The reason that the Kingdom/Governance is so “secret” is because human government blinds humanity. Better said is that humanity is blinded by these human attempts at government apart from the Torah. The only system that will ever work as an authentic “government” is the Theocratic rule of G-d through the Bate Din and the Hakhamim as they guide humanity in the “secrets” of the Theocratic structure of the Torah/Nomos.

Therefore, just as there is not “salvation” apart from the gift of G-d, i.e. the Torah, there can be NO true government apart from the Torah and the Theocratic structure established by G-d Himself.

**Peroration**

The “secret” of the Kingdom/Governance of G-d is “hidden” in plain sight. However, just as the old cliché says, that “you cannot see the forest for the trees” we do not see the Kingdom/Governance of G-d because it is not hidden at all. However, we have seen every human model of government, which seems so appealing because they are supposed to be “democratic.” If we swallow the American dream, and believe that the world is about “stuff” we will never see the “secret” Kingdom/Governance of G-d. Hakham Tsefet will make this evident when he states it is difficult for those with “wealth” to enter the Kingdom/Governance of G-d (Mk 10:23).

Elevation of people not self, this is the philosophical undergirding of the Kingdom of the Jews!

**Commentary to Hakham Shaul’s School of Remes**

The obvious connection between the Peshat and Remes portions of our Nazarean Codicil is the connection made with the **Talmidim** and the “outsiders” who do not “receive” the Torah or understanding of the Kingdom in the same way that the “outsiders” do.

**The Soul of a Talmid**

The underlying theme of the Nazarean Codicil last week was that of the quintessential Torah Scholar, Yeshua. This week looks at the extension of the Torah Scholar through his **talmidim**, i.e. his **Sh’l'achim – apostles**. To look at the soul of a Torah Scholar or his talmidim we must look at the driving force of the soul. The duty of the Master/Hakham is to repeat the Torah until his talmidim have mastered its concepts.

**b. Erubim 54b** ﻿Our Rabbis learned: What was the procedure of the instruction in the oral law? Moses learned from the mouth of the Omnipotent. Then Aaron entered and Moses taught him his lesson. Aaron then moved aside and sat down on Moses” left. Thereupon Aaron's sons entered and Moses taught them their lesson. His sons then moved aside, Eleazar taking his seat on Moses right and Ithamar on Aaron's left. R. Judah stated: Aaron was always on Moses right. Thereupon the elders entered and Moses taught them their lesson, and when the elders moved aside all the people entered and Moses taught them their lesson. It thus followed that Aaron heard the lesson four times, his sons heard it three times, the elders twice and all the people once. At this stage, Moses departed and Aaron taught them his lesson. Then Aaron departed and his sons taught them their lesson. His sons then departed and the elders taught them their lesson. It thus followed that everybody heard the lesson four times. From here R. Eliezer inferred: It is a man's duty to teach his pupil [his lesson] four times. For this is arrived at a minori ad majus: Aaron who learned from Moses who had it from the Omnipotent had to learn his lesson four times31 how much more so an ordinary pupil who learns from an ordinary teacher.

The Hakham with his talmidim recounts the Torah lesson in Erubim 54b “four times.” However, something is “enigmatic” about the number “four.” We can see that the number four refers to the “four levels of hermeneutics.” Still, we have a problem. **The allegory of the Talmud means that the number four is non-literal**. This passage in Erubim makes this point very clear. A little farther down in the same Gemara we have the answer to this problem.

**b. Erubim 54b** Rebbe Akiva said: **Where do we know that a teacher must continue to repeat the material until the student has mastered it?** Because the Torah says (Deut. 31:19), “And you will teach it to the children of Israel.” And where do we know that it must be taught until the students know it fluently? Because the Torah says (ibid.), “Put it in their mouths.” And where do we know that the teacher must also explain the reasons? Because the Torah says (Exodus 21:1), “Now these are the ordinances which you will put before them.”

We can derive from this text the Rabbinic practice of using numbers in general terms rather than in a specific sense when elucidating Remes materials. We can also learn, which is our main point, that the Hakham teaches his talmidim all levels of the Torah until that talmid has “mastered” the Torah.

Hakham Shaul looks at the Torah as a living entity in saying...

**Bereans (Heb.) 4:12 For the Living[[72]](#footnote-72) Torah** (is) **full of Divine Power** (given for the sake of a Divine task) **and sharper than any double-edged sword, and penetrating to the point of discerning the Nefesh** (basic human life) **and ruach** (the higher attributes of the human Neshamah)**,** like **the** difference between **the joints and marrow, and with the ability to judge the thoughts and intentions of the heart.**

Therefore, the mission and mandate of the **Talmid** is to become one with the Torah of his Master. A thought in the mind, concerning the Torah, is a “living entity,” like an angel (messenger). That thought has a powerful effect on the soul of the one holding it. Because the Torah can distinguish between thought and intent, it has the ability to transform and elevate the soul to the heights of the heavenlies. Each thought that we have has a mission of transformation and elevation. Therefore, we see that a **Talmid** can refer allegorically to a thought. Take for example the reading of this Torah Seder and the associated materials as we have published them. With each section (week), the mind is lead down a specific path. Each Torah Seder is filled with information that the soul needs to traverse through the spiritual content and environ of the week. The beauty of the “**Living Torah full of Divine Power**” is that it is suited to address the needs of any soul that reads and contemplates its contents.

