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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2023**  [**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**  **© 2023**  [**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** |
| **Adar 4, 5783 – February 24/25, 2023** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

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His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

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

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

**Shabbat: “Va’avo HaYom El HaAyin” - “And I came today to the ‎fountain”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וָאָבֹא הַיּוֹם, אֶל-הָעָיִן** |  |  |
| **“Va’avo HaYom El HaAyin”** | Reader 1 – B’resheet 24:42-45 | Reader 1 – Debarim 24:19-22 |
| **“And I came today to the fountain”** | Reader 2 – B’resheet 24:46-48 | Reader 2 – Debarim 25:1-4 |
| **“Y llegué hoy a la fuente”** | Reader 3 – B’resheet 24:49-51 | Reader 3 – Debarim 25:5-10 |
| B’resheet (Genesis) 24:42-67 | Reader 4 – B’resheet 24:52-55 |  |
| Ashlamatah: Isaiah 12:3 - 13:4 + 14:1-2 | Reader 5 – B’resheet 24:56-59 |  |
|  | Reader 6 – B’resheet 24:60-62 | Reader 1 – Debarim 24:19-22 |
| Tehillim (Psalms) 20:1-6 | Reader 7 – B’resheet 24:63-66 | Reader 2 – Debarim 25:1-4 |
|  | Maftir – B’resheet 24:64-67 | Reader 3 – Debarim 25:5-10 |
| N.C.: Mark 2:21-22 & Luke 5:36-39 | Isaiah 12:3 - 13:4 + 14:1-2 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Rebekah, Part II – Genesis 24:42-67

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis)** ‎‎‎‎**24:42-67**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 42. So **I came today to the fountain**, and I said, 'O Lord, God of my master Abraham, if You desire to prosper my way upon which I am going | 42. And **I came today to the fountain,** and said, LORD God of my master Abraham, if now You have prospered the journey upon which I have come, |
| 43. Behold, **I am standing by the water fountain.** When a maiden comes out to draw [water], I will say to her, 'Please, give me a little water to drink from your pitcher.' | 43. behold, **I stand at the fountain of water**,--let the damsel who may come forth to fill, to whom I will say, Give me now a little water to drink from thy pitcher, |
| 44. And [if] she will say to me, 'You too may drink, and I will also draw water for your camels,' she is the woman whom the Lord has designated for my master's son.' | 44. and if she say, Drink, and for your camels also will I draw, be the wife whom the Lord has prepared by His decree for my master's son. |
| 45. I had not yet finished speaking thus in my heart, and behold, Rebecca came out with her pitcher on her shoulder, and she went down to the fountain and drew water, and I said to her, 'Please give me to drink.' | 45. I had not yet finished speaking in the thoughts of my heart, when, behold, Rivkah came forth with the pitcher upon (her) shoulder, and went down to the fountain, and filled. And I said, Let me now drink. |
| 46. And she hastened and lowered her pitcher from upon her, and she said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. | 46. And she hastened and let down her pitcher from her, and said, Drink, and I will also give your camels drink. |
| 47. And I asked her, and I said, 'Whose daughter are you?' And she replied, 'The daughter of Bethuel the son of Nahor, whom Milcah bore to him.' And I placed the nose ring on her nose and the bracelets on her hands. | 47. And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, the son of Nachor, whom Milcha bare to him. And I set the jewel upon her brow, and the bracelets on her hand, |
| 48. And I kneeled and prostrated myself to the Lord, and I blessed the Lord, the God of my master Abraham, Who led me on the true path, to take the daughter of my master's brother for his son. | 48. and bowed and worshipped before the LORD; and I blessed the LORD, the God of my master Abraham, who had led me in the true way to take the daughter of my master's brother for his son. |
| 49. And now, if you will do loving kindness and truth with my master, tell me, and if not, tell me, and I will turn to the right or to the left." | 49. And now, if you will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the south or to the north. |
| 50. And Laban and Bethuel answered and said, "The matter has emanated from the Lord. We cannot speak to you either bad or good. | 50. And Laban and Bethuel answered and said, The thing has come forth from before the LORD that Rivkah should be given to Izhak, and we cannot say to you either evil or good. |
| 51. Behold Rebecca is before you, take [her] and go, and let her be a wife for your master's son, as the Lord has spoken." | 51. Behold, Rivkah is before you, take and go, and let her be the wife of your master's son, as the LORD has spoken. |
| 52. Now it came to pass when Abraham's servant heard their words, that he prostrated himself on the ground to the Lord. | 52. And when Abraham's servant heard these words, he worshipped on the ground before the LORD. |
| 53. And the servant took out silver articles and golden articles and garments, and he gave [them] to Rebecca, and **he gave delicacies to her brother and to her mother.** | 53. And the servant brought forth vessels of silver and of gold, and vestments, and gave them to Rivkah; and presents **give he to her brother and to her mother.** |
| 54. And they ate and drank, he and the men who were with him, and they lodged, and they arose in the morning, and he said, "Send me away to my master." | 54. And they ate and drank, he and the men who were with him, and passed the night. And he arose in the morning, and said, Send me away to my master. |
| 55. **And her brother and her mother said, "Let the maiden stay with us a year or ten [months]; afterwards she will go."** | 55. **But as they were talking in the evening, Bethuel had eaten of that prepared food; and in the morning they found that he was dead. And the brother and mother said therefore, Let the damsel dwell with us the days of one year or ten months, and then she shall go.** |
| 56. But he said to them, "Do not delay me, since the Lord has made my way prosper. Send me away, and I will go to my master." | 56. And he said, Hinder me not, when the LORD has prospered my way; let me depart, and I will go to my master. |
| 57. And they said, "Let us call the maiden and ask her." | 57. And they said, We will call Rivkah, and hear what she says. |
| 58. And they summoned Rebecca, and they said to her, "Will you go with this man?" And she said, "I will go." | 58. And they called Rivkah, and said to her, Wilt you go with this man? And she said, I will go. |
| 59. So they sent away Rebecca their sister and her nurse and Abraham's servant and his men. | 59. And they let Rivkah their sister go, and her nurse, and the servant of Abraham, and his men. |
| 60. And they blessed Rebecca and said to her, "Our sister, may you become thousands of myriads, and may your seed inherit the cities of their enemies." | 60. And they blessed Rivkah, and said to her, Hitherto you were our sister; and now you are going and are wedded to the righteous/generous; so prosper you, that from you may come thousands of myriads; and may your sons inherit the cities of those who hate them. |
| 61. And Rebecca and her maidens arose and rode on the camels, and they followed the man; and the servant took Rebecca and left. | 61. And Rivkah arose, and her damsel, and they rode upon camels, and went after the man. And the servant took Rivkah with him and journeyed. And as the way was shortened to him in his journey to Padan Aram, so was it shortened to him in his return, that in one day he went, and in one day he returned. |
| 62. **Now Isaac was on his way, coming from Be'er Lachai Ro'i, and he dwelt in the land of the south.** | 62. **And Izhak was coming from the school of the Rabba Shem, by the way of the fountain where had been revealed to him the Living and Eternal One, who sees, and is not seen; and he resided in the land of the south.**  **JERUSALEM: And Izhak was coming from the school of the Rabba Shem, at the fountain where had been revealed to him the Shekinah of the LORD; and he dwelt in the land of the south.** |
| 63. And Isaac went forth to pray in the field towards evening, and he lifted his eyes and saw, and behold, camels were approaching. | 63. And Izhak went forth to pray upon the face of the field at the time of evening; and he lifted up his eyes, and saw, and, behold, the camels were approaching. |
| 64. And Rebecca lifted her eyes, and saw Isaac, and she let herself down from the camel. | 64. And Rivkah lifted up her eyes, and saw Izhak, and she bowed upon the camel. |
| 65. And she said to the servant, "Who is that man walking in the field towards us?" And the servant said, "He is my master." And she took the veil and covered herself. | 65. And she said to the servant, Who is the man (so) majestic and graceful, who walks in the field before us? And the servant said, He is my master. **And she took a veil and covered herself.**  **JERUSALEM:** **And she took a veil, and wrapped herself in it.** |
| 66. And the servant told Isaac all the things that he had done. | 66. And the servant related to Izhak everything he had done. |
| 67. And Isaac brought her to the tent of Sarah his mother, and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted for [the loss of] his mother. | 67. And Izhak introduced her into the tabernacle of Sarah his mother, and thereupon the light (again) shined which had gone out at the time of Sarah's death. And he took Rivkah, and she was his wife, and he loved her; for he saw her works that they were upright as the works of his mother. And Izhak was consoled after his mother's death. |

**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.

**Welcome to the World of Remes Exegesis**

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

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

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

**Reading Assignment:**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol II: The Patriarchs**  By: Rabbi Yaaqov Culi,  Translated by: Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1988)  Vol. 2 – “The Patriarchs,” pp. **414-435** | **Ramban: Commentary on the Torah**  Translated and Annotated  by Rabbi Dr. Charles Chavel  Published by Shilo Publishing House, Inc.  (New York, 1971)  pp. **302 - 306** |

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎24:42-67‎‎‎**

**So I came today**. Today I left, and today I arrived. From here we learn that the earth shrank for him [i.e., his journey was miraculously shortened]. **Rabbi Acha said: The ordinary conversation of the servants of the Patriarchs is more beloved before the Omnipresent than the Torah of their sons, for the section dealing with Eliezer is repeated in the Torah, whereas many fundamentals of the Torah were given only through allusions.-**[Gen. Rabbah 60:8]

**44 You too** [The word] גַּם (also), includes the people who were with him.

**designated** [Meaning]: He clarified and made known, and likewise, every expression of הוֹכָחָה in Scripture denotes clarification of a matter.

**45 I had not yet finished** [Meaning]: “I was not yet finishing.” And similarly, wherever the present tense is called for, sometimes the past tense is used, and it could have been written טֶרֶם כִּלִתִי (past tense), “I had not yet finished;” and sometimes the future tense is used. An example [that a verb denoting continuous action is sometimes expressed in the past and sometimes in the future] is (Job 1:5): “for Job would say” (אָמַר) : this is in the past tense. “So would Job do” (יַעֲשֶׂה) : this is in the future tense. But the meaning of both is in the present tense, [namely] “for so would Job say: Perhaps my sons have sinned? and so he would do this” [in a continuous fashion].

**47 And I asked...and I placed** He reversed the sequence of events, because, in fact, he had first given [her the jewelry] and then asked [about her family]. But [he changed the order] lest they catch him in his words and say, “How did you give her [the jewelry] when you did not yet know who she was?”

**to the right** [This refers to a wife] from the daughters of Ishmael.

**to the left** [This refers to a wife] from the daughters of Lot, who dwelt to the left of Abraham (Gen. Rabbah 60:9).

**50 And Laban and Bethuel answered** He [Laban] was wicked and jumped to reply before his father.

**We cannot speak to you to refuse in this matter**, either with an unfavorable reply, or with an appropriate reply, because it is obvious that the matter has emanated from the Lord, according to your words, that He designated her for you.

**52 that he prostrated himself on the ground** From here [we learn] that we must give thanks for good tidings.

**53 and... delicacies** Heb. וּמִגְדָּנוֹת . An expression of sweet fruits (מְגָדִים) , for he had brought with him various kinds of fruits of the Land of Israel.

**54 and they lodged** Wherever lodging is mentioned in Scripture, it refers to one night’s lodging.

**55 And her brother and her mother said** And where was Bethuel? He wanted to stop [Rebecca’s marriage]; so an angel came and slew him.-[Gen. Rabbah 60:12]

a year - יָמִים [means] a year, as in (Lev. 25:29): “the time of its redemption shall be one full year (יָמִים) .” For a maiden is granted a period of twelve months to outfit herself with ornaments.-[Kethuboth 57].

**or ten** [Meaning] ten months, for if you say that יָמִים is [to be understood literally as] days, it is not customary for people who make requests to request a small thing and [to say,] “If you are unwilling, give us more than that.”-[Kethuboth 57].

**57 And ask her** From here we learn that we may not marry off a woman except with her consent.-[Gen. Rabbah 60:12]

**58 and she said, “I will go.”** of my own accord, even if you do not desire it.

**60 may you become thousands of myriads** May you and your seed receive that blessing that was stated to Abraham on Mount Moriah (above 22:17): “and I will surely multiply your seed, etc.” “May it be His will that those children shall be from you and not from another woman.”

**62 coming from Be’er Lachai Ro’i** where he had gone to bring Hagar to Abraham his father, that he should marry her (Gen. Rabbah 60: 14).

**and he dwelt in the land of the south** Near that well, as it is said (above 20:1): “And Abraham traveled from there to the south land, and he dwelt between Kadesh and Shur,” and there the well was located, as it is said (above 16:14): “Behold it is between Kadesh and Bered.”

**63 to pray** - לָשׂוּחַ is an expression of prayer, as in (Ps. 102: 1): “He pours out his prayer (שִׂיחוֹ) .”-[Gen. Rabbah 60:14, Ber. 26b]

**64 and saw Isaac** She saw his majestic appearance, and she was astounded by him (Gen. Rabbah 60:14).

**and she let herself down** She slipped off toward the earth, as the Targum כִינַת , “and she leaned.” She leaned towards the earth but did not reach the ground, as (above verse 14): “Please lower (הַטִּי) your pitcher,” [which the Targum renders:] אַרְכִינִי [tilt]. Similar to this, (II Sam. 22: 10): “And He bent (וַיֵּט) the heavens,” [which the Targum renders:] וְאַרכִין , an expression of leaning towards the earth, and similarly (Ps. 37:24): “Though he falls (יִפּֽל) , he will not be cast down,” meaning that if he falls toward the earth, he will not reach the ground.

**65 and covered herself** - וַתִּתְכָּס is in the reflexive form, as in (below 35:8) ַותִּקָּבֵר (and she was buried); (I Sam. 4:18) וַַתִּשָּׁבֵר (and it was broken).

**66 And the servant told** -(Gen. Rabbah 60: 15) He revealed to him [Isaac] the miracles that were wrought for him, that the earth had shrunk for him and that Rebecca had come to him providentially as a result of his prayer.

**67 to the tent of Sarah his mother** He brought her to the tent, and behold, she was Sarah his mother; i.e., she became the likeness of Sarah his mother, for as long as Sarah was alive, a candle burned from one Sabbath eve to the next, a blessing was found in the dough, and a cloud was attached to the tent. When she died, these things ceased, and when Rebecca arrived, they resumed (Gen. Rabbah 60:16).

**for…his mother** It is the way of the world that, as long as a person’s mother is alive, he is attached to her, but as soon as she dies, he finds comfort in his wife.-[Pirkei d’Rabbi Eliezer, ch. 32.]

**A Torah Insight**

The Gemara[[1]](#footnote-1) speaks of three journeys that were miraculously shortened (kefitzat *[Kefitzas]* HaDerech קְפִיצַת הַדֶּרֶךְ) or (*kaftza lo ha'aretz*) in order to accomplish a critical task in a transcendent way. In this study, I would like to look at these three journeys in depth and try to bring out why they needed to be miraculous and why these three journeys were shortened.