Again, allegory demands attention and explanation. The “**Living Torah full of Divine Power**” is a Hakham who has mastered the Torah. In a similar way each Talmid is filled with a specific content. In essence, he is a “message” not just a messenger. He, the talmid is the message of his mentor. Each Hakham knows his talmidim in a way that allows him to “**apostolize**” (send) him out in a very definite direction. In this vein, the Hakham must be a “soul-reader.” However, not only must he be a “soul-reader” he, out of necessity is also a “time reader,” with the ability to determine the time and place we are in G-d’s plan.

In the realm of the Torah and spirituality, the only way to gain knowledge (Da’at) is to come close to that thing. With regard to the Torah, the only way to learn from the Torah is to come close to the Torah. By coming into close proximity with the Torah, we are able to develop an intimate knowledge of the Torah. The question we must posit now is how to get close to the Torah? The answer is multitudinous. Firstly, we must “understand” (Binah) that the way that we come closest to the Torah and G-d is to be in “connection” with Him through its mitzvot.[[73]](#footnote-73) This can also be a reference to the weekly readings of the Torah. As we come close to the Torah reading, it begins to unveil itself to us. Likewise, when we begin to come close to a Torah Portion its power begins to influence us. Secondly, and of equal importance is to draw close to a Hakham.

**m. Abot 1:6 Yehoshua said: Make for yourself a Rav (a teacher); acquire for yourself a friend (Chaber); and judge every person on the lenient side.**

Therefore, the elemental ways to drawing close to the Torah is to follow the mitzvot as they are taught to you by your Hakham.

On the Bet Emunah webpage, we recommend downloading the document entitled “[Feasts](http://www.betemunah.org/feasts.html).” This document teaches us the things that happened on any given day of the Biblical year. However, the Triennial Torah reading schedule deals with issues that are only addressed by the Torah Reading in its specific relation to the things that happened on the days of the Biblical year, the Torah Reading for that week and the aspect of the Septennial Torah Reading. These three facets of Torah cause the relevance of Torah to exist in each life in a **Very** specific and determinate way. In other words, three elemental aspects of the Torah are affecting our lives on any given day. For example, the 49 stations of counting the Omer are brought about by the seven attributes of the “Seven Officers” of the Esnoga, as they are manifest during the specific period of their counting. These 49 stations are responses to specific aspects of building the Neshamah integral to the specific time of year. Likewise, we can see that these are levels that each talmid must pass through on his way to becoming a Hakham. Hakham Shaul has masterfully captured this essence in his letter labeled “Ephesians.” Some Scholars do not believe that Hakham Shaul wrote this letter. Consequently, Scholars have a hard time trying to determine who wrote Ephesians. This is because the letter was never intended to be read by “**Only”** the “Ephesians.” This letter was a general letter **written to all the Masters Esnoga’s throughout the Diaspora**. Therefore, Hakham Shaul addressed an issue in time as well as a timeless problem. We have heard the refrain that the “Torah is to be read in **Time**” on a multitude of occasions. Why do we make this statement? Firstly, because it is true, and secondly, because the “Torah in Time” addresses specific aspects of the Neshamah. The message of Shabbat as an entity is so important that we must rehearse that message on a weekly basis. This is true, cyclically for all the other aspects of Jewish life, i.e. Rosh Chodesh, the Festivals etc. The frequency of the cycle and entity within that cycle teaches us how to repair the damage addressed in each entity. We must keep in mind that every Torah Scholar is a gift in time for the sake of repairing the damage done to the world. Some Hakhamim may never reach the world per se. However, the training of talmidim is a way that the Hakham can address issues that need repair without physically being present. This message is abundantly clear in the present Nazarean Codicil readings.

Because the enemy has no innovative ability, we see that he must mimic those practices followed by the Jewish people. His mechanisms are usually the antithesis of Jewish practice. Take for example the reading of one’s “horoscope.” While we are not scholars on how the practice initiated, we can easily see that the practice is an emulation of reading the Torah on a scheduled basis. The word horoscope is derived from Greek words meaning, “hour watching.” “Hour” being a reference to time. Therefore, in principle this practice mimics the Reading of the Torah over the seven-day period. Each week the usual final question that we have in our materials is…

**“In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?”**

While we ask for an overall “prophecy” concerning the week, we could break the question down into the seven sections and ask what seven prophetic messages…

However, another way of asking the question would be “what is your mission in the coming week based on the reading of the Torah?” As we noted above, we find ourselves reflecting on the week as we have entered into Shabbat. What positive purpose can this possibly have? Shabbat and the Torah readings are like a springboard. If we approach the Torah appropriately, we are driven forward as a positive force being a “Living Torah full of Divine Power.” Not only are we thrust forward, we are impelled upward with the Divine Energy of the Torah.

The fabric of the of the universe’s structure was damaged with the sin of Adam. Likewise, the angelic spheres rebelled damaging their place and position.

**Yehudah 1:6 Now the heavenly messengers[[74]](#footnote-74) that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment,[[75]](#footnote-75) wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.**

The message of the daily lessons given Adam and Havah in Gan Eden is clear.

**B’resheet 3:8** ﻿They (Adam and Havah) heard the sound of the Lord God moving about in the garden at the breezy time of day; and the man and his wife hid from the Lord God among the trees of the garden.[[76]](#footnote-76)

Our translation below helps to detect the depth of the Torah’s intent and illumes the true intent of the verse.

**“They (Adam and Havah) heard the voice of halakhah from the Breath of the Lord God in the garden.”**

Adam was initially being given the “Oral Torah” daily. Why? Only through the application of the Oral Torah on a daily basis can we repair the damage done to the universe by, the angelic rivalry and the angelic rage against humanity. Furthermore, this example sets the precedent for Torah study. Or, better said, this sets the precedent for studying the Oral Torah. Adam and Havah contributed to the calamity by disobedience to the Oral Torah. The singularity of Gan Eden[[77]](#footnote-77) was segregated and divided only by the sin of Adam. The cosmos was damaged by the abandonment of the heavenly spheres from their original offices and stations. Adam and Havah could have repaired the damage of the fallen spheres had he adhered to the Oral Torah. His forsaking the Torah fractured the cosmos leaving the cosmos in worse shape than the abandonment of the fallen spheres.

Adam was the first telluric expression of Messiah (Adam Kadmon – Keter). His mission was to repair the damage to the cosmos caused by the fallen spheres. Therefore, in order to complete the mission of Messiah humanity must be a part of the telluric world. Only by elevating his activities and thoughts through the Septennial Torah readings can we accomplish the Messianic mission. Therefore, the Neshamah is given a very specific mission with a very explicit message. This message was determined from the very beginning. We might say that each soul was crafted for a specific mission with an explicit message. The “body” is only a piece of tangible materials that is exposed to the telluric dimension for the sake of the Messianic mission. As a vehicle/chariot, the body, transports us through time. If the Neshamah was not connected to a body it would not experience time. Therefore, its temporal consciousness is because the Torah/Nomos is the structure of the universe and the Torah in the present world is itself presently temporal.

**D’varim (Deut.) 30:10-14 if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the Torah, if you turn to the LORD your God with all your heart and soul. For this commandment which I command you today is not too difficult for you, nor is it out of reach. It is not in heaven, that you should say, “Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?” Nor is it beyond the sea, that you should say, “Who will cross the sea for us to get it for us and make us hear it, that we may observe it?” “But the word is very near you, in your mouth and in your heart, that you may observe it.”**

Was the Torah ever in heaven? This Mishnah lists fourteen things (10 + 3 + 1) that seem to defy the laws of the structured universe. These are problematic because God is supposed to have created a world based upon the laws of the structured universe, i.e Torah/Nomos. In order to solve this problem, the Mishnah claims that these items were created for the very purpose of defining a structured universe during the six days of creation. They were created during this “in-between time,” right before creation ended at the end of the sixth day. These items are therefore part of God’s ultimate plan and they are not in essence “supernatural.”

**m. Aboth 5:6** Ten things were created on the eve of the Sabbath at twilight, and these are they:

[1] the mouth of the earth, [2] the mouth of the well, [3] the mouth of the donkey, [4] the rainbow, [5] the manna, [6] the staff [of Moses], [7] the shamir, [8] the letters, [9] the writing, [10] and the tablets (containing the Torah), And some say: also the demons, the grave of Moses, and the ram of Abraham, our father. And some say: and also tongs, made with tongs.

These fourteen things match the number 14 of Sefer Matityahu (the book of Matthew) with regard to the Messianic mission. Likewise, in prototypical Talmudic style, Hakham Shaul wrote the letter of “Ephesians,” suggesting that the Jewish people were created in union with Messiah/the Messianic Mission before the foundation of the world. Why?

On Iyar 18 we read Ephesians 1:3-6 regarding The Masoret in concert with the Darshan **(Prophet)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 3 | Masoret/Darshan | Nisan 18 | 1:3-6 | Chessed coupled with prophecy |

**Ephesians 1:3-6 Let the God and Father of our master Yeshua HaMashiach be Blessed[[78]](#footnote-78), having blessed[[79]](#footnote-79) us in Messiah with every spiritual[[80]](#footnote-80) blessing[[81]](#footnote-81) in the heavens,[[82]](#footnote-82) even as He (God) has elected[[83]](#footnote-83)** (separated)[[84]](#footnote-84)**us[[85]](#footnote-85)** (the Jewish people)to be **in union with him[[86]](#footnote-86)** Messiah **before the foundation of the world[[87]](#footnote-87) to be Tsadiqim (**Greek: agios**)and blameless in His** *God's presence***in love. He** God appointed **us as** His **chief/principle[[88]](#footnote-88) adoption[[89]](#footnote-89) as His own** (children) **through Yeshua HaMashiach according** toHis**desire and good will to the praise of the honour of His chessed** (loving-kindness), **in which He has made us accepted as the** one **beloved.**

Hakham Shaul states that we, the Jewish people were “elected” before the foundation of the world meaning, “ἐκλέγω.” The Greek word 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 of** spirit i.e. outside of the realm of time.