Whether we say that the “land leapt”, the “land folded”, “jumping of the way”, the “earth contracted”, the “earth shrink”, the “earth jumped”, the “Leap of the Earth”, “Kefisat ha-derekh”,[[2]](#footnote-2) “the jumping of the road”, “jumping of the path”, “leap of distance”, “folding the way”, “jumping of the path/road/way”, “leapfrogging”, “shrinking of the road”,[[3]](#footnote-3) teleportation, quantum leap, they all add up to a miraculous journey.

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| ְ קְפִיצַת הַדֶּרֶך | קְפִיצַת הַארץ |
| *kefitzat haderech* | *Kefitzat Ha’Aretz* |

Kabbalah teaches that those episodes in which there was miraculous shortening of the distance, or "*kefitzat HaDerech*" in Hebrew, it was not the traveling time that was shortened but rather the distance itself. The tzaddik was suspended, so to speak, above the boundaries of time and space, so that he could move instantaneously from one place to another. The rules of nature remained in place; the tzaddik simply transcended them.

Whether the land folded to permit an earlier arrival, or time slowed down, either way, *kefitzat haderekh[[4]](#footnote-4)* shortens the time it takes to reach a destination. In some way, *kefitzat haderekh* changes the normal rules of physics and merges time and space[[5]](#footnote-5) in a way that is not normally seen.

As we examine these three journeys that were shortened, notice that ‘speed’ was not a critical issue. In each of these three events, there was no need to get there quickly. This is an important point that we will examine as we look at these journeys.

As we shall see, the Gemara links three of these miraculous journeys – together. This teaches us that there is a significant allegorical connection for these three journeys. Let’s attempt to discern this allegorical connection as we progress through the background for these journeys.

Rashi brings another example of kefitzatHaDerech in his comments on Deuteronomy (Debarim) 1:2 –

*It is eleven days journey from Horeb Moses said to them: “See what you caused! There is no shorter route from Horeb to Kadesh-Barnea than the way through Mount Seir, and even that is a journey of eleven days. But you traversed it in three days!”*

*For they traveled from Horeb on the twentieth of lyar, as it is said, “And it came to pass in the second year, in the second month, on the twentieth of the month [... the children of Israel traveled...]” (Num. 10:11-12). And on the twenty-ninth of Sivan, they sent out the spies from Kadesh Barnea, (an interval of 40 days; cf. Ta’anith 29a).*

*Subtract from them the thirty days they spent at Kivroth Hataavah (Num. 11:34), where they ate the meat a “month of days,” and the seven days they spent at Hazeroth for Miriam to be confined [as a mezora’ath] (Num. 12:15); we find therefore, that this entire journey [from Horeb to Kadesh-Barnea] took [only] three days.*

*And to such an extent did the Shechinah exert itself to hasten your arrival to the land of Canaan, but because you sinned, He made you travel around Mount Seir for forty years.[[6]](#footnote-6)*

Rashi has given us sufficient information on this incident. Thus, we will elaborate on the three previos journeys.

**The First Journey**

The first journey that was miraculously shortened was the journey of the servant of Avraham, Eliezer, who was sent by Avraham to get a wife for Yitzchak after the Akeida, the binding of Yitzchak. This wasn’t just a simple match. The future of the Jewish nation was on the line. Yitzchak’s wife, Rivka, would not only replace Sarah imeinu,[[7]](#footnote-7) but she would become the next of the imahot.[[8]](#footnote-8) She would be the wife of the first Jew circumcised on the eighth day. This wife would make Yitzchak whole. This first journey took place on Tishri 15, the first day of Succoth. This journey is part of this week’s seder and is recorded in:

***Bereshit (Genesis) 24:34*** *And he said: ‘I am Avraham’s servant. 35 And HaShem hath blessed my master greatly; and he is become great; and He hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses. 36 And Sarah my master’s wife bore a son to my master when she was old; and unto him hath he given all that he hath. 37 And my master made me swear, saying: Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell. 38 But thou shalt go unto my father’s house, and to my kindred, and take a wife for my son. 39 And I said unto my master: Peradventure the woman will not follow me. 40 And he said unto me: HaShem, before whom I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father’s house; 41 then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath. 42 And I came this day unto the fountain, and said: HaShem, the G-d of my master Avraham, if now Thou do prosper my way which I go: 43 behold, I stand by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say: Give me, I pray thee, a little water from thy pitcher to drink; 44 and she shall say to me: Both drink thou, and I will also draw for thy camels; let the same be the woman whom HaShem hath appointed for my master’s son.*

This passage poses a number of interesting questions:

1. Avraham’s agent is not named, but rather he is referred to as ‘Avraham’s servant’. Thus, we learn a relationship, not a name. Chazal infer that this is Eliezer, why he is not named? – Perhaps to add to the compounding indirectness of this episode.
2. Avraham’s servant is an agent for Avraham, yet his mission is to fetch a bride for Yitzchak. How can this be? An agent may not be an ‘indirect’ agent. This means that in order for this servant to fetch a bride for Yitzchak, he must belong to Yitzchak, yet the Torah explicitly names him as ‘Avraham’s servant’. What is going on here?[[9]](#footnote-9) – Avraham gave a bill of sale which gave everything he owned to Yitzchak – including Eliezer, so that Rivka would understand Yitzchak’s greatness.
3. When the servant devises his test, why is he so circumspect? Why not just have HaShem point out the girl and say, “This is Yitzchak’s bride”? – He wants to put in his Hishtadlus, his own effort to verify Rivka’s worthiness.
4. Why does HaShem send an ‘angel’ to prosper the servant’s way? Why not do the job Himself? – As Avraham sent a servant to accomplish this mission, so also did HaShem send a servant to accomplish this mission – mida-keneged-mida.

Each of our questions revolves around the roundabout, or *indirect*, way that the mission of ‘Abraham’s servant’ is accomplished. This circumspect perspective will be found in each of the miraculous journeys that the Gemara highlights.

Chazal understood that the “land leapt” for Eliezer so that a 17-day journey was accomplished in three hours.[[10]](#footnote-10) This happened for both legs of his journey the going and the returning segments.[[11]](#footnote-11) This leaping of the land does not, at first blush, appear to be required. Yitzchak is thirty-seven years old. What difference would a few more days, waiting for his bride, make? Yitzchak was already thirty-seven years old. It does not appear as though it would make much difference if he had to wait an extra thirty-four days. So, why did the land leap for Eliezer?

The journey was supposed to take 17 days, but HaShem made a miracle and it took only 3 hours.

Pirkei D’Rebbi Eliezer chapter #16 says that the normal travel time from Chevron to Charan is 17 days. However, Eliezer’s trip took only three hours. The Gemara, in Sanhedrin 95a, states that Eliezer told the members of Rivka’s family that he left Chevron and arrived in Charan on the same day. HaRav David Oppenheim explains why Eliezer’s “kefitzat HaDerech”, high-speed travel, took exactly three hours. He says that Eliezer started out on his trip on the first day of Succoth. (I don’t know his source for this. Perhaps according to the opinion that the Akeida took place on Yom Kippur, and it took three days to return to Chevron, plus the day of eulogy and wailing in mourning, we are in the 14th of Tishrei. That evening, the first day of Succoth ended the “Shivah”,[[12]](#footnote-12) and on the next morning Avraham dispatched Eliezer.) As a servant of Avraham, he was bound by the negative commands, mitzvot “lo saa’seh,” and there is a Torah restriction to travel beyond 12 mil on Shabbat or Yom Tov. The average distance covered by a person in an hour is 4 mil. Thus, in three hours one covers 12 mil, and can go no further on Shabbat or Yom Tov. In three hours Eliezer traversed the maximum he was allowed to travel and HaShem miraculously transported him to his destination in a moment.

What necessitated Eliezer’s that he left Chevron and arrived in Charan on the same day? On a simple level one can answer that he was showing them that he had supernatural Heavenly help in making the trip, and that this was an indication that the marriage should go through. Alternatively, some commentators offer that Rashi,[[13]](#footnote-13) on Bereshit 24:10, says that Avraham gave Eliezer a signed document that bequeathed all of Avraham’s possessions to Yitzchak.[[14]](#footnote-14) This document had a date of issue. Eliezer found it necessary to explain how the date of issue was not many days earlier than his arrival, so that the prospective spouse’s family should not think that it was a bogus document. PRE also insists that the whole journey was accomplished during the hours of daylight, so that Eliezer should not have to travel alone with Rivka at night.

Avraham perceived the very moment that Rivka was ready to be married and immediately sent Eliezer to bring her to Yitzchak. This mission to “remove the rose from among the thorns” could not start earlier, before Rivka had reached a marriageable age. If Eliezer’s journey had run its normative course of 17 days, Rivka would have had to remain with her family (the “thorns”) for a longer period of time. That is why the journey was shortened miraculously-to avoid any unnecessary detention of Rivka.

Rashi: “I came today, he jumped out the country.” In other words, a miracle happened to Avraham’s servant, and he went in one day, the distance normally travelled in 17 days.

We must ask: why was this special miracle needed?

Before Rivka reached the age of marriage, Avraham did not know she existed. But as soon as she became of age Avraham suddenly sensed that she was a holy person, fit to marry his son, but surrounded by evil selfish people; each second there was disaster. He had to find a way to take her out as soon as possible.

That is why G-d made the miracle. So, Rivka would not spend even one extra day in such a negative environment. The same day Avraham sent Eliezer he arrived and set her free.

Yitzchak is portrayed as an unblemished burnt offering (‘olah temimah’) who must take the same care with himself as a Temple sacrifice.[[15]](#footnote-15)

**Rashi on Bereshit 24:42:**

AND I CAME THIS DAY — Today I started on my journey and today I have arrived here. Hence, we may infer that the earth (the road) shrunk for him (i.e. that the journey was shortened in a miraculous manner).[[16]](#footnote-16)

Rashi comments: "Today I started on my journey and today I arrived here." Hence, we may infer that the earth leapt for him (i.e., his journey was miraculously shortened). R. Aha said: "The ordinary conversation of the servants of the Patriarchs was more pleasing to G-d than the Torah (halakhic discourse) of their children, inasmuch as the chapter of Eliezer (the account of his journey) is repeated in the Torah (i.e., first in narrative form and then as part of Eliezer's conversation with the family of Rivka) while many important principles of the Law are only inferred from nuances in the text."

Many have wondered why the remark of R. Aha was mentioned here since it appears to be unrelated to the comment that precedes it. Nor is it clear how Rashi inferred from the word "הַיּוֹם" (today) that Eliezer left Canaan and arrived in Haran in one day.

And our master was able to provide a single answer to both questions. In the initial narrative, the Scripture told us how Eliezer went:[[17]](#footnote-17) "He arose and he went". It then immediately tells us[[18]](#footnote-18) "and he made the camels kneel down outside the city by the well of water", without telling us anything about his journey. But in his conversation with Rivka’s family, we find the opposite: Eliezer says nothing about his departure and mentions only his arrival. That suggests that the departure and the arrival were identical, that his departure was immediately followed by his arrival. How very appropriate therefore was the comment of the Sages that the departure and the arrival coincided because the mountains skipped like rams and the valleys like sheep. However, one could still maintain that the Scripture was just being terse, mentioning the departure in the original narrative and the arrival in the conversation at the house of Lavan, without intending to indicate that a miraculous shortening of the journey had occurred. That is why Rashi records the comment of R. Aha that the conversation of the servants of the Patriarchs was more pleasing to HaShem than the halakhic discourses of their children. For this comment proves that the Scripture was not being terse, but recounted in full the events of Eliezer's journey twice. How then is it possible that the only events that Scripture would not have mentioned twice were his departure and his arrival? It must be, therefore, that the Scripture intended to teach us that Eliezer's journey was miraculously shortened.

The Rebbe (and other scholars) are bothered by the fact that the Torah calls Rivka a "naarah" when Eliezer meets her. A naarah in Torah language can only be an older girl above 12 years of age. Otherwise, the Torah would use the word "katanah" if she were really physically 3.

Based on this apparent contradiction, ***the Rebbe resolves it by saying the*** *Seder* ***Olam age of 14 is her*** *physical* ***age. The*** *Midrash* ***brought by Rashi, is not*** *speaking**physically****, but*** *spiritually****.*** We know that Sarah passed away exactly at the time of the Akeida. The Tanya explains that according to Kabbalah, a righteous person who dies, may sometimes be granted a mission to help a struggling living person in this world. The Tzadik, or Tzadeket,[[19]](#footnote-19) who passed has their soul reborn into the soul of their "student" on Earth, in order to help them overcome spiritual obstacles. This is called the secret of "Ibur Neshama".[[20]](#footnote-20)

Sarah was reborn into the soul of Rivka at the Akeida (right after Sarah's passing). Therefore, the Midrash calls her a "three-year-old" at her wedding. That is, three years since she was born with Sarah's soul (which happened when she was physically 11).

**Bakol**

In order to understand why the land leapt for Eliezer, we need to understand the blessing that HaShem gave to Avraham.

***Bereshit (Genesis) 24:1*** *And Abraham was old, well stricken in age; and HaShem had blessed Abraham in all things* (Bakol - בַּכֹּל).

Rashi comments that “*Bakol,* with everything, amounts to the numerical value of the word *ben* (52)[[21]](#footnote-21) – a son. And *acher* (after) he had a son, he had to find him a wife.”

Why does Rashi say the word *acher*, after he had he son, instead of saying “since” he had a son?

Rashi’s comment can be understood as follows: The Ari Hakadosh[[22]](#footnote-22) teaches that Yitzchak was born with a *neshama[[23]](#footnote-23)* that was unable to have children. However, during the Akeida, his soul left his body, and when the ram was slaughtered in his stead, Yitzchak received a new part to his *neshama*. This is why after the Akeida he was able to have children. Yitzchak became “*acher*” which can also mean *another*. He became a different person.

Now we can understand Rashi’s comment as follows: “Avraham was blessed with everything, which means a son. When this son became *acher* – another person, after the Akeida, then he had to find him a wife, because he was now able to have children”.

Rashi says that in gematria, the word BAKOL has the same numerical value (52) as the word BEN – son. He has everything, but to ensure that this blessing continues, he must find him a spouse so he too can have children. That is the connection with the next verse where he instructs his servant, Eliezer, to find his son a match not from the women of Canaan, but from his hometown.

In the Bahir, the word “All” *always* refers to the Sefirah of Yesod-Foundation, which is the sexual organ. BaKol is literally Beit Kol, where Beit is the second letter of the Hebrew alphabet, and hence indicates the number two. Therefore, BaKol is the “second All,” that is, the second sexual organ, namely that of the Female.[[24]](#footnote-24)

HaShem gave Avraham the commandment of Circumcision, which was the rectification of the male sex organ, thus assuring that he would have “seed.” In a physical sense, this meant that he would be able to have children through Sarah, and that he would have descendants until the end of time. It also implied that he would have access to the souls that are begotten by the attribute of Yesod-Foundation. In a purely spiritual sense, however, it meant that Avraham’s attribute, which is Chesed-Love, would have “seed” and enter Malkhut-Kingship, the Female, thus influencing all providence.

It is therefore written that HaShem blessed Avraham “with All,” that is, with the Sefirah of Yesod-Foundation, which is called “All.” But the blessing actually was that his attribute should enter into Malkhut-Kingship, the Daughter. It is thus taught that G-d blessed Avraham with a daughter.