In other words, G-d crafted the Jewish soul by the speaking of the Torah. Each soul was given a **Very** specific Mission in relation to the Torah. The Torah Scholar/Hakham must look at the essence of a soul and then equip that soul for that mission. Allegorically speaking the word **ἀρχή** – *arche* in B’resheet (Gen. LXX) 1:1 refers to the soul. This was the principle/chief part of man’s creation is his Neshamah. This is because the Neshamah is the helmsman of the body. In continuity with the Torah Seder we can also say, allegorically that Pesach is the chief/principle part of the Jewish soul. The allegorical explanation is that Pesach refers not only to the festival of Pesach but also to **All** the Festivals of HaShem. However, allegory understands this phrase with regard to the Hakham and Talmid differently, the difference being “the chief/principle part of a talmid’s soul is his Hakham.”

Despite the wars they face in their souls, the Torah Scholar and his talmidim have a heart for the Torah and the grandest desire to see others embrace it with greater love and adoration than they do.

**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. 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,**

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

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

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

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

**Next Sabbath:**

**Shabbat “Yifqod Adonai” – “Let Appoint the LORD”**

**Rosh Chodesh Ellul - New Moon for the month of Ellul 5776**

**&**

**3rd of Seven Sabbaths of Consolation/Strengthening**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  |  |
| **“Yifqod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – B’resheet 49:27-29 |
| **“Let Appoint the LORD”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – B’resheet 49:29-31 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – B’resheet 49:31-33 |
| B’Midbar 27:15 - 28:26 | Reader 4 – B’Midbar 28:1-9 |  |
| Ashlamatah: Is 66:1, 23  I Samuel 20:18, 42 | Reader 5 – B’Midbar 28:10-14 |  |
| **Special:** Is. 54:11 – 55:5 | Reader 6 – B’Midbar 28:15-18 | Reader 1 – B’resheet 49:27-29 |
| Proverbs 7:1-27 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – B’resheet 49:29-31 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – B’resheet 49:31-33 |
| N.C.: Col. 2:16-23 | Is 66:1, 23  I Samuel 20:18, 42  Isaiah 54:11 – 55:5 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Book 1: Psalms 1—41, Book 2: Psalms 42—72, Book 3: Psalms 73—89, Book 4: Psalm 90—106, Book 5: Psalm 107—150 [↑](#footnote-ref-1)
2. Shaarei Teshuvah 2:3, 4:1 [↑](#footnote-ref-2)
3. 41:5 [↑](#footnote-ref-3)
4. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. Much of this study is based on a Tisha B’Av shiur by Rabbi Mendel Kessin. [↑](#footnote-ref-5)
6. The destruction of the Temple and of many Jews. [↑](#footnote-ref-6)
7. Curiously, Columbus left on his epic voyage on the very day of the expulsion, which happened to be Tisha B’Ab. [↑](#footnote-ref-7)
8. Ferdinand and Isabella [↑](#footnote-ref-8)
9. Clouds, volcanic eruptions, dust storms, etc. [↑](#footnote-ref-9)
10. [↑](#footnote-ref-10)
11. The Ohr Mashiach (the light of the Messiah) was revealed and this brought the Kabbala to light. [↑](#footnote-ref-11)
12. Kabbalah (Hebrew: קַבָּלָה‎, literally “receiving/tradition”) is an esoteric method, discipline, and school of thought that originated in Judaism. A traditional Kabbalist in Judaism is called a Mekubal (Hebrew: מְקוּבָּל‎). [↑](#footnote-ref-12)
13. December 25, 1642 – March 20, 1726 [↑](#footnote-ref-13)
14. The last ones. [↑](#footnote-ref-14)
15. Zohar part I, 117a [↑](#footnote-ref-15)
16. Bereshit (Genesis) 7:11 [↑](#footnote-ref-16)
17. The next few paragraphs of explanation were written by Rabbi Joel Bakst. [↑](#footnote-ref-17)
18. Shklov; Yiddish: שקלאָוו‎, Shklov) is a town in Mahilyow Voblast, Belarus, located 35 kilometers (22 mi) north of Mogilev on the Dnieper river. Jews began to settle in Shklov in the second half of the 17th century. The town was an important Jewish religious center, where a yeshiva was established in the 18th century. At the end of the century Shklov also became the center of the *Haskalah* movement and the largest center of Hebrew printing in Russia.  [↑](#footnote-ref-18)
19. “What was forbidden to investigate and expound upon just yesterday becomes permissible today. This is felt by every true exegete. Numerous matters whose awesome nature repelled one from even approaching in previous generations, behold, they are easily grasped today. This is because the gates of human understanding below have been opened up as a result of the steadily increasing flow of Divine revelations above”. R. Shlomo Eliyashiv, *Leshem Sh’vo V’Achlamah, Chelek HaBi’urim*, p. 21d. [↑](#footnote-ref-19)
20. This same tradition has been handed down by an unexpected yet highly authoritative source, R. Yisrael Salanter (1810-1883), the leader of the Mussar Movement. In confirmation of the statement of the Zohar, he is said to have commented, “Prior to 1840 the study of Kabbalah was a closed book to all but the initiated.” The Kabbalist, R. Shlomo Eliyashiv, who quotes this tradition, continues, “Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters.” *Leshem Sh’vo VeAchlamah, Sefer De’ah* 1:5:4 (p. 76) [↑](#footnote-ref-20)