The voice within us that feels this is called Shechinah. One aspect of this is called daughter – why female? A female takes in what is given and then reproduces. She takes in the sperm and then makes a baby out of it biologically.

Rashi, among others, notices that this blessing is given before Yitzchak has children and therefore links this passage to Avraham’s desire to find a wife for Yitzchak, this would make the blessing truly complete.[[25]](#footnote-25)

Now let’s go back to the Gemara.[[26]](#footnote-26) Avraham had a daughter whose name was Bakol.[[27]](#footnote-27) Avraham gave birth to something, not physically. This is an allegory, a daughter. He planted a seed that gave birth to something bigger than itself. What is that? That is *peace*. He put the pieces together, he saw the picture. He was the first one who saw the picture on their own. Adam was born with awareness. He was created with awareness. Avraham had to come to this on his own. He had to look at the world and say Who made it? What do the pieces of the puzzle mean? What am I supposed to do with this? Why am I in this puzzle? This is called middat HaShalom – the attribute of peace.

After the land leapt for Eliezer, he finds himself testing Rivka and negotiating with Lavan for her release. After securing their word that Rivka could leave, Eliezer sleeps.

The next morning Eliezer insists upon leaving with Rivka. They set off together for Canaan, and once again, HaShem makes the 17-day journey a three-hour trip.[[28]](#footnote-28) Clearly, Yitzchak’s marriage *could not wait*. If Avraham was to be blessed with ‘Bakol’, then *time was of the essence*. This meeting of the physical and the spiritual, the male and the female, could not wait any longer.

**The Second Journey**

The second journey that was miraculously shortened was Yaaqob’s journey[[29]](#footnote-29) when he realized that he had passed the Temple mount without praying. He had gotten all of the way to Charan before he realized his mistake.[[30]](#footnote-30) This second journey took place on Tishri 15, the first day of Succoth.

***Bereshit (Genesis) 28:1*** *And Yitzchak called Yaaqob, and blessed him, and charged him, and said unto him: ‘Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Paddan-aram, to the house of Bethuel thy mother’s father; and take thee a wife from thence of the daughters of Laban thy mother’s brother. 3 And G-d Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a congregation of peoples; 4 and give thee the blessing of Avraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which G-d gave unto Avraham.’ 5 And Yitzchak sent away Yaaqob; and he went to Paddan-aram unto Laban, son of Bethuel the Aramean, the brother of Rivka, Yaaqob’s and Esau’s mother. 6 Now Esau saw that Yitzchak had blessed Yaaqob and sent him away to Paddan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying: ‘Thou shalt not take a wife of the daughters of Canaan’; 7 and that Yaaqob hearkened to his father and his mother, and was gone to Paddan-aram; 8 and Esau saw that the daughters of Canaan pleased not Yitzchak his father; 9 so Esau went unto Ishmael, and took unto the wives that he had Mahalath the daughter of Ishmael Avraham’s son, the sister of Nebaioth, to be his wife. 10 And Yaaqob went out from Beer-sheba, and went toward Charan. 11 And he lighted upon the place,[[31]](#footnote-31) and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it. 13 And, behold, HaShem stood beside him, and said: ‘I am HaShem, the G-d of Avraham thy father, and the G-d of Yitzchak. The land whereon thou liest, to thee will I give it, and to thy seed. 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee back into this land; for I will not leave thee, until I have done that which I have spoken to thee of.’ 16 And Yaaqob awaked out of his sleep, and he said: ‘Surely HaShem is in this place; and I knew it not.’ 17 And he was afraid, and said: ‘How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.’ 18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. 19 And he called the name of that place Bethel: but the name of that city was called Luz at the first. 20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father’s house in peace; then shall HaShem be my God: 22 And this stone, which I have set for a pillar, shall be God’s house: and of all that thou shalt give me I will surely give the tenth unto thee.*

**The Third Journey**

The third journey, that was miraculously shortened, involved a lesser known personality, Abishai ben Zeruiah. Abishai was coming to save David in this incident:

***Shmuel Beit (II Samuel) 21:15*** *And the Philistines had war again with Israel; and David went down, and his servants with him, and fought against the Philistines; and David waxed faint. 16 And Ishbibenob,[[32]](#footnote-32) who was of the sons of the giant, the weight of whose spear was three hundred shekels of brass in weight, he being girded with new armour, thought to have slain David. 17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying: ‘Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel.’*

**Time and Space**

kefitzat haderekh is the ‘leaping of the land’. Chazal debate whether the land folded / moved, or whether time speeded up. This debate mirrors the scientific concept of the four-dimensional fabric called space-time. Space-time is a mathematical model that joins space and time into a single idea called a continuum. This four-dimensional continuum is known as Minkowski space.[[33]](#footnote-33) Combining these two ideas helped cosmology to understand how the universe works on the big level (e.g. galaxies) and small level (e.g. atoms).

Einstein later showed, together with another Jewish scientist named Nathan Rosen, that it would be theoretically possible to “bend” spacetime and connect two points that are vastly far apart. It would be like folding over the fabric and then poking a hole through both layers. Such an “Einstein-Rosen bridge”, better known as a wormhole, would allow travel across extremely vast distances in a very short period of time. In other words, it would be very much like *kefitzat haderekh!*

**In The Nazarean Codicil**

***Yochanan (John) 6:19*** *So when they had rowed about five and twenty or thirty furlongs, they see Yeshua walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.*

***II Luqas (Acts) 8:38-39*** *And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.*

**Spying Out The Land**

*Numbers* ***Rabbah 16:15*** *AND THEY RETURNED FROM SPYING OUT THE LAND AT THE END OF FORTY DAYS (XIII,25). But do you not find that they walked [only] from the south to the north in forty days? Would they then have walked through the whole of it in forty days? [Certainly not;] but it was clear to the Holy One, blessed be He, that they would come and utter slander concerning the land, and that years of suffering would be decreed against that generation, a year for each day of spying, and so the Holy One, blessed be He, caused the road to shrink for them.*

**Summation**

Each of these three journeys mentioned in the Gemara have something in common. They each relate, indirectly, to the Temple.

1. Yitzchak became complete when he took Rivka into his tent and married her. The Torah declares that, “It is not good for Man to be alone. I will create for him a helpmate”.[[34]](#footnote-34) The whole porpose of the shortening of the way for Avraham’s servant was to bring back Yitzchak’s soul mate for marriage. Consider that Yitzchak became the quintessential korban,[[35]](#footnote-35) which was offered in the Temple. The event that *immediately* preceeded the *kefitzat HaDerech of Avraham’s servant*, was the akieda of Yitzchak whereby he became a korban. Yitzchak would become the first indirect korban. (Bear in mind that HaShem never wanted a human sacrifice, which is why Avraham was not allowed to actually kill Yitzchak.)
2. Yaaqob journey was shortened only so that he could pray at the place of the Temple, spend the evening at the place of the Temple, and anoint the rock that represented the future Temple. This location was called by Yaaqob, “The Place – HaMakom”. Yaaqob would indirectly build the Temple by anointing the rock.
3. Abishai ben Zeruiah’s journey was shortened so that he could preserve the life of King David, who would desire to build the Temple. He would be the one to prepare all that was needed to build the Temple. David would be the indirect builder of the Temple.

**Common Themes**

The three instances of kefitzat HaDerech have common themes.

They are three essential parts of the Jewish people.

**A**. The first Jew and a model for the Jews of all generations,

**B**. The Beit HaMikdash, where heaven and earth kiss,

**C**. The kingship of David and of the Mashiach.

They each involve the merging of the physical and the spiritual.

The first two involve marriage, and the third involves war. Each involves bringing peace to the Jewish people.

What is the common denominator between these instances of kefitzat HaDerech, and what is the message for us?

Yitzchak was born under impossible conditions. His parents were far beyond their child-bearing years. Sarah, his mother, had no womb. Despite these ‘impossible’ conditions, HaShem re-arranged the stars for Avraham[[36]](#footnote-36) and brought a miraculous son into this world. This son combined the physical and the spiritual and merged these two opposite dimensions because he was called ‘laughter’, which is the impossible merging of opposites.

Eliezer’s journey to get a wife for Yitzchak is a journey to complete the soul of Yitzchak. Yitzchak went up on the altar and laid down his life, never-the-less he was resurrected and brings resurrection and eternal life to the Jewish people. His wife, Rivka, would restore the light of Shabbat to Yitzchak’s tent[[37]](#footnote-37) after the death of Sarah, his mother. Rivka, too, was barren, yet she had twins. From these children would come the twelve tribes of the Jewish people.

King David wore the crown of kingship and also the crown of Mashiach. Despised by his family and then anointed as king by Shmuel. This was an ‘impossible’ condition. He killed Goliath while yet a youth. He defeated an undefeatable giant who had cowered King Saul and all of his troops. He wore the linen ephod of the priests, ate the showbread reserved only for the priests, and was responsible for collecting the materials to build the Beit HaMikdash, the place where the priests were to perform their service. David will also rule as Mashiach ben David. David was truly a man who lived in both the physical and the spiritual world.

Careful readers will observe that two of the instances of kefitzat HaDerech occur in the context of shidduchim (Eliezer was going to Charan to find a wife for Yitzchak, while Yaaqob was traveling to Charan to find a wife for himself), while the other occurred in the context of battling against enemies, David and his generals battling Aram.

*Maaseh Avadim siman labanim, the events of the forefathers are symbolic for their descendants*. This is another connection between Eliezer getting a wife for Yitzchak and Yaaqob getting a wife for himself. Other connections include the well. Whatever warrants it for Yaaqob warrants it for Eliezer at the same task.

It seems clear that these instances of *kefitzat HaDerech* are intended to remind us that in the areas of war and shidduchim, after we make the necessary Hishtadlus,[[38]](#footnote-38) success depends on HaShem’s assistance. In fact, commenting on chapter 60 of Tehillim, Meiri says that this perek in Tehillim is intended to instruct mankind that all human affairs and events are directed by HaShem with a purpose.

So, in essence, by intervening to ensure that souls destined for each other are united, HaShem is in effect ensuring peace within the community at large.

This was also, in fact, the purpose of the wars waged by David commemorated in Tehillim 60 - not war for its own sake, but for the purpose of establishing a universal peace where all nations are united in harmony. To achieve this end, it was necessary to wage war against those nations who opposed universal harmony.

In sum, Divine intervention in shidduchim and in war (waged for righteous ends) are two sides of the same coin representing a single goal: the attainment of harmony - harmony in the lives of individuals as represented by the home, and harmony in the world with all nations at peace (tragically, through our poor exercise of free will we often frustrate the outcome HaShem wants for us in these two spheres).

kefitzat HaDerech that brought Yaakov to the Place occurred before Yaakov even took a single step. In the words of Chazal, “As soon as the thought entered his mind to return, the land contracted itself.” In other words, the miracle occurred not with Yaakov’s initial action, but merely with his decision to act! Indeed, Rav Yaakov Kamenetzky zt”l concurs that Yaakov did not realize what had transpired; as far as he knew, he went to sleep with the idea in his mind to travel back to Har HaMoriah. He had no inkling that he was, in fact, already there.

In this next Gemara, we see the earth contracting for the sake of saving David HaMelech’s life.

***Sanhedrin 95b*** *And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.[[39]](#footnote-39) What is meant by ‘And Ishbi-be-nob’? — Rab Judah said in Rab’s name: A man who came on account of Nob.[[40]](#footnote-40) [For] the Holy One, blessed be He had said to David, ‘How long will this crime be hidden in thy hand. [i.e. unpunished]. Through thee Nob, the city of Priests, was massacred; through thee Doeg the Edomite was banished; and through thee Saul and his three sons were slain:[[41]](#footnote-41) wouldst thou rather thy line to end, or be delivered unto the enemy’s hand? He replied: ‘Sovereign of the Universe! I would rather be delivered into the enemy’s hand than that my line should end.’[[42]](#footnote-42) One day, when he [David] ventured forth to Sekhor Bizzae,[[43]](#footnote-43) Satan appeared before him in the guise of a deer. He shot arrows at him, but did not reach him, and was thus led on until inveigled into the land of the Philistines. When Ishbi-benob espied him, he exclaimed, ‘It is he who slew my brother Goliath.’ So he bound him, doubled him up and cast him under an olive press; but a miracle was wrought, and the ground softened under him. Hence it is written, Thou hast enlarged my steps under me, that my feet did not slip.[[44]](#footnote-44) Now that day was Sabbath Eve, and Abishai the son of Zeruiah,[[45]](#footnote-45) washing his head in four gribahs[[46]](#footnote-46) of water, remarked some blood-stains [therein]. Others say a dove came and beat [its wings] before him. Thereupon he reasoned: Israel[[47]](#footnote-47) is likened to a dove, as it is written, ye are as the wings of a dove covered with silver;[[48]](#footnote-48) this must be an intimation that David is in trouble. So he went to his house, but did not find him. Now, said he, we learnt, One may not ride upon his [sc. a king’s] horse, nor sit upon his seat, nor use his sceptre: but how is it in a time of danger? So he went and propounded the question in the schoolhouse, and was answered, ‘In time of danger, it is permitted.’ He then mounted his [sc. David’s] mule and rode off,[[49]](#footnote-49) and the earth contracted under him.[[50]](#footnote-50) Whilst riding, he saw Orpah his [sc. Ishbi-benob’s] mother spinning. On descrying him, she broke off [the thread of] the spindle and threw it [the spindle] at him, intending to kill him. Then she said, ‘Young man, bring me the spindle.’[[51]](#footnote-51) but he threw it on the top of her head instead, and killed her. When Ishbi-benob beheld him, he said [to himself], Now that there are two they will slay me. So he threw David up [in the air] and stuck his spear [into the earth], Saying. ‘Let him fall upon it, and perish;’ but Abishai pronounced the Divine Name, by means of which David was held suspended between heaven and earth. (Why did not David pronounce it himself? — Because ‘a prisoner cannot free himself from prison.’) [Abishai] then enquired of him, ‘What dost thou here?’ — ‘Thus did G-d speak unto me,[[52]](#footnote-52) and thus did I answer Him,’ replied he. ‘Reverse thy prayer.’ said he: ‘let thy grandson sell wax rather than that thou shouldst suffer.’[[53]](#footnote-53) ‘If so,’ said he, ‘do thou aid me [to reverse it].’ Hence it is written, But Abishai the son of Zeruiah succoured him,[[54]](#footnote-54) upon which Rab Judah commented in Rab’s name: He succoured him in prayer. Abishai then [again] pronounced the Divine Name and brought him down[[55]](#footnote-55) [from midair, where he was still suspended]. Now Ishbi-benob was pursuing them. When they reached Kubi[[56]](#footnote-56) they said to [each other], ‘Let us stand [and fight] against him.’ [But they were still afraid, and proceeded further.] When they reached Bethre[[57]](#footnote-57) they said, ‘Can two whelps kill a lion?’[[58]](#footnote-58) So they taunted him, ‘Go and find thy mother Orpah in the grave.’ On their mentioning his mother’s name to him[[59]](#footnote-59) his strength failed, and they slew him. Hence it is written, Then the men of David sware unto him, saying, Thou shalt no more go out with us unto battle, that thou quench not the light of Israel.[[60]](#footnote-60)*

Rabbi Tatz teaches that Eliezer’s search for Yitzchaks wife, the soon-to-be-mother of the Jewish people was in order to provide continuity of the Jewish people. The leaping of the land for Yaaqob was for the sake of the Beit HaMikdash. Finally, the leaping of the land was for the sake of the Kingship of the House of David.

This leaping of the land is exactly what will occur with the true and complete redemption, when, as the prophets tell us, we will fly on "heavenly clouds" to Jerusalem. In one instant we will take a quantum leap out of exile, not just the physical location, but an entire ethos and mentality, and find ourselves in redemption. Our perceptions, our values, our relationships will all change profoundly, and in an instant. We will transcend the former limitations of exile and experience a new world of limitless revelation, in the time of Geula.

More insights into kefitzatHaDerech can be found at: <https://www.betemunah.org/leapt.html>

**Ketubim: Targum Tehillim (Psalms) 20:1-6**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of David. | 1. For praise; a psalm of David. |
| 2. May the LORD answer you on a day of distress; may the name of the God of Jacob fortify you. | 2. May the LORD receive your prayer in the day of trouble, may the name of the God of Jacob lift you up. |
| 3. May He send your aid from His sanctuary, and may He support you from Zion. | 3. May He send your help from His sanctuary, and from Zion give you aid. |
| 4. May He remember all your meal offerings and may He accept your fat burnt offerings forever. | 4. May He remember all your offerings, and may your whole-offerings drip with fat forever. |
| 5. May He give you as your heart [desires], and may He fulfill all your counsel. | 5. May He give you according to your desires, and may He fulfil all your counsel. |
| 6. Let us sing praises for your salvation (Heb. BIY’SHUATEKHA), and let us assemble in the name of our God; may the LORD fulfill all your requests. | 6. Your people will say, “Let us give praise for Your redemption, and in the name of our God we will be mustered; may the LORD fulfil all your requests.” |

**Rashi’s Commentary on Tehillim (Psalms)** ‎**20:1-6**

|  |
| --- |
| **2 May the Lord answer you on a day of distress:** This psalm was [composed] because he [David] would send Joab and all Israel to war, and he would stand in Jerusalem and pray for them, as the matter is stated (in II Sam. 18:3): “It is better that you be for us from the city as aid.” Were it not for David, Joab would not have succeeded in battle. |
| **the name of the God of Jacob:** Who promised him [Jacob] when he went to Haran and kept His promise; therefore, it is stated: “the God of Jacob.” |
| **3 from His sanctuary:** From His Holy Temple, in which He dwells. |
| **4** **your meal offerings… burnt offerings:** They are the prayers that you pray in battle. |
| **fat:** Heb. ידשנה, an expression of fat, as (in Deut. 31: 20): “and it will eat and be satisfied, and it will become obese (ודשן),” i.e., He will accept them [the prayers] willingly like fat burnt offering. |
| **6 Let us sing praises for your salvation:** When the Holy One, blessed be He, saves you, we will all sing praises to the Holy One, blessed be He. |
| **and let us assemble in the name of our God:** Heb. נדגל, let us assemble and become strong. |

**Meditation from the Psalms**

**Tehillim (Psalm) 20:1-6**

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

Bereshit (Genesis) 24:42-67

Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2

Mk 2:21-22, Lk 5:36-39

Thispsalm was placed after Psalm 19 in order to express the firm conviction that the salvation of Israel depends not on physical power but on prayer.[[61]](#footnote-61)

Rabbi Yochanan said: ‘Who is assured of a share in the World to Come? He who juxtaposes the benediction of *'*redemption' with ‘prayer'. Rashi[[62]](#footnote-62) comments: David, in the Book of Psalms alludes to this juxtaposition. He concludes Psalm 19 with ‘prayer', *‘*Let the words of my mouth and the thoughts of my heart find favor before You, HaShem, my rock and my redeemer'.[[63]](#footnote-63) Thereupon, he immediately begins Psalm 20 with 'redemption’. ‘May HaShem answer you on the day of the distress’.

Yerushalmi[[64]](#footnote-64) emphasizes this unique relationship between 'redemption' and ‘prayer': To whom can we compare the man who recites the benediction requesting redemption, but then fails to follow it with immediateprayer? *—* To the king's favorite who knocked on the door of the royal chambers but did not wait for the king to answer. When the king came to answer the knocking, the favorite had already turned his back and departed. What did the king do? He also turned away and departed! Therefore, the proper procedure is that a person should first draw G-d near to himself by reciting His praises and blessing Him for the ‘redemption' from Egypt. Then, while G-d is still near at hand, he should make his personal requests through prayer.

Another application of this juxtaposition is found in the weekday the Morning Service when supplications of distress are permissible. After concluding Shemone Esrei with the verse ‘May the expressions of my mouth find favor', we recite Psalm 20: ‘May HaShem answer you on the day of distress’ between Ashre, and Uba Letzion.

This practice is based on Midrash Shocher Tov: ‘Rabbi Shimon bar Abba said, ‘We find eighteen psalms from the beginning of this book up to this point,[[65]](#footnote-65) These correspond to the eighteen benedictions of the Shemoneh Esrei’. When a person concludes the Shemoneh Esrei, we wish him well, saying, ‘May your prayers be answered’. So, too, after David concluded eighteen psalms he was encouraged and he proclaimed ‘HaShem will answer you on the day of distress'.[[66]](#footnote-66)

Our chapter of Psalms contains an interesting pasuk that I would like to examine in greater depth. Its meaning may be a bit of an eye-opener.

***Tehillim (Psalms) 20:3*** *Send forth thy help from the sanctuary* (mikdash - מִקֹּדֶשׁ)*, and support thee out of Zion;*

I would like to examine the connections between the human body and the Temple. This edifice is commonly referred to by our sages as the *Beit HaMikdash*, the house of holiness.

Mikdash is a combination of two Hebrew words: MAKOM KODESH. Makom = Place and Kodesh = Holy. Thus the Mikdash is the holy place. The place where HaShem put his name.

Rabbi Dessler[[67]](#footnote-67) tells us a bit about this edifice: The Desert Tabernacle, the details of whose construction take up the whole of parashat Terumah and much of the succeeding parshiyot, is sometimes called ‘sanctuary’ [*mikdash*] (‘And they shall make Me a *mikdash’*[[68]](#footnote-68)). More frequently, however, it is called *Mishkan*, which means ‘dwelling place’.

The meaning of Mishkan, the dwelling place (so to speak) of HaShem, is clearly expressed in the verse: "And so shall he (the Kohen Gadol) do to the Tent of Meeting which dwells with them in the midst of their defilement".[[69]](#footnote-69) HaShem rests His presence amongst us even in the midst of our defilement because He knows that we have the ability to raise and extricate ourselves from defilement. How? Through the Torah. The Tent of Meeting is so called because it is the meeting place of HaShem and Israel, the place where Torah is transmitted. In parashat Tetzaveh, the Tent of Meeting is described as the place, "Where I shall meet with you [plural, i.e. Israel], where I will speak to you [singular, i.e. Moshe]".[[70]](#footnote-70) "To speak to you" means to transmit Torah, and Torah learning creates a closeness between us and HaShem, a sense of joy and satisfaction. "The commands of HaShem are straightforward and rejoice the heart".[[71]](#footnote-71) All this is included in the term *Mishkan*.

*Mikdash*, on the other hand, means a place of holiness. Holiness means transcendence. We feel the absolute gulf which separates the Creator from His creatures. Our response must be service, offerings, and prayer, by which we recognize our lowliness before the grandeur of the Almighty. "My house shall be called a house of prayer for all nations”.[[72]](#footnote-72)

But nevertheless, we find that *Mishkan* is sometimes called *mikdash* and *mikdash* is sometimes called *Mishkan*.[[73]](#footnote-73) How they are called reflects what they are in reality, for their meaning and existence are really one. If *Mishkan* represents the joy in the presence of HaShem, and *mikdash* represents the awe one feels in the transcendence of HaShem, then together they form one whole. We have to "rejoice in trembling".[[74]](#footnote-74) And the Rabbis say: "I experience fear in the midst of my joy and joy in the midst of my fear".[[75]](#footnote-75)

This is the end of Rabbi Dessler’s comments.

Go and stand before a mirror. What do you see? A head, two eyes, a nose and a mouth. Look down and you will see a neck which leads to the internal areas of the heart, stomach, etc.

You are looking at a human being. But if you look closer you will see one of the most profound creations in HaShem’s world, a miniature Beit HaMikdash, a miniature Temple, and a miniature world!

Consider the following pasuk:

***Shemot (Exodus) 25:8*** *And you shall make a sanctuary for me; that I may dwell among them.*

The Or Hachayim asks why the Torah states “and you shall make a mikdash (Sanctuary) for me”, and then in the next verse it says “the form of the Tabernacle…so shall you do”. Are we talking about the mikdash (Sanctuary) or the Mishkan[[76]](#footnote-76) (Tabernacle)? The Or Hachayim writes that the commandment to make a Mikdash for HaShem is not only referring to the time when Bne Israel were in the desert, but includes all of Jewish history from the time that we were in the desert to the time that we entered eretz Israel. He writes that when the Jewish people are in eretz Israel, and even in a time of Galut (exile), the mitzva to build the mikdash still applies.

The Malbim answers this question, in his work entitled *Remazey HaMishkan* (Illusions of the Sanctuary),[[77]](#footnote-77) he explains that we each have to build, inside of ourselves, a mikdash, that *each one of us must provide a residence for HaShem’s presence*.

Rabbi Chaim of Volozhin, the renowned student of the Gaon of Vilna, said that the commandment to construct a Tabernacle is primarily a personal commandment; every Jew is “a living tabernacle in miniature”. HaShem rests the Shechinah, His Divine Presence, primarily in the human heart.

**Excerpt from Sefer Charedim – The Book of the Awestruck[[78]](#footnote-78)** You are a Temple for the presence of the Holy King! As such, it is extremely important that you sanctify your heart and your soul, as well as all 248 limbs (bones[[79]](#footnote-79)) of your body.[[80]](#footnote-80) It is written, “The Holy One is in your midst”,[[81]](#footnote-81) and “They [the people] are HaShem’s Temple”,[[82]](#footnote-82) and “Be holy, for I, HaShem, am holy”,[[83]](#footnote-83) and “I will place My Mishkan [Tabernacle] in your midst”.[[84]](#footnote-84) HaShem means what He says: “**I dwell in you!**”

Rabbi Chaim explains: The Zohar compares every Jew to the Temple. Just like the center of the Temple is the Holy of Holies, the center of the human being is his heart. His head is above him, his feet are beneath him, so the heart which is at the midpoint of his trunk, is the actual center of his being. Just as the holiness that is the source of all that is good in the world emanates from the Holy of Holies, the life force of the human emanates from the heart.

In his commentary on Chumash, the *Malbim* explains that the BeitHaMikdash is a macrocosm of the humanbody: If you look at a plan of the Heichel (Sanctuary) in the BeitHaMikdash, you will notice that the placement of the various vessels, the altar, the table, and the Menorah all corresponds to the location of the vital organs in the humanbody. In other words, each of the Temple’s vessels represents a human organ.

The Zohar and the Midrash Ne’elam both state that the 613 parts of the Mishkan directly correlate to the 613 parts of the human body.

Thus we have in our tradition:

**613** Mitzvot - 248 positive Mitzvot and 365 injunctions.

**613** Human body parts - 248 limbs[[85]](#footnote-85) and 365 sinews. The Mishna speaks of these 248 members:

***Oholoth Chapter 1 MISHNA 8****. THERE ARE TWO HUNDRED AND FORTY-EIGHT MEMBERS IN A HUMAN BODY: THIRTY IN THE FOOT, [THAT IS] SIX TO EVERY TOE,[[86]](#footnote-86) TEN IN THE ANKLE, TWO IN THE SHIN, FIVE IN THE KNEE, ONE IN THE THIGH, THREE IN THE HIP,[[87]](#footnote-87) ELEVEN RIBS, THIRTY IN THE HAND, [THAT IS] SIX TO EVERY FINGER, TWO IN THE FORE-ARM, TWO IN THE ELBOW, ONE IN THE UPPER ARM AND FOUR IN THE SHOULDER, [THUS MAKING] ONE HUNDRED AND ONE ON THE ONE SIDE [OF THE BODY] AND ONE HUNDRED AND ONE ON THE OTHER; THEN EIGHTEEN VERTEBRAE IN THE SPINE, NINE [MEMBERS] IN THE HEAD, EIGHT IN THE NECK, SIX IN THE KEY OF THE HEART,[[88]](#footnote-88) AND FIVE IN THE GENITALS. EACH ONE [OF THESE MEMBERS] CAN DEFILE BY CONTACT, CARRIAGE OR OVERSHADOWING. WHEN IS THIS SO? WHEN THEY HAVE UPON THEM [THEIR] APPROPRIATE FLESH,[[89]](#footnote-89) BUT IF THEY HAVE NOT [THEIR] APPROPRIATE FLESH UPON THEM, THEY CAN DEFILE BY CONTACT AND CARRIAGE BUT CANNOT DEFILE BY OVERSHADOWING.[[90]](#footnote-90)*

***613*** *Different parts and vessels in the Mishkan.*

[The Midrash compares the *Mishkan* as a whole to the human body, and each of its implements and components to various human organs and body parts. The beams supporting the Mishkan symbolize the ribs, the curtains of goats’ hide correspond to a person’s skin, and the Shulchan represents the stomach. The Kiyor suggests the liquid element of the human body. The Menorah, provider of light in the Mishkan, represents the human mind, which provides us with the light of comprehension and understanding. The Keruvim, which spread their wings over the Aron, correspond to the lungs, which are positioned over the heart, and the Aron corresponds to the human heart.]

This picture of the Beit HaMikdash representing a man, as a place where HaShem resides, is also explicitly stated in the Nazarean Codicil:[[91]](#footnote-91)

***I Corinthians 3:16*** *Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?*

Finally, we can understand that the Temple was not only the picture of a man, but it was the picture of the perfect man, the Mashiach:

***Yochanan (John) 2:18*** *Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.*

***Ephesians 2:19-22*** *So then ye are no more strangers and sojourners, but ye are fellow–citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Mashiach Yeshua himself being the chief corner stone; 21 in whom each several building, fitly framed together, groweth into a holy temple in the Lord; 22 in whom ye also are builded together for a habitation of God in the Spirit.*

***Revelation 21:22*** *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

**A Critical Connection**

When the men of the Great Assembly removed the yetzer hara (evil inclination) of avoda zara (idolatry) from the inner sanctum of the Beit HaMikdash, the effect was its removal from all our “work stations” connected to the “mainframe” in the Kodesh HaKadashim (Holy of Holies) in Jerusalem:

***Yoma 69b*** *He answered: One does not pronounce the Ineffable Name outside [the limits of the Temple]. But may one not? Is it not written: And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. [. . . and Ezra praised the great God]. And R. Giddal [commenting thereupon] said: He magnified Him by [pronouncing] the Ineffable Name?-That was a decision in an emergency. And [they] cried with a great [loud] voice unto the Lord, their God. What did they cry? — Woe, woe, it is he who has destroyed the Sanctuary, burnt the Temple, killed all the righteous, driven all Israel into exile, and is still dancing around among us! Thou hast surely given him to us so that we may receive reward through him. We want neither him, nor reward through him! Thereupon a tablet fell down from heaven for them, whereupon the word ‘truth’ was inscribed. (R. Hanina said: One may learn therefrom that the seal of the Holy One, blessed be He, is truth). They ordered a fast of three days and three nights, whereupon he was surrendered to them. He came forth from the Holy of Holies like a young fiery lion.*

From this Gemara we see that every one in the entire world is connected to the Beit HaMikdash. In some way ***we ARE the Beit HaMikdash***! Think carefully about this.