21. For a thorough discussion of traditional, as well as, some contemporary views of Torah and Science, see *Challenge – Torah Views on Science and its Problems*, Aryeh Carmell and Cyril Domb, editors (Association of Orthodox Jewish Scientists and Feldheim Publishers, 1978). It should be noted that in the first volume of this otherwise comprehensive work only one short paragraph is quoted from*Kol HaTor*, and then almost in passing. [↑](#footnote-ref-21)
22. The principle of a parallelism between the historical development of science and Kabbalah is also advanced by the contemporary Torah master, R. Dr. Chaim Zimmerman, z”l: “According to the Sages, Knowledge (whether it is Torah knowledge or secular knowledge) comes from Heaven. This means that the sum total of all knowledge that flows into the world during any one period or generation is determined by *Hashgacha* [Divine Providence] in direct correlation to the merit of the generation and of those individuals who discover it. According to this principle [of parallelism], we can verify that in a period when knowledge is revealed in the non-Torah world, the same quality of knowledge is revealed in the Torah world. When the non-Torah world had a Newton and a Leibnitz, the Torah world had the Gaon of Vilna and the *Sha’agat Aryeh*. In a generation of Einstein and Planck, the Torah world had a R. Chaim Soloveitchik and R. Abraham of Sochotchov…. In short, the more science progressively reveals the secrets of our physical world, the more the secrets of the Kabbalah become indispensable in understanding the real meaning of the Torah. The *Hashgacha* has determined that these two categories of knowledge develop and progress in parallel lines.” (R. Dr. Chaim Zimmerman, *Torah and Reason*, Hed Press, Jerusalem 1979, pp. 287, 291). [↑](#footnote-ref-22)
23. The Eight Gates [↑](#footnote-ref-23)
24. The Hasidic movement also takes note of this passage from the *Zohar* and agrees that it is heralding new revelations in Jewish mysticism, albeit with a different venue. It is well known in the Chabad tradition that the mystic revelations of the “wisdom from above” refer to the emergence of the Hasidic movement and to the publication of classic Hasidic (Chabad) literature, which occurred at the end of the 18th and beginning of the 19th centuries; see Rabbi M. M. Schneerson, *On the Essence of Chassidus*, Kehot Pub., 1974, p. 91.

    A direct tradition from the Ba’al Shem Tov himself is quoted by R. Aaron Marcus (1843-1916), a German Torah scholar who wrote on Kabbalah and Hasidut. He became a strong adherent of Hasidic teachings and maintained close relations with many Hasidic leaders in Poland and Galicia, in particular with R. Shlomo Rabinowitz of Radamsk. In his *Keset HaSofer* he writes what is almost a commentary on the Gaon’s view of the revelations of science during the period preceding the Final Redemption: We now know with certainty that the prophecy of the *Zohar* in *Parashat VaYeira* has been fulfilled in our generation. Thus, throughout the first 6 centuries of the sixth millennium (5000-5600 = 1240-1840), the spiritual quality of *Malchut*-Kingdom, which is also known as the “Lower Wisdom,” would ascend slowly. Then in the six hundredth year of the sixth millennium (5600 = 1840), “the gates of wisdom above and the wellsprings of wisdom below” began to open. This is also the prophecy of our master R. Yisrael Ba’al Shem Tov concerning the *kavanot* (meditations) while reciting Psalm 107 [during the Minchah prayer immediately preceding the onset of the Sabbath]. He interpreted the verse homiletically, “In His hand are (*mech’karei aretz*) the deep secrets of the earth and the heights of the mountains are His” (Psalm 95:4). Instead of reading *mech’karei aretz*, “deep secrets of the earth,” read *me’chakrei aretz*, “investigators of the earth.” The “Hand of God” represents here the aspect of *Malchut*-Kingdom, the last [and most manifest spiritual] level that is now operative. It is in this Hand of God that all the progress and success of the gentile investigators lies; *Keset HaSofer*, *Bereshit* 2, p. 8. [↑](#footnote-ref-24)
25. including *Kol HaTor* [↑](#footnote-ref-25)
26. According to this paradigm, the year 5751 (October 1990–September 1991) equates with high noon on the sixth day (the sixth millennium). The year 5751 begins an entirely new era. Just as on Friday afternoon we begin the mad rush to prepare for the Shabbat day, so too, all the wonders you see from this year are nature’s frenzy to prepare for a time beyond time. We have entered what the ancient sages referred to as the Era of Mashiach. [↑](#footnote-ref-26)
27. *Maharal*, in a telling parable, describes the relationship between the embryonic “kingdom of Israel” and its “Edomite” environment: Fruit grows within a husk; when the fruit ripens the husks falls off... So it is with Israel. Their kingdom emerges and grows from within the kingdom of the nations i.e., from the existential power of the kingdom of the nations, and from their level, it raises itself to a higher level. And when the kingdom of Israel reaches complete maturity the kingdom of nations is removed, just as the husk is removed, and falls off when the fruit reaches its perfection. ...**The Messianic revolution will take place in the hearts and minds of the people**. The “falling off of the husk” does not refer to a political or military event, nor does “kingdom of the nations” refer to a political entity. **The husk refers to the value system of the Western world.** The falling off of the husk signifies the victory of spirituality over materialism, faith in G-d over unbounded trust in one’s own power, and awareness of divine providence over belief in blind chance.