When Idolatry was excised from the world, it was visibly manifesting as flame from the Kodesh Kodashin.[[92]](#footnote-92) But, the effects were felt in every human being from that time forward. From that time forward, human beings no longer had a craving for idolatry that was *as strong as* the craving for food or sex. We now possess only a shadow of that craving. The place in the human psyche where this desire lived is now empty. Thus, we have a strong desire to do *nothing*, and to go *nowhere*.

We see that while idolatry lived in the hearts of men until that fateful day, once it was removed from the hearts of men, it was also removed from the Beit HaMikdash. This shows that the Beit HaMikdash pictures men and is meant to be seen as a picture of a man (i.e. Mashiach).

**The Temple as a Body**[[93]](#footnote-93)

“Gold” is the soul;

“silver,” the body;

“copper,” the voice;

“blue,” the veins;

“purple,” the flesh;

“red,” the blood;

“flax,” the intestines;

“goat hair,” the hair;

“ram skins dyed red,” the skin of the face;

“tachash skins,” the scalp;

“shittim wood,” the bones;

“oil for lighting,” the eyes;

“spices for the anointing oil and for the sweet incense,” the nose, mouth, and palate;

“shoham stones and gemstones for setting,” the kidneys and the heart.

—Midrash HaGadol

THE ANALOG OF THE IBN EZRA

The analog first boldly drawn by the Ibn Ezra[[94]](#footnote-94) in his commentary to Bereshit 1:26 now returns with unusual force:

*…God forbid that the Creator should have any corporeal qualities or tangible form. Behold the text proclaims “‘to whom shall you compare Me that I might be similar?’ says the Holy One”.[[95]](#footnote-95) Rather, because the supernal soul of man is eternal, it therefore shares an affinity with God. So too the soul is incorporeal and it also fills the whole body with life. The human body is thus like a miniature world. Blessed be God who began by fashioning the great cosmos and concluded by fashioning man, the microcosm!*

For Ibn Ezra, there was a parallel to be drawn between HaShem the Creator and the soul of the human being. HaShem is utterly without body or form, but His eternal spirit of “glory” fills the material cosmos and inspires it with life and meaning. Similarly, though we must regard Ibn Ezra’s words with caution as a provocative analog that can convey only part of the matter, the human soul, ethereal and eternal, grants life to the human body, filling it with potential and purpose after the manner of the Creator. And the Mishkan as well, representing the proverbial link between heaven and earth, is thus constructed according to a similar dynamic. We return once again to the laden words of the Ibn Ezra, this time in his discussion of the meaning of the Mishkan, where he advances the explanation of Rav Saadia Gaon:[[96]](#footnote-96) The Gaon explained that there are in fact three worlds. This terrestrial world is the macrocosm, the Mishkan is intermediate, and the human body is the microcosm…[[97]](#footnote-97)

While the Gaon goes on to draw specific comparisons between heavenly elements, the items of the Mishkan, and the organs of the human body, who could deny the overall persuasiveness of his linkage?

The Mishkan, unlike the Temple, was represented by Adam and Chava (Eve) before HaShem separated them. Thus there was no women’s courtyard in the Mishkan.

**The Human Soul In The Temple[[98]](#footnote-98)**

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

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

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

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

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

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

Instead we are placed in a situation of existential conflict; our raging life force, the *nefesh,* and our spiritual side, the *ruach,* are always contending with each other pulling us in different directions. The ceaseless conflict confuses us; none of us are sure of who and what we are. No one wants to deny their real selves and live the wrong life; our confusion about who we are is the source of our sins. The eternal confusion is the dilemma that forms the backdrop against which we must exercise our free will.

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

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

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

**The Luz Connection**

The Beit HaMikdash is the “neck” of the world.

***Berachoth 30a*** *Our Rabbis taught: A blind man or one who cannot tell the cardinal points should direct his heart towards his Father in Heaven, as it says, And they pray unto the Lord. If one is standing outside Palestine, he should turn mentally towards Eretz Israel, as it says, And pray unto Thee towards their land. If he stands in Eretz Israel he should turn mentally towards Jerusalem, as it says, And they pray unto the Lord toward the city which Thou hast chosen. If he is standing in Jerusalem he should turn mentally towards the Sanctuary, as it says, If they pray toward this house. If he is standing in the Sanctuary, he should turn mentally towards the Holy of Holies, as it says, If they pray toward this place. If he was standing in the Holy of Holies he should turn mentally towards the mercy-seat. If he was standing behind the mercy-seat he should imagine himself to be in front of the mercy-seat. Consequently, if he is in the east he should turn his face to the west; if in the west he should turn his face to the east; if in the south he should turn his face to the north; if in the north he should turn his face to the south. In this way all Israel will be turning their hearts towards one place. R. Abin — or as some say R. Abina — said: What text confirms this? — Thy neck is like the tower of David builded with turrets [talpioth], the elevation [tel][[99]](#footnote-99) towards which all mouths (piyyoth) turn.*

***Megillah 16b*** *And he fell upon his brother Benjamin’s neck.[[100]](#footnote-100) How many necks[[101]](#footnote-101) had Benjamin? — R. Eleazar said: He wept for the two Temples which were destined to be in the territory of Benjamin[[102]](#footnote-102) and to be destroyed. And Benjamin wept upon his neck: he wept for the tabernacle of Shiloh which was destined to be in the territory of Joseph and to be destroyed.*

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

The Midrash has this to say about the luz bone:

***Midrash Rabbah - Leviticus XVIII:1*** *And the almond shall blossom refers to the luz (nut) of the spinal column. Hadrian, may his bones be crushed, asked R. Joshua b. Hananiah, saying: ‘From which part of the body will the Holy One, blessed be He, in the Time to Come, cause man to sprout forth? ‘ He answered: ‘ From the nut of the spinal column.’ Said he: ‘How can you convince me?’ He thereupon brought one before him; he put it in water, but it was not dissolved; he let it pass through millstones, but it was not ground; he put it in fire, but it was not burnt; he put it on an anvil and began beating it with a hammer, but the anvil was flattened out, and the hammer was split, but all this had no effect.*

**The Mishkan (not the Temple) as a Body:**

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

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

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

*The Menorah (candlestick) in the Mishkan alludes to the human mind. Just as the Menorah gives forth light, so the intellect enlightens the entire body. Three stems went out from the Menorah on each side. These allude to the three limbs that extend from each side of the human body, the eye, the ear, and the hand. The intellect directs these three parts of the body. The incense altar alludes to the sense of smell. The sacrificial altar alludes to the intestines, which digest the food that enters the body. The veil covering the Mishkan alludes to the diaphragm, which is like a barrier between the parts of the body. The washstand alludes to the moisture and other liquids in the body. The goats’ wool hangings allude to the skin that covers the human body. The beams of the Mishkan allude to the ribs.[[103]](#footnote-103)*

**The Beit HaMikdash is Female**

The parts of the Beit HaMikdash all are in the feminine gender, in Hebrew. This suggests that the structure and its utensils are part of a female body. This aspect is further emphasized when we note that the Torah calls a man’s wife his “house”.[[104]](#footnote-104) A wife is a house. Thus, the Beit HaMikdash, “The House of the Holy One”, would also be female.

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

**Conclusion**

***1 Peter 2:1*** *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua Mashiach. 6 Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.*

Consider that if the Beit HaMikdash has the parts and organs of the body, then it must also have some places that are more sensitive than other parts. In the same way that we can not feel our liver or pancreas and we can feel even dust in our eyes.

A SONG OF INAUGURATION

Chanukah is the celebration of the re-dedication of the altar of the Temple in the days of the Maccabees. Sephardim recite Tehillim (Psalms) 30 after we kindle the Chanukah lamps. Tehillim 30 is titled: *Mizmor Shir Chanukat HaBayit L’David*, A Psalm, a Song for the Inauguration of the Temple by David. Chazal[[105]](#footnote-105) calls this Psalm the *Shir Shel Yom for Chanukah*, The song for the Day of Chanukah.

In reviewing this Chapter, it is fascinating to note that it begins as *A Song for the inauguration of the Temple*, yet it thereafter makes no mention of the Beit HaMikdash whatsoever! Additionally, it is curious that we recite this Chapter of Temple inauguration at the outset of each day of Chanukah, notwithstanding that we are not present in a new or rededicated Beit HaMikdash at that moment.

We may gain some insight into this Chapter of Mizmor Shir from the fact that David HaMelech (the King) is its author. We all know that David HaMelech did not build the Beit HaMikdash, but that instead his son, Shlomo HaMelech did, four years after David’s passing. How then, could David sing the song of its inauguration?

HaRav Avraham Chaim Feuer, Shlita, in his masterful work on Tehillim,[[106]](#footnote-106) brings the Malbim to explain these questions. The Malbim suggests that the *HaBayit* (The House) referred to at the beginning of the Chapter, is not, in fact, the Beit HaMikdash. Rather, it refers to the human body which houses its soul. HaRav Mordechai Gifter, z”tl, adds that the Torah considers the human body, if it has been sanctified, to be a miniature Temple as the Pasuk states:

***Shemot (Exodus) 25:8*** *And they shall make for me a sanctuary, and I shall dwell within them” i.e., not within it [the Sanctuary] but within them [the people themselves].*

With this principle we can now understand how David HaMelech could recite this Psalm never having seen the Beit HaMikdash; why no further reference to the Beit HaMikdash at all is made in this Psalm; and why this Psalm inaugurates our prayers every single day. It is not the Beit HaMikdash that we are inaugurating, but by recitation of this Chapter, it is ourselves that we are dedicating and rededicating.

This suggests that the reason that the Beit HaMikdash was designed to mimic the human body, is to remind us that HaShem wants to dwell in us. Further we can understand in a larger sense that HaShem want to dwell in Mashiach who embodies all Israel. This takes us back to Gan Eden when HaShem walked with Adam in the garden. In this final scenario, HaShem will walk with the second Adam in Gan Eden.

I think, now, you will see an entirely new meaning to David’s words in our psalm:

***Tehillim (Psalms) 20:3*** *Send forth thy help from the sanctuary* (mikdash - מִקֹּדֶשׁ)*, and support thee out of Zion;*

**Ashlamatah: Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 11. ¶ And it shall come to pass that on that day, **the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea.** | 11. ¶ And it will come to pass in that time **that the LORD will extend His might yet a second time to deliver the remnant of His people which is left, ‎from Assyria, and from Egypt and from Pathros, and from India, and from Elam, and from Babylon, and from Hamath, and from the ‎islands of the sea.** |
| 12. And He shall raise a banner to the nations, **and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth.** | 12. And he will raise an ensign for the peoples, **and will assemble the outcasts of Israel, and bring near the exile of Judah ‎from the four winds of the earth.** |
| 13. **And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim.** | 13. **And jealousy will pass from those of the house of Ephraim, and ‎ those who distress from those of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house ‎of Judah, and those of the house of Judah will not distress those of the house of Ephraim**. |
| 14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them. | 14. And they will ally themselves, shoulder to ‎shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against ‎Edom and Moab, and the sons of Ammon will be obedient to them. |
| 15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes. | 15. And the LORD will dry up the tongue of the sea of Egypt, and ‎will lift up the stroke of his might against the Euphrates by His prophets' command, and strike it into seven streams, and they will walk in it ‎with sandals. |
| 16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt. | 16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day ‎they came up from the land of Egypt.‎ |
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| 1. **And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me.** | 1. **And you will say at that time: "I will give thanks before You, O LORD, since I sinned before You Your anger was upon me; now Your anger ‎will turn from me, and You will have compassion on me.** |
| 2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation." | 2. Behold, in the Memra of the God of my salvation I trust, and will not be shaken; ‎for the awesome one, the LORD, is my strength and my song; He has spoken by His Memra, and He has become for me a saviour." |
| 12:3. **And you shall draw water with joy from the fountains of the salvation.** | 3. **And ‎you will accept a new teaching with joy from the chosen ones of righteousness/generosity.** |
| 4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted. | 4. And you will say at that time: "Give thanks before the‎LORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong. |
| 5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land. | 5. Sing praises before the LORD, for ‎He does prodigies; this is disclosed in all the earth. |
| 6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. **{S}** | 6. Shout, and sing, O congregation of Zion, for the great one has promised to rest His ‎Shekhinah in your midst, the Holy One of Israel." **{S}** |
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| 13:1. The harsh prophecy of Babylon which Isaiah son of Amoz prophesied. | 1. An oracle of a cup of cursing to give Babylon to drink which Isaiah the son of Amoz prophesied. |
| 2. On a tranquil mountain raise a banner, raise your voice to them; wave your hand that they may enter the gates of the nobles. | 2. On the fortress which dwells ‎contentedly raise the signal, lift up a voice to them; wave a hand and they will enter its gates willingly. |
| 3. I commanded My prepared ones; I summoned My heroes to [execute] My wrath, those who rejoice in My pride. | 3. I myself have commanded My ‎appointed ones, I have also summoned My mighty men, and the strong ones of My renown will avenge my anger on them. |
| 4. The sound of a multitude in the mountains, the likeness of a numerous people, the sound of the stirring of kingdoms of nations gathering; the Lord of Hosts appoints officers over the warring host. | 4. A noise of ‎a tumult on the mountains, as of many people! A noise of an uproar of kingdoms, of peoples gathering together! The LORD of hosts is ‎mustering armies in war. |
| 5. They come from a distant land, from the end of the heavens; the Lord and the weapons of His fury, to destroy all the land. **{S}** | 5. They come from a distant land, from the ends of the heavens, the LORD and instruments of a cup of a curse‎before him, to destroy all the wicked of the earth. **{S}** |
| 6. **Lament, for the day of the Lord is near;** like a raid from the Almighty it shall come. | 6. **Wail, for the day which is about to come from the LORD is near**; as spoil from the ‎Almighty it will come. |
| 7. Therefore, all hands shall grow feeble, and the heart of every mortal shall melt. | 7. Therefore all hands will be feeble and every heart of man will melt, |
| 8. And they shall panic; pangs and throes shall seize them; like a woman in confinement they shall writhe; each man shall be amazed at his fellow; their faces are faces of flames. | 8. and they will be dismayed. Distress and ‎birth pangs will seize them; they will be in anguish like the woman in travail. They will be astonished at one another, their faces of flame. |
| 9. **Behold, the day of the Lord is coming, cruel with wrath and burning anger**, to make the land desolate, and its sinners He shall destroy from it. | 9. **Behold, the day from the LORD comes, cruel, with wrath and strength of anger,** to make the earth a waste, and he will destroy its sinners from ‎it. |
| 10. For the stars of the heavens and its constellations shall not allow their light to illuminate, the sun has become dark in its going forth, and the moon shall not shine its light. | 10. For the stars of the heavens and their constellations will not give their light; the sun will be dark at its going forth and the moon will not ‎give its light. |
| 11. And I will visit evil upon the earth, and upon the wicked their iniquity; and I will cut off the pride of the presumptuous, and the arrogance of the tyrants I will humble. | 11. And I will punish those who reside in the world for [their] evil and the wicked for their sins, and I will put an end to the pride ‎of the wicked and humble the strength of the strong ones. |
| 12. **I will make mortal man dearer than fine gold, and man [dearer] than the collection of the gold of Ophir.** | 12. **I will love those who fear me more than the gold in which the sons of men ‎glory, and those who perform the law more than the refined gold of Ophir.** |
| 13. Therefore, I will make heaven quake, and the earth will quake out of its place, because of the anger of the Lord of Hosts, and on the day of His burning wrath. | 13. Therefore I will shake the heavens, and the earth will shake ‎from its place, in wrath before the LORD of hosts and in the day of the strength of His anger. |
| 14. And he shall be like a roving deer, and like sheep who have no one to gather [them]; each man shall turn to his people, and each man shall flee to his land. | 14. And it will come to pass that like a hunted ‎gazelle, and like sheep with none to gather them, so every man will turn to his ‎ own people, and every man will flee to his own land. |
| 15. Everyone who is found shall be stabbed, and anyone who takes refuge shall fall by the sword. | 15. Whoever is found in it will be slain, and whoever enters into the besieged ‎fortresses will be slain by the sword. |
| 16. And their babes shall be dashed before their eyes; their houses pillaged, and their wives ravished. | 16. And their young men will be dashed to pieces before their eyes; their houses will be plundered and ‎their wives ravished. |
| 17. Behold I stir up Media against them, who do not value silver, and do not desire gold. | 17. Behold, I am bringing the Medes against them, who are not influenced by silver and are not pleased with gold. |
| 18. And the bows shall dash youths, and on the newborn they shall not have mercy; on children their eye shall not look with pity. | 18. And their bows will cut young men asunder, and they will have no mercy on the offspring of the womb, and their eyes will not pity ‎children. |
| 19. And Babylon, the beauty of the kingdoms, the glory of the pride of the Chaldees, shall be like God's overturning of Sodom and Gemorrah. | 19. And Babylon, which was formerly the joy of the kingdoms, the boast of the Chaldeans' pride, will be like the overthrow, when ‎God overthrew Sodom and Gomorrah. |
| 20. It shall not be settled forever, and it shall not be occupied from generation to generation, and no Arab shall pitch his tent there, neither shall shepherds rest their flocks there. | 20. It will never be inhabited or dwelt in from generation to generation; no Arab will spread his tent ‎there, no shepherds will dwell there. |
| 21. And martens shall dwell there, and their houses shall be filled with ferrets, and ostriches shall dwell there, and satyrs shall dance there. | 21. But wild beasts will dwell there and their houses will be full of howling creatures; and there ostriches ‎will dwell, and there demons play. |
| 22. And cats shall dwell in his palaces, and serpents in the temples of pleasure, and her time is soon coming, and her days shall not be extended. | 22. And cats will growl in their palaces and jackals in the places of their pleasures; and the time of the ‎shattering of Babylon is close at hand, and its days will not be put far off ‎ |
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| 14:1. **For the Lord shall have mercy on Jacob and again choose Israel, and He shall place them on their soil, and the strangers shall accompany them and join the House of Jacob.** | 1. **For the LORD will have compassion on the house of Jacob and will again be pleased with Israel, and will make them dwell in their own land, ‎and proselytes will be added to them and will rely on the house of Israel.** |
| 2. And peoples shall take them and bring them to their place, and the House of Israel shall inherit them on the soil of the Lord, for slaves and maidservants, and they shall be captors to their captors and rule over those who dominate over them. **{S}** | 2. And peoples will lead them and bring them to their place, and ‎the house of Israel will possess them in the land of the Shekhinah of the LORD as male and female slaves; and they will be captors of their ‎captors and they will subjugate those who enslaved them. **{S}** |
| 3. And it shall come to pass on the day the Lord allows you to rest from your sorrow and from your shuddering, and from the hard work that you were made to serve. | 3. And it will come to pass in the day when the LORD gives you rest from your ‎pain and mastery and the hard subjugation which you were subjugated with, |
| 4. And you shall bear this parable against the king of Babylon, and you shall say, "How has the dominator ceased, has ceased the haughty one! | 4. you will take up this proverb against the king of Babylon, ‎and you will say: '''How the mastery of him who enslaved us has ceased, the strength of the sinner has come to an end.' |
| 5. The Lord has broken the staff of the wicked, the rod of the rulers. | 5. The LORD ‎has broken the strength of the wicked, the rule of sinners, |
| 6. Who would smite peoples with wrath, incessant blows, ruling nations with anger, pursued without relenting. | 6. which was striking peoples in the strength of unceasing blows, subjugating ‎the peoples in strength, subjugating and unrelenting. |
| 7. 'All the land rested, became tranquil,' they opened [their mouth] in song. | 7. The whole earth is at rest, quiet; they break forth into singing. |
| 8. Box trees, too, rejoiced at you, the cedars of the Lebanon; 'Since you were laid low, the cutter will not come upon us.' | 8. Indeed, rulers ‎rejoice over you, the rich in possessions, saying, 'From the time that you were laid low, no destroyer comes up against us.' |
| 9. Gehinnom from beneath quaked for you, toward your arrival; it aroused for you the giants, all the chiefs of the earth; it caused all the kings of the nations to rise from their thrones. | 9. Sheol ‎beneath is moved in your regard, to meet you when you come, it rouses the mighty ones for you, all the rich in possessions; they have raised ‎from their thrones all the kings of the peoples. |
| 10. All of them shall speak up and say to you, 'Have you too become weak like us? Have you become like us?' | 10. All of them will answer and say to you: 'You too have become as sick as we! You have ‎become like us!' |
| 11. Your pride has been lowered into Gehinnom, the stirring of your psalteries. Maggots are spread under you, and worms cover you. | 11. Your glory is brought down to Sheol, and the songs of your music; beneath you they will set a maggot, and above you ‎the worm. |
| 12. How have you fallen from heaven, Lucifer, the morning star? You have been cut down to earth, You who cast lots on nations. | 12. How you ‎ are cast out from the height, you that were resplendent among sons of men as the bright star among the stars! You are banished to the ‎earth, you that were a slaughterer among the peoples! |
| 13. And you said to yourself, 'To the heavens will I ascend, above God's stars will I raise my throne, and I will sit on the mount of the assembly, in the farthest end of the north. | 13. And you said in your heart, 'I will ascend to the height; above the people of ‎God I will set the throne of my kingdom; and I will sit in the mount of assembly in the far north, |
| 14. I will ascend above the heights of the clouds; I will liken myself to the Most High.' | 14. I will ascend above all the people, I ‎will be higher than them all.' |
| 15. But into the nether world shall you be brought down, to the bottom of the pit. | 15. But you are brought down to Sheol, to the depths of the pit of the place of perdition. |
| 16. Those who see you shall look at you; shall gaze earnestly at you, 'Is this the man who caused the earth to quake, who wrought havoc among the kingdoms? | 16. Those who ‎see you will stare at you, they will ponder, they will say, 'Did this man make the earth tremble, waste the kingdoms, |
| 17. Who made the land like a desert, and his cities he demolished; for his prisoners he did not open the house. | 17. make the world ‎like the desert and raze its cities; did he not open the gate for his prisoners?' |
| 18. All kings of nations, all of them, lay in honor, each in his house. | 18. All the kings of the Gentiles lie in glory, each in his tomb; |
| 19. But you were cast from your grave like a discarded sapling, [in] the garb of the slain, of those pierced by the sword, who descend to the stones of the pit, like a trampled corpse. | 19. but you are cast out from your sepulchre like a hidden miscarriage, covered with those slain, those pierced by a sword, who go down ‎to the pit of the place of perdition like a corpse trodden under foot. |
| 20. You shall not join them in burial, for you have destroyed your land, you have slain your people; the seed of evil-doers shall not be named forever. | 20. You will not be as one of them in the sepulchre, because you have ‎destroyed your land, you have slain your people. May the seed of evildoers nevermore be established! |
| 21. Prepare a slaughter for his sons because of the iniquity of their forefathers, lest they rise and inherit the land, and fill the surface of the earth with enemies." | 21. Prepare slaughter for their sons ‎because of the sins of their fathers, lest they rise and possess the earth and fill the face of the world with enemies." |
| 22. "And I will rise against them," says the Lord of Hosts, "and I will cut off from Babylon a name and a remnant, a son and a grandson," says the Lord. | 22. "I will be revealed to take retribution from them," says the LORD of hosts, "and I will destroy from Babylon name and remnant, son ‎and son’s son, says the LORD. |
| 23. "And I will make it for a heritage of hedgehogs and pools of water, and I shall sweep it away with a broom of destruction," says the Lord of Hosts. **{S}** | 23. And I will make it a possession of porcupines, a house of devastation, stagnant pools of water, and I ‎will sweep it as they sweep with the broom, and I will deliver it to destruction," says the LORD of hosts. **{S}** |
| 24. The Lord of Hosts swore saying, if not as I thought, so it was, and as I planned, so it shall remain. | 24. The LORD of hosts has sworn, ‎saying: "As I have planned, so will it be, and as I have purposed, so will it stand, |
| 25. To break Assyria in My land, and on My mountains will I trample him, and his yoke shall be removed from upon them, and his burden shall be removed from upon his shoulder. | 25. to break the Assyrian in My land, and upon the‎mountains of My people I will trample him; and his mastery will pass from them and his yoke will he broken from their necks." |
| 26. This is the plan that is planned over the entire land, and this is the outstretched hand over all the nations. | 26. This ‎is the purpose that he purposed concerning the whole earth, and this is the might that is raised up, by which He rules over every kingdom. |
| 27. For the Lord of Hosts planned, and who will frustrate [it]? And it is His hand that is outstretched, and who will return it? **{P}** | 27. For the LORD of hosts has purposed, and who will remove it? And His might is raised up, and there is none who will turn it back. ‎**{P}** |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2‎‎**

**Chapter 12**

**1 And you shall say** when you see the nations being sentenced to disgrace and abhorrence.

**I will thank You, O Lord, for you were wroth with me** and You exiled me, and my exile atoned for me, and now, amends have been made for my iniquity. May Your wrath turn away and may You comfort me. Jonathan renders: I will confess before You, O Lord, that I sinned before You, and, therefore, You were wroth with me, and were it not for Your mercy, I would not be worthy to have Your wrath turn away and comfort me, and behold, Your wrath has turned away from me.

**2 for the strength and the praise of the Eternal the Lord** The strength and the praise of the Holy One, blessed be He, that was my salvation. We cannot, however, explain עָזִּי , like עֻזִּי , my strength, for we do not find in Scripture עָזִּי vowelized with a short ‘kamatz,’ but with a ‘shuruk,’ reading עֻזִּי , with the exception of three places where it is accompanied by וְזִמְרָת . Also, וְזִמְרָת cannot be explained like וְזִמְרָתִי , my praise, but we are forced to say that וְזִמְרָת is connected to the word following it. Therefore, I say that the ‘yud’ of עָזִּי is merely like the ‘yud’ of (Deut. 33:16) שׁוֹכְנִי סְנֶה , “He Who dwells in the thornbush.”

**the Eternal the Lord** **Until now His Name was divided, and with the downfall of Amalek,** it became whole, and so Scripture states (Exodus 17:16): “For the hand is on the throne of the Eternal (כֵּס יָהּ) ,” implying that the throne is incomplete and the Name is incomplete until the Lord wages war against Amalek.

**was my salvation.** Heb. וַיְהִי לִי לִישׁוּעָה , like הָיָה לִי לִישׁוּעָה , was to me for a salvation, and it is customary for Scripture to speak in this manner. Comp. (Exodus 9:21) “And he who did not heed the word of the Lord, left (וַיַּעֲזֽב) his slaves and his cattle”; also, in II Chronicles (10:17): “And the children of Israel who dwelt in the cities of Judah, Rehoboam reigned (וַיִּמְלֽךְ) over them.” It should say, מָלַךְ עֲלֵיהֶם .

**3 And you shall draw water** You shall receive a new teaching [from Targum].

**from the fountains of the salvation For their heart will be dilated through the salvation that came to them, and secrets of the Torah that have been forgotten during the exile, because of the troubles, will be revealed to them.**

**4 His deeds** Heb. עֲלִילוֹתָיו , similar to מַעֲלָלָיו .

**keep it in remembrance to praise** [His Name,] for it is exalted.

**Chapter 13**

**1 The harsh prophecy of Babylon** The prophecy of the retribution which [will fall] upon Babylon.

**2 On a tranquil mountain raise a banner to gather.** On a tranquil, trusting, undisturbed mountain, raise a banner to the nations and raise your voice to those gathering, that they come upon it.

**wave your hand** Wave your hand to the distant ones who cannot hear, and let them see the waving of the hand and enter the gates of the nobles, of the princes of Babylon.

**the gates** Heb. פִּתְחֵי . As though it would say, בְּפִתְחֵי , into the gates. Comp. (Gen. 38:11) “Stay as a widow in your father’s house (בֵּיתאָבִיךְ) ,” interpreted as בְּבֵיתאָבִיךְ . Menachem ben Seruk (Machbereth Menachem p. 147) interpreted it as swords. Comp. (Psalms 55:22) “And they are drawn swords (פְּתִיחוֹת) .”

**3 I commanded My appointed ones** that they come and commence to incite them, and they are Persia and Media, the men of Cyrus and Darius, whom I appointed for this.

**I summoned My heroes to [execute] My wrath** To execute My wrath upon them, for they rejoice in My pride that I boast of them.

**5 and the weapons of His fury** They are the mighty men of Media and Persia.

**to destroy all the land** of Babylonia.

**6 like a raid** Like a day of plunder, from the Holy One, blessed be He, it shall come.

**7 all hands** of the Babylonians.

**8 pangs and throes** (צִירִים וַחֲבָלִים) These are expressions of pains of a woman who kneels to give birth, for the hinges (צִירִים) of her womb break apart to open.

**they shall writhe** Heb. יְחִילוּן . חִיל , חַלְחָלָה are expressions of shivering.

**each man shall be amazed at his fellow** The Babylonians will be amazed at those who advanced against them, for they are peculiar.

**their faces are faces of flames** A nation whose faces are red and very frightful, [or alternatively, because they are a pensive people, and he compares the Babylonians to them because of the amazement.]

**9 and its sinners** Heb. וְחַטָּאֶיהָ , similar to חוֹטְאֶיהָ .

**10 and its constellations** Similar to מַזָּלוֹתֵיהֶם .

**illuminate** Heb. יָהֵלּוּ . They shall illuminate, and so (Job 29: 3), “When his lamp shone,” (בְּהִלּוֹ) ” (ibid. 31:26). The light when it shone brightly (יָהֵל) .

**the sun has become dark** Because of their distress, it seems to them as though the sun has become dark.

**11 upon the earth** On their land.

**12 I will make mortal man dearer than fine gold** On that night I will honor Daniel more than fine gold. When they brought him to read the writing (Dan. 5:25): “Mene mene tekel ufarsin”; (ibid. 5:25) “Then Belshazzar ordered, and they dressed Daniel in purple...”