    Yet it appears that the “kingdom of Israel” in its infancy (and here “kingdom” means both state and cultural entity) is still definitely “attached to Edom”. Could Maharal, from his 16th century vantage point, be referring to the reality of the State of Israel today? [↑](#footnote-ref-27)
28. Read up on the history of the Jews in Kobe, Japan to see how China and Japan went out of their way to help and preserve the Jews. This points to the fact that Adam’s sin affected primarily the ‘west’ or left side. That is why anti-Semitism has been largely absent in the east. [↑](#footnote-ref-28)
29. Interestingly enough, another name for the Erev Rav was “HaAm,” or “the people,” as noted above. In fact, Chazal say that every time the Torah refers only to HaAm, which, on a simple level, can apply to the Jewish people as well, it is really a direct reference to the Erev Rav themselves. Hence, when the verse says: Shemot (Exodus) 13:17 After Pharaoh sent the people away. HaShem did not lead them through the land of the Philistines. The Ohr HaChaim HaKadosh says that it refers to the Erev Rav, whom Pharaoh sent along with the Jewish people to cause precisely the kind of trouble they cause in parshah Ki Tisa. **The general understanding is that the Erev Rav are Jews who wish to divert us from Torah and mitzvot.** The Erev Rav made their first appearance at the redemption in Egypt. From this we learn to expect them whenever we experience redemption. This happens because the sparks of kedusha have coalesced in the Jews and that is where the impure force must go to get the Jews to sin and give up the kedusha. [↑](#footnote-ref-29)
30. If the Bne Israel had made the calf themselves, they would have said ‘this is our god’ (Instead of ‘this is your god’.). The Torah’s language - together with a whole bunch of additional commentaries by our sages - makes it clear that the Erev Rav were responsible for leading the authentic Am Yisrael away from the service of G-d, with devastating consequences. And they are still doing that today. The Vilna Gaon expounds on this at length in Kol HaTor, Chapter 2, Section 2, Letter bet: “Erev Rav” is a concept, and is a title that can be given to any Jew that tries to dissuade other Jews from belief in Sinaitic Torah, and the Final Redemption. That’s what the Erev Rav did in the desert, and that is what the Erev Rav has done in every generation. In *Toldot Yaakov Joseph* (Parshat Nasso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders. “...And they are called Erev Rav, because they are the heads (leaders) of the Jews in the exile and therefore they are called RAV.” (Likutim Ha GRA) [↑](#footnote-ref-30)
31. “…. the Erev Rav is our greatest enemy, the one who separates the two Mashiachs. The klipah of the Erev Rav works only through deception and roundabout ways. Therefore, the war against the Erev Rav is the most difficult and bitterest of all. We must strengthen ourselves for this war; anyone who does not participate in the battle against the Erev Rav becomes, de facto, a partner with the klipah of the Erev Rav, and was better off not being born in the first place.” [↑](#footnote-ref-31)
32. I think we are very close to the moment in time when real Torah-faithful Jews will let go of the “Religious-Zionism” term and the *Erev Rav* among us who are part of that group will cling ever more tenaciously to it as it really defines them. Because, let’s face it. Zionism created a way to be Jewish without the *Torah*. And if you want to appear “religious” or even be a rabbi without obligating yourself to those *mitzvot* which are impossible to reconcile with Western values, there’s no better home for you than Religious-Zionism. [↑](#footnote-ref-32)
33. The Chazon Ish was clear that the “Zionist secular government” would fall before the Messiah would come, and this fall, he believes, will be facilitated by Paras. [↑](#footnote-ref-33)
34. A fifth column is any group of people who undermine a larger group—such as a nation or a besieged city—from within, usually in favor of an enemy group or nation. [↑](#footnote-ref-34)
35. Quid pro quo (“something for something” in Latin) means an exchange of goods or services, where one transfer is contingent upon the other. English speakers often use the term to mean “a favor for a favor”; phrases with similar meaning include: “give and take”, “tit for tat”, “you scratch my back, and I’ll scratch yours”. [↑](#footnote-ref-35)
36. Esav = Edom. The Talmud (Sanhedrin 98a) teaches that Mashiach sits at the gates of Rome. The Maharal explains that this means that Mashiach will only appear when the power of Rome comes to an end. The Roman Empire does not exist today, but as a world power it still exists among the descendants of Edom. Says Rabbi Dessler, our modern civilization has been developed over many centuries, but its cradle stood in the Roman Empire. It is understood that ‘Rome’ means western civilization and in particular it’s religions that include Christianity and Islam. [↑](#footnote-ref-36)
37. Spiritual Dean. [↑](#footnote-ref-37)
38. Zohar section 2, page 18a – LB. [↑](#footnote-ref-38)
39. They way one ascertains whether something is still alive is whether it has a self preservation instinct. Edom and Ishmael no longer have the self preservation instinct, which indicates they are near death. This is why America, and Europe and Russia will do nothing to stop Iran from getting the bomb, nor will they do anything to prevent the spread of ISIS. [↑](#footnote-ref-39)
40. According to the Center for Nonproliferation Studies, "Moslem and Muslim are basically two different spellings for the same word”. But the seemingly arbitrary choice of spellings is a sensitive subject for many followers of Islam. Whereas for most English speakers, the two words are synonymous in meaning, the Arabic roots of the two words are very different. A Muslim in Arabic means “one who gives himself to God”, and is by definition, someone who adheres to Islam. By contrast, a Moslem in Arabic means “one who is evil and unjust” when the word is pronounced, as it is in English, Mozlem with a z. [↑](#footnote-ref-40)
41. Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:2 **for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin”. [↑](#footnote-ref-41)
42. Yalkut Shimoni, Yeshayahu (Isaiah) 60 [↑](#footnote-ref-42)
43. Ultimately, Paras will keep pushing to be a superpower and come into conflict with Russia. In the end, both nations will crumble in an ensuing war between them, which is the Edom vs. Paras war referenced in the Talmud. [↑](#footnote-ref-43)
44. Iran (Persia). [↑](#footnote-ref-44)
45. The Gemara in Yoma 10a is clear – at the End of Days, Edom (lead by US) will fight Paras (Persia, Iran). [↑](#footnote-ref-45)
46. The Maharal writes that Ishmael is included in Paras, because the attribute of Paras is *tyvvah* (lusts), as it is with Ishmael. Thus, Paras is really the power of Ishmael. [↑](#footnote-ref-46)
47. According to the ancient Midrash Pesikta Rabbati, there will *first* be a conflict between Edom and Paras, *followed* by an “alliance” between Edom and Ishmael (i.e., Edom and Paras, as Paras is Ishmael, according to the Maharal). Can you imagine the West, Russia, the Arabs, and the Persians on the same team? This is Gog u’Magog. [↑](#footnote-ref-47)
48. What were the root causes of the Flood? Rashi cites sexual immorality and idolatry. Following the Gemara in Sanhedrin, Rashi adds that “Hamas” or theft sealed the generation’s fate. [↑](#footnote-ref-48)
49. The Hebrew word Klal means both “law” and “collective”. In this sense, Klal means the whole collective of Israel. [↑](#footnote-ref-49)
50. Contextually we see Yeshua doing the same thing that Ya’aqob is doing. He gathers his talmidim for personal in-depth lessons disseminating Torah to the ones closest to him. [↑](#footnote-ref-50)
51. Our Marqan text retains the idea of the Jewish Hakhamim sown among the nations. The smallest of nations sown among the nations to become fully grown (mature) as a fully developed “tree.” [↑](#footnote-ref-51)
52. cf. Str. G305, TDNT 1:519 “to rise from the depths to the heights.” [↑](#footnote-ref-52)
53. For the translation of “**superior**” we found out information in Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains*: *Greek (New Testament)* (G3505). Oak Harbor: [↑](#footnote-ref-53)
54. Here Moulton’s #3187 teaches us that μείζων (*meizōn*) referrers to an official’s authority and to those who occupy a position of highest rank and honour. Moulton, J. H., & Milligan, G. (2004). *Vocabulary of the Greek New Testament.* Peabody, MA: Hendrickson Publishers. [↑](#footnote-ref-54)
55. The word “Garden” is implied because the “herbs” are generally cultivated for specific reasons. Therefore, our notion of returning to Gan Eden through tikun and the Governance of G-d manifests itself frequently in the most unsuspecting places. The nomenclature of the present verse mimics that nomenclature of B’resheet 1:8 alluding to the deep mystical aspects of the Governance of G-d, the Bate Din and the Hakhamim. [↑](#footnote-ref-55)
56. See Thayer’s **κατασκηνόω** where he notes that the principle word of the LXX uses **κατασκηνόω** for **שׁכַן**. [↑](#footnote-ref-56)