**more than a collection of the gold of Ophir** Heb. מִכֶּתֶם אוֹפִיר , a collection of the gold of Ophir.

**13 I will make heaven quake** All their host will quake when I cast down the prince of Babylon, for the Holy One, blessed be He, does not punish the nations until He punishes their heavenly princes first, as Scripture states (infra 24:21): “The Lord shall visit upon the heavenly host on high,” and afterwards, “on the kings of the earth on the earth.” Scripture states further (infra 14:12): “How have you fallen from heaven, Lucifer, the morning star?” And then, “You have been cut down to the ground, you who cast lots on nations.” Here too, first, “I will make heaven quake,” and afterwards, “the earth will quake.” Its inhabitants shall quake at the news of its downfall, for they shall be astonished at the event.

**14 And he shall be** i.e., every inhabitant of Babylon.

**like a roving deer** i.e., like a deer roving from its place.

**15 Everyone who is found outside**, shall be stabbed.

**and anyone who takes refuge with the people of the city** to be included with them in the siege, shall fall by the sword when the city capitulates. נִסְפֶּה is an expression similar to (Deut. 29:18): “To add the unintentional sins to the lustful ones (סְפוֹת) ”; (infra 29:1) “Add year upon year (סְפוּ) ”; (Jer. 7:21) “Add (סְפוּ) to your sacrifices.” [akojjlir in O.F.], to join.

**16 shall be dashed** Heb. יְרֻטָּשׁוּ . Comp. (verse 18) “Shall dash (תְּרַטַּשְׁנָה) youths.”

**17 Behold I stir up Media** against them Darius the Mede assassinated Belshazzar. So Scripture states (Dan. 5:30): “On that very night, Belshazzar...was slain”; (ibid. 6:1) “And Darius the Mede acquired the kingdom.”

**and do not desire gold** They do not care [for anything,] but to kill and to avenge the harm the kings of Babylon did to all the peoples.

**18 And the bows** of the peoples of Media.

**youths** of Babylon.

**shall dash** shall split with their arrows that they shoot with their bows.

**newborn** [lit. fruit of the womb] Frail infants.

**19 And Babylon...shall be** Two calamities befell her in two years. Darius assassinated Belshazzar and ruled a year, and in the second year it was turned over like Sodom from heaven. And so we learned in Seder Olam (ch. 28). And in that year the news came concerning Darius, and after him, in the year, the news, and Babylon that was the beauty of the kingdoms...that was the leader and the head of the kingdoms and that was the glory of the pride of the Chaldees now, shall be like the overturning of Sodom.

**20 and no Arab shall pitch his tent there** Heb. יַהֵל , like יַאֲהֵל . Even Arabs, who customarily dwell in tents and move their livestock from place to place, will not be pleased with Babylon, to set up their tents there, for it will not even be fit for pasture for flocks. And do not wonder about יַהֵל לֽא , which is explained like לֽא יַאֲהֵל , for there are many places in which the sound of the letter is substituted for the letter, and so (Job 35:11), “He teaches us (מַלְפֵנוּ) from the beasts of the earth,” like מְאַלְפֵנוּ , and so, (Prov. 17:4), “A liar hearkens (מֵזִין) to a destructive tongue,” like מַאֲזִין .

**21 martens** Heb. צִיִּים . Jonathan translates: תַּמְוָן , identical with נִמִּיּוֹת [found in the Talmud] martrines in O.F.

**ferrets** Heb. אֽחִים . I do not know what kind of animal they are. [ אֽחִים is an expression of thorns, thistles, and briars.]

**and satyrs** demons.

**22 And cats shall dwell in his palaces** Heb. וְעָנָה אִיִּים בְּאַלְמְנוֹתָיו . And cats shall dwell in his palaces. וְעָנַָה is similar to (Hosea 2:17) “And she shall dwell (וְעָנְתָה) there.” Also (Nahum 2:13) “And his dens (וּמְעוֹנוֹתָיו) with what he had torn.” וְעָנָה may also be interpreted as an expression of raising the voice.

**and serpents shall dwell** [or howl] in their temples of pleasure.

**and her days** The days of her flourishing shall not be extended, for Israel was promised (Jer. 29:10): “When seventy years of Babylon are over, I will remember you.” And that remembering will be through Cyrus king of Persia, who will take the kingdom from Babylon after Darius the Mede, for they both, Media and Persia, joined over it, [i.e., over Babylon,] and stipulated between themselves, if the kings are from us, the governors are from you.

**Chapter 14**

**1 For the Lord shall have mercy on Jacob** to keep for them the promise of their redemption from Babylonia.

**and again choose Israel** in the future, He shall redeem them with a complete redemption.

**and join** And they shall be added on. Comp. (I Sam. 2:36) “Take me now into... (סָפְחֵנִי) ” and also (ibid. 27:19) “From cleaving to the Lord’s heritage (מֵהִסְתַּפֵּחַ) .”

**2 shall inherit** they shall inherit from them, and similarly, “and you shall hold onto them as an inheritance” (Lev. 25:46).

**and rule** Heb. וְרָדוּ , an expression of ruling and dominating, as (Lev. 25:46): “You shall not rule over him (תִרְדֶה) .”

**Nazarean Talmud**

**Sidra Of B’resheet (Genesis) 24:42-67**

**“Va’avo HaYom El HaAyin” “And I came today to the fountain”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of**  **Tosefta**  **(Luke 5:36-39)** | **Hakham Tsefet’s School of**  **Peshat**  **(Mark 2:21-22)** |
| **And He also spoke a parable to them:** (the “B’ne Pirkei,” the Am HaAretz, "the people of Land" i.e. the uneducated Jews) **No one puts a patch from** another **garment, to be reused[[107]](#footnote-107) on an older** favoured **garment** without first measuring it**. Otherwise, the reused** cloth **will be torn, and the reused** piece of cloth **distracts from the** favoured **garment’s original beauty.**  **And no one puts unfermented wine into aged wineskins. Or else the unfermented wine will burst the wineskins** (from the fermentation process) **and the** wine is **spilled, and the wineskin will be destroyed. But unfermented wine must be put into reconditioned wineskins, so both will be preserved together. Also no one having drunk aged wine immediately desires unfermented, for he says, The aged[[108]](#footnote-108) is better!** | **And no one sews a patch of unmeasured[[109]](#footnote-109) cloth[[110]](#footnote-110) on an older** favoured **garment, because it distracts from the garment’s original beauty, the reused,** unmeasured (cloth) must **support** **the older** (garment)**, or distraction** (ocular division) **occurs** (is noticed)**.**  **And no one puts fresh unfermented wine into aged** (old) **wineskins, or else the unfermented wine bursts the wineskins** (from the fermentation process)**, and the wine spills, and the wineskins will be ruined. The unfermented wine must be put into reconditioned wineskins.** |

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

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Hakham Tsefet has been dealing with several halakhic issues in the past few pericopes. This demonstrates his halakhic awareness and the simple fact that the B’ne Yisrael needed to become aware of their halakhic connection to G-d. Like those who came after him, Hakham Tsefet was determined to leave a legacy for Nazarean Jews regarding halakhah. If we fail to understand the Marcan Mishnah as the import of Mishnaic content, we will totally miss Hakham Tsefet’s point. We will also distort the true meaning of the Nazarean Talmud. Hakham Tsefet’s Mishnaic import teaches us to think in terms of “Organic Thought.”

**Parable and Analogy in Rabbinic Thought**

This above being true we see that the present pericope on halakhic matters has turned to “analogy.” We must not confuse “analogy” with parabolic thought. We have seen that Yeshua selected Levi ben Chalfai (Matityahu ben Chalfai HaLevi) to be the author of the Messianic Midrash. By understanding true Midrash, we are able to determine the difference between Parable and analogy. Analogy is similar to parable in that the two make use of an illustrative mechanism. For example, we have the analogous illustration of clothing, wine and the aging process of wine. The illustrative technique of the present pericope is short and simple fitting concisely into the Peshat genre. Parabolic resources such as the Davidic Midrash of Psalms are longer in length and much more “illustrative.” Therefore, when we read Matityahu’s Midrash we would expect the “illustrations” to be longer and more detailed.” The present analogies are brief, concise and draw on things closer to literal situations. Midrash may “exaggerate” and invent mythic events for the sake of ethical (Mussar) teachings. Every Midrash has a “moral ethical” message that we should derive from the story we are told.

These few passages in the Marcan text have been abused, contorted and misunderstood due to unethical agendas. The concept of replacement theology has had a field day with these passages due to machiavellic translation agendas.

**A Patch is a Patch!**

**And no one sews a patch of unmeasured cloth on an older** favoured **garment, because it distracts from the garments original beauty,**

We are amazed that the “scholars” have misunderstood the terminology of these passages in the Greek. This is because they have missed the hermeneutic principle of “who,” as in who is Yeshua speaking to? Now we are able to determine that Yeshua is speaking to the Am HaAretz **"the people of Land" i.e. the uneducated Jews in the Torah,** so that the illustrative hermeneutic of Peshat makes perfect sense. When Yeshua addressed the Torah Scholar (Hakham) he does not do so with simple illustrations. He may use mechanisms such as true deductive logic Midrash, So’od, and other hermeneutic genre, but he does not treat the scholarly with any real disdain. As a matter of fact, he appeals to their sense of logic and ability to comprehend. Because Yeshua is perfectly able to access the powers of “Da’at” (intimate knowledge) we can determine that he deals with each person or group on their exact level of comprehension and Torah knowledge.

Such being the case, “there is **Nothing** new under the sun.” The “patch” of cloth used to repair the torn garment is **NOT NEW!** Scholars have fumbled over the Greek phrase **ἄγναφος** *agnaphos*, translating it with such ignorance that we are appalled at their witlessness. This Greek phrase **ἄγναφος** *agnaphos*, means to “MEASURE” a piece of material to be sewn onto another **preferred** garment. The illustrative analogy is that of taking materials from a **less favoured** garment or a garment to be discarded to patch a **more favoured garment**! The tailor of the Am HaAretz "the people of Land" i.e. the uneducated Jews in the Torah would understand this illustration with perfect clarity. Before the “patch” can be accomplished the “tear” must be carefully measured. Not only must the patch of cloth be measured, but also the exact piece of the **lesser favoured** garment must be analysed to determine which part can be used to enhance or accommodate the beauty of the **favoured garment.** Furthermore, the analysis of the **less favoured** garment must be of suitable or compatible materials. We would interject at this point the fact that **everything is done in relation to the preferred or favoured garment**. The patch is only necessary because the preferred garment has a hole or tear. We will discuss this “hole – tear” later in the our Remes commentary. If the so-called “patch” were “preferred” then the garment from which the patch is taken would have been the more favoured garment. We will also note that the analogy does not teach us that the patch “replaces” the favoured garment. Only a small piece of garment is taken from the less favoured garment to repair the hole or tear in the favoured garment. This piece of material is only big enough to repair the damage done “**by the user”** to His favoured clothing. In other words, the “User,” i.e. G-d loves the preferred garment so much that He will NOT discard it. Therefore, His love is demonstrated by selecting, measuring and applying the appropriate patch to His garment i.e. B’ne Yisrael, the Torah Observant Jewish Community, that it will **Never** be discarded or obsolete. The analogy is simple enough. The reader will be able to fully comprehend the insinuations. The B’ne Yisrael is G-d’s cherished and beloved “garment.” The “patch” is only added out of G-ds love for the B’ne Yisrael, and NOT for the sake of the so called “patch.”

**Analogy of Wine and Wineskins**

The analogy from above establishes our perspective. The Vinedresser (G-d) loves the wine from His favourite vineyard so much (the Old – Aged Wine), and is so good that He wants to insure that He never runs out of His favourite wine. Therefore, He follows the appropriate process when making additional wine. We use the phrase “additional” because the wine making process must be from the same vineyard. The wineskins (bottles) i.e. B’ne Yisrael are **never discarded**! Regardless of “wineskins” bottles or otherwise, the wine making process is procedural. Therefore, each step must be followed carefully to ensure the winemaking process will not result in the loss of a year’s produce. Before the wine can be poured into ANY “wineskin” or bottle the wine must go through the appropriate process. The correct procedural application will guarantee that the Vinedresser (G-d) has His favoured wine.

In the case of “wineskins,” which are now empty, oil is applied and the wineskin is renewed and ready for fresh wine, which has been correctly processed. Why Oil? We will explain why Yeshua picked this specific analogy for addressing the Am HaAretz in our Remes commentary.

**Peroration**

**Also no one having drunk aged wine immediately desires unfermented, for he says, The aged is better!**

The Lucan Tosefta solidifies the point Hakham Tsefet, through the mouth of Yeshua is trying to make. Let us reword the translation in modern vernacular for clarification.

And NO ONE having tasted the wine of the B’ne Yisrael, (The Kingdom – governance of G-d through the Hakhamim and their Bate Din) desires any other type of wine!

G-d’s one and ONLY choice is the wine of the B’ne Yisrael. Everything else is in addition to the wine of the B’ne Yisrael. Or, we might say that everything else is simply the beautification and enhancement of B’ne Yisrael’s wine.

Abraham, Yitzchaq and Ya’akov…

**B’resheet 24:12** And he said, "O Lord, the God of my master Abraham, please cause to happen to me today, and perform loving kindness with my master, Abraham. (Rashi)

We find in these words a reference to the Amidah. “Blessed are You Adonai our G-d and G-d of our forefathers. G-d of Abraham, G-d of Yitzchaq and G-d of Yaakov.”

Abraham’s servant Eleazar prays to G-d on the merit of his master Abraham. Therefore, we deduce from this simple prayer that the **patch**, **renewed** **wineskin** and **wine** have virtue ONLY in the fact that they have JOINED the Jewish community through the merit and deeds of Abraham. Only through his merit are they grafted into the covenant of promise.

**Peroration**

Hakham Shaul and the Nazarean Hakhamim know the time of the Great Exile is near. Thus, we have the narrative laced with words that will give us hints as we wander along our way. Yet his words are comforting as he elaborates elusively that we will see “Every Tribe” reunited with Ya’aqob.