57. **σκιά** – *skia* is also closely associated with the notion of **שׁכַן** and tabernacling. However, the notion of **σκιά** – *skia* can also be that of imitation since the **σκιά** – *skia* is a reflection of the tree/herb itself. Therefore, the birds of the heavens can tabernacle in the “Tabernacle” (Neighbouring presence of G-d as manifest in the bate Din) of the Governance of G-d. Philo’s use of **σκιά** – *skia* is frequently that of emulation or copy. Therefore, the birds of the heavens, which tabernacle in the “branches” **κατασκηνόω** – **שׁכַן** find shelter in the Bate Din. The logos/ of G-d [↑](#footnote-ref-57)
58. While the faculty of hearing is used here, it is clearly referring to cognitive ability [↑](#footnote-ref-58)
59. The Remes section of the Nazarean Codicil shows the diversity of Judaism as it moves ever closer to Galut (exile). This is a way that Hakham Shaul addresses the issue of the “blessing” of Ya’aqob’s sons. [↑](#footnote-ref-59)
60. little image [↑](#footnote-ref-60)
61. “Disbelief” refers to the “belief” that Yeshua is Messiah. While there were those among the Shammaite School that did believe that Yeshua was the Messiah the greater number of believers were found among the School of Hillel. [↑](#footnote-ref-61)
62. This is exactly the type of attitude and activity seen in literature concerning the Shammaite School. [↑](#footnote-ref-62)
63. These “Gentiles” are not G-d-fearing [↑](#footnote-ref-63)
64. wolf land [↑](#footnote-ref-64)
65. ransoming [↑](#footnote-ref-65)
66. tanner: tanner of skin: coverer with skin [↑](#footnote-ref-66)
67. Capon, R. F. (1985). *The Parables of the Kingdom.* Grand Rapids: William B. Eerdmans Publishing Company. [↑](#footnote-ref-67)
68. Our Marqan text retains the idea of the Jewish Hakhamim sown among the nations. The smallest of nations sown among the nations to become fully grown (mature) as a fully developed “tree.” [↑](#footnote-ref-68)
69. cf. Str. G305, TDNT 1:519 “to rise from the depths to the heights.” [↑](#footnote-ref-69)
70. For the translation of “**superior**”, we found out information in Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains*: *Greek (New Testament)* (G3505). Oak Harbor: [↑](#footnote-ref-70)
71. Here Moulton’s #3187 teaches us that μείζων (*meizōn*) referrers to an official’s authority and to those who occupy a position of highest rank and honour. Moulton, J. H., & Milligan, G. (2004). *Vocabulary of the Greek New Testament.* Peabody, MA: Hendrickson Publishers. [↑](#footnote-ref-71)
72. Having vital power in itself and exerting the same upon the soul. [↑](#footnote-ref-72)
73. Mitzvah is rooted in the Hebrew word “tzva” meaning to connect. [↑](#footnote-ref-73)
74. Verbal connection to B’resheet (Genesis) 32:4, 6 [↑](#footnote-ref-74)
75. Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. [↑](#footnote-ref-75)
76. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A New translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 3:8). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-76)
77. Gan Eden was initially global; it was fed with the River that flowed from the “Mountain of G-d” which was the “river of delight (Eden) making the whole earth a delight. This place was an environment where man (Adam) could repair the damage done to the universe by the fallen and rebellious spheres. [↑](#footnote-ref-77)
78. 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…) [↑](#footnote-ref-78)
79. The "blessing" mentioned here is in past tense. [↑](#footnote-ref-79)
80. 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. נפֶשׁ *a soul, living being, life, self, person, desire, passion, appetite, emotion*. Str. H5315, TWOT 659b [↑](#footnote-ref-80)
81. **εὐλογίᾳ 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. [↑](#footnote-ref-81)
82. **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. [↑](#footnote-ref-82)
83. 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.

    בְּרֵאשִׁית Gen. 1:1 can be translated בְּ רֵאשִׁ 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. [↑](#footnote-ref-83)
84. 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 [↑](#footnote-ref-84)
85. 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. [↑](#footnote-ref-85)
86. see 1:11 [↑](#footnote-ref-86)
87. 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. [↑](#footnote-ref-87)
88. 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 predestine.” Since God is eternal and has ordained everything before time, προορίζειν is a stronger form of ὁρίζειν. προγινώσκειν is the same. See B’resheet 42:22 where Reuven equates the soul of Yosef with his blood. [↑](#footnote-ref-88)
89. υἱοθεσία **–** υἱο son θεα derived from *Theos* God [↑](#footnote-ref-89)