אמן ואמן סלה

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “Zakhor” - Sabbath: “Remember”**

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



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Sanhedrin 95b [↑](#footnote-ref-1)
2. Kefitzat HaDerech (Hebrew: קְפִיצַת הַדֶּרֶךְ‬) is a Jewish Kabbalistic term that literally means “contracting the path.” The root kefatz, in this Talmudic context, means “to clench” (in modern Hebrew and other stages of the language, the word translates as “jump”): that is, the route itself is shortened. Kefitzat HaDerech refers to miraculous travel between two distant places in a brief time. The Talmud lists three biblical stories in which this miracle occurs. [↑](#footnote-ref-2)
3. Rashi [↑](#footnote-ref-3)
4. The word *kofetz* is also used idiomatically to refer to any action performed in haste or without proper contemplation. For example, when the Talmud talks about somebody taking an *ad hoc* oath, he is said to have “jumped and sworn”. The miraculous shortening of one’s journey is known as *kefitzat HaDerech*, literally, “jumping of the path,” in allusion to the speed with which one reaches his final destination. [↑](#footnote-ref-4)
5. Generally, when Time is discussed in philosophy or in science—including the works of classical Jewish philosophers—it is understood as movement, or change. The movement of the planets, the ticking of a clock—as long as these things occur, there is Time. If they cease, Time also ceases. In other words, Time is no more than the occurrence of physical events. [↑](#footnote-ref-5)
6. from Sifrei [↑](#footnote-ref-6)
7. Sarah our Mother, our Matriarch. [↑](#footnote-ref-7)
8. Imahot = Mothers or Matriarchs [↑](#footnote-ref-8)
9. Rabbi Simeon said: Our father Abraham wrote (in his will and bequeathed) all that he had as an inheritance to Isaac, as it is said, "And Abraham gave all that he had unto Isaac" (*ibid.* xxv. 5). He took the document and gave it into the hands of Eliezer, his servant, (who) said, Since the document is in my hand all his money is in my hand, so that he might go and be recommended (thereby) in his father's house and with his family. Pirke D’Rabbi Eliezer 16:3 [↑](#footnote-ref-9)
10. From Kiryat Arba unto Haran was a journey of seventeen days; and in three hours the servant came to Haran. He was astonished in his mind and he said: This day I went forth, and this day I arrived, as it is said, "And I came *this day* unto the fountain" (Bereshit (Genesis) 24:42). Rabbi Abbahu said: The Holy One, blessed be He, wished to show loving-kindness to Isaac, and he sent an angel before Eliezer; and the way was shortened for him, so that the servant came to Haran in three hours. At six hours of the day the servant went forth from Haran, and he took Rebecca and Deborah her nurse and made them ride upon the camels. So that the servant should not be alone with the maiden (Rebecca) by night, the earth was contracted before him, and in three hours the servant came to Hebron at the time of the prayer of the afternoon-evening. And Isaac had gone forth to say the afternoon-evening prayer, as it is said, "And Isaac went forth to *meditate* in the field towards even". Pirkei de-Rabbi Eliezer, ch. 16. [↑](#footnote-ref-10)
11. Pirke D’Rabbi Eliezer 16:3 [↑](#footnote-ref-11)
12. Shiva is the seven-day mourning period for a close relative. [↑](#footnote-ref-12)
13. M.R. 59:11 [↑](#footnote-ref-13)
14. Rashi (M.R. 59:11) says that Avraham gave Eliezer a signed document that bequeathed all of Avraham’s possessions to Yitzchak as an inducement to have Avraham’s relatives agree to give Rivka in marriage to Yitzchak. The Pnei Aryeh of Stanislov explains that this served the purpose of allowing Eliezer to complete the marriage commitment, serving as an halachically binding representative. As a rule, a slave cannot serve as an agent, i.e. that his actions should be binding for the one who appointed him. However, one’s own servant may serve as an agent since he is owned by his master, and it is thus considered that the hand of the servant is the hand of the master. This does precious little to help in our situation, as Yitzchak was the prospective groom, not Avraham. Therefore, Avraham signed over all his possessions to Yitzchak, including ownership of Eliezer, so that Eliezer’s actions on behalf of Yitzchak would be binding. [↑](#footnote-ref-14)
15. Bereshit Rabbah 64:3 [↑](#footnote-ref-15)
16. Sanhedrin 95a [↑](#footnote-ref-16)
17. Bereshit (Genesis) 24:10 [↑](#footnote-ref-17)
18. Bereshit (Genesis) 24:11 [↑](#footnote-ref-18)
19. Tzadik – righteous man. Tzadeket = righteous woman. [↑](#footnote-ref-19)
20. *Ibur,* is the "impregnation" of a person by the soul of a rectified, righteous *tzadik* because the *Nefesh* has completed its *tikkun*, but it cannot receive *Ruach* without reincarnating since the *tikkun* did not take place in its very first *gilgul*. [↑](#footnote-ref-20)
21. בן : ב = 2, ן = 50. בן = 52. [↑](#footnote-ref-21)
22. Isaac (ben Solomon) Luria Ashkenazi (1534 – July 25, 1572), commonly known in Jewish religious circles as "Ha'ARI" (meaning "The Lion"), "Ha'ARI Hakadosh" [the holy ARI] or "ARIZaL" [the ARI, Of Blessed Memory (Zikhrono Livrakha)], was a foremost rabbi and Jewish mystic in the community of Safed in the Galilee region of Ottoman Syria. He is considered the father of contemporary Kabbalah; his teachings being referred to as Lurianic Kabbalah. While his direct literary contribution to the Kabbalistic school of Safed was extremely minute (he wrote only a few poems), his spiritual fame led to their veneration and the acceptance of his authority. The works of his disciples compiled his oral teachings into writing. Every custom of the Ari was scrutinized, and many were accepted, even against previous practice. [↑](#footnote-ref-22)
23. Neshama (Hebrew: נשמה‎) is a Hebrew word which means "soul" or "spirit". [↑](#footnote-ref-23)
24. The Bahir also indicates that *Bakol* thus becomes a designation for the Shechinah. [↑](#footnote-ref-24)
25. Rashi quotes a midrash that teaches us that the *gematria,* numerical value of the Hebrew word *Bakol* is 52, equal to the numerical value of the Hebrew word *ben,* son. Avraham had enjoyed great wealth, happiness and longevity; yet, he still lacked the one thing truly necessary to continue his progeny, a grandson. [↑](#footnote-ref-25)
26. Bava Batra 16b records a dispute (found earlier in Tosefta Kiddushin (5:17 in R. Lieberman's edition) regarding the interpretation of Genesis (24:1) which states that God blessed Abraham "Bakol" (literally: with everything):

    Rabbi Meir says: The blessing is that he did not have a daughter.

    Rabbi Yehuda says: On the contrary, the blessing was that he had a daughter.

    Others say: Abraham had a daughter and her name was Bakol. [↑](#footnote-ref-26)
27. "And as for the midrashic teaching that 'Bakol' was the name of his daughter – [were this indeed indicated by the text,] it would require the addition of a prepositional '*Beit.*'" In other words, the teaching does not sit well with the language of the verse; if this were the intention, it would read, "God had blessed Avraham ***with Bakol*** (*be-Bakol*)." [↑](#footnote-ref-27)
28. In PRE, Eliezer in his journey from Kiryat Arba to Charan, condenses the seventeen-day trip to three hours, and upon his return “the earth contracted for him” נקבצה ((לפניו הדרך again, and he arrived the same day he left (PRE 16, cf. Ps-Jon on Gen. 24:62). Yaaqob, too, leaps from Beit El to Charan ‘in a single bound’, or the twinkling of an eye (“לחרן בא עין וכהרף, רגליו נשא ומשם ,”PRE 35). [↑](#footnote-ref-28)
29. 5 In the Targum Yerushalmi on Gen. 28: 10, five miracles are said to have hap­pened to Yaaqob on this journey. “The second miracle consisted of Yaaqob, our Father, setting out from Beer Sheva and the path contracted before him and he immediately found himself residing in Charan”. Other biblical incidents that are similarly inter­preted to include the Israelites’ departure from Egypt, cf. Rashi on Ex. 12:37 and 19:4, and the journey of the twelve spies, cf. Rashi on Num. 13:25. See also B. Sotah 13b, which presents Deut. 34:1, namely Moses’ final climb, in a miraculous fashion. [↑](#footnote-ref-29)
30. In the Targum Yerushalmi on Gen. 28: 10, five miracles arc said lo have happened to Jacob on this journey. “The second miracle consisted of Jacob, our Father, setting out from Beer Sheva and the path contracted before him and he immediately found himself residing in Haran”. Other biblical incidents that are similarly interpreted include the Israelites’ departure from Egypt, cf. Rashi on Ex. 12: 37 and 19: 4, and the journey of the twelve spies, cf. Rashi on Num. 13: 25. See also B. Soiah 13 b, which presents Dcut.34: 1, namely Moses’ final climb, in a miraculous fashion. [↑](#footnote-ref-30)
31. Rashi explains (28:11): “And our Rabbis interpreted the language of prayer ... and he changed the text and did not write and pray, to **teach you that the earth had jumped for him**.” Rabbeinu said that the word “leap” does not mean that a person arrives at a distant place in a short time, but that the earth itself has jumped to meet it. [↑](#footnote-ref-31)
32. Ishbi-benob is a name which appears in the kri (וְיִשְׁבִּי) of the Masoretic Text at 2 Samuel 21:16. Kri is the term for the version of the text traditionally read aloud in synagogues. The ketiv (וישבו), the version written but not read aloud, reads somewhat differently, such that the opening words of the verse were not the name of the giant, but words that indicated that David and his soldiers stayed in (the city of) Nob. Literally “There is not for me (kri ‘us’)”. [↑](#footnote-ref-32)
33. In mathematical physics, Minkowski space (or Makowski spacetime) is a combining of three-dimensional Euclidean space and time into a four-dimensional manifold where the spacetime interval between any two events is independent of the inertial frame of reference in which they are recorded. Although initially developed by mathematician Hermann Minkowski for Maxwell's equations of electromagnetism, the mathematical structure of Minkowski spacetime was shown to be an immediate consequence of the postulates of special relativity. [↑](#footnote-ref-33)
34. Bereshit (Genesis) 2:18 [↑](#footnote-ref-34)
35. Korban = sacrifical offering [↑](#footnote-ref-35)
36. The heritage of Avraham came through individuals, Yitzchak and Yaaqob. Only in the house of Yaaqob was there a community formed of twelve unique individuals. [↑](#footnote-ref-36)
37. Verse 67 says Yitzchak brought Rivka “*ha-ohelah Sarah imo*, to the tent Sarah his mother.” Ramban takes the ambiguous phrasing to mean this was the first time Sarah’s tent was pitched since her passing, as a sign of honor to Sarah and a function of the intensity of Yitzchak’s mourning for her. With the arrival of Rivka, he honored her by giving her his mother’s tent, and was finally comforted. [↑](#footnote-ref-37)
38. Hishtadlus = Our efforts [↑](#footnote-ref-38)
39. Shmuel Beit (II Samuel) 21:16. [↑](#footnote-ref-39)
40. As an avenger, Ish = a man. [↑](#footnote-ref-40)
41. When David, on his flight from Saul, received succor in Nob, (I Samuel 21) he was seen there by Doeg the Edomite. On the latter’s reporting this to Saul, he slew all the priests of Nob for treason (I Samuel 22:17-19), Doeg being his instrument. For this Doeg was banished from his portion in the future world (the phrase may also mean lost his life - v. II Samuel I:2; Pesik. ed. Buber III, 28b) and the defeat and death of Saul and his three sons at Mount Gilboa (I Samuel 30:1, 6) was a punishment for the same. Thus, all this was indirectly caused by David. [↑](#footnote-ref-41)
42. Lit., ‘thy seed to cease’. [↑](#footnote-ref-42)
43. The name of a place (Rashi). Other interpretations: ‘to fill up breaches’; [‘to limit’, the word being a composite: ‘net and falcon’ (Levy)]. [↑](#footnote-ref-43)
44. Tehillim (Psalms) 18:37. [↑](#footnote-ref-44)
45. David’s sister’s son, and brother of Joab, and one of the captains of David’s army. [↑](#footnote-ref-45)
46. A gribah = one se’ah. [↑](#footnote-ref-46)
47. Lit., ‘The Assembly of Israel.’ [↑](#footnote-ref-47)
48. Ibid. 68:14; v. Ber. 53b. [↑](#footnote-ref-48)
49. Hoping that the animal’s instinct would lead it to its master. [↑](#footnote-ref-49)
50. That he might cover the distance quickly. [↑](#footnote-ref-50)
51. Pretending that it had merely fallen out of her hand. [↑](#footnote-ref-51)
52. The alternative mentioned above. [↑](#footnote-ref-52)
53. [Juvenal, Saturnalia, 6,542. alludes to the Jews selling wax-candles in Rome. V. Ginzberg, Legends. VI, 264, n. 87.] [↑](#footnote-ref-53)
54. Shmuel Beit (II Samuel) 21:17. [↑](#footnote-ref-54)
55. At some distance from where Ishbi stood (Rashi). [↑](#footnote-ref-55)
56. A town near the border. [Horowitz, Palestine, p. 158 identifies it with El-Kabbu S.W. of Bethar.] [↑](#footnote-ref-56)
57. Bethar, where the last stand in the Bar Kochba revolt was made (Neubauer, op. cit. 103). [↑](#footnote-ref-57)
58. Surely not; i.e., ‘we are too weak, even combined, to slay him.’ The remark was suggested by the place name Bethre, which means ‘by two’, as previously ‘let us arise’ —בי קום— was suggested by קובי. [↑](#footnote-ref-58)
59. I.e., that she was dead. [↑](#footnote-ref-59)
60. Ibid. [↑](#footnote-ref-60)
61. Berachot 4b [↑](#footnote-ref-61)
62. Ibid. [↑](#footnote-ref-62)
63. v.15 [↑](#footnote-ref-63)
64. Berachot 1:1 [↑](#footnote-ref-64)
65. Psalms 1 and 2 are counted as one; cf. Prefatory Remarks, Psalm 2. [↑](#footnote-ref-65)
66. 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-66)
67. *Strive for Truth*, vol. III, by Rabbi Eliyahu E. Dessler, rendered into English by Aryeh Carmell. [↑](#footnote-ref-67)
68. Shemot (Exodus) 25:8 [↑](#footnote-ref-68)
69. Vayikra (Leviticus) 16:16 [↑](#footnote-ref-69)
70. Shemot (Exodus) 29:42 [↑](#footnote-ref-70)
71. Tehillim (Psalms) 2:11 [↑](#footnote-ref-71)
72. Yeshayahu (Isaiah) 56:7 [↑](#footnote-ref-72)
73. Eruvim 2a [↑](#footnote-ref-73)
74. Tehillim (Psalms) 2:11 [↑](#footnote-ref-74)
75. Tanna de-Be Eliyahu Rabba #3. [↑](#footnote-ref-75)
76. MISHKAN = MAKOM + SHEKHINAH. Makom = Place and Shechinah = The Presence of HaShem. [↑](#footnote-ref-76)
77. Malbim’s R’mazai HaMishkan and The Holy Temple Revisited, Rabbi L. Reznick. [↑](#footnote-ref-77)
78. R. Eliezer Azkari, c. 1550 - 66:27 [↑](#footnote-ref-78)
79. According to the Journal of the American Medical Association, Vol. LXVII, Issue 14, 1037-1038, September 30, 1916 – there are 248 bones in the body. [↑](#footnote-ref-79)
80. Makkoth 23b [↑](#footnote-ref-80)
81. Hoshea 11:9 [↑](#footnote-ref-81)
82. Yirmiyahu (Jeremiah) 7:4 [↑](#footnote-ref-82)
83. Vayikra (Leviticus) 19:2 [↑](#footnote-ref-83)
84. Vayikra (Leviticus 26:11 [↑](#footnote-ref-84)
85. see Ohaloth 1:8 for the list of the 248 bones counted by Chazal. [↑](#footnote-ref-85)
86. Reckoning from the ankle to the tip of the toe and in the case of the hand, from the wrist to the finger tips. [↑](#footnote-ref-86)
87. Socket of the hip bone. [↑](#footnote-ref-87)
88. The chest, so called according to Maim, because by its movements it causes the lungs to breathe upon the heart, opening the way for fresh air. [↑](#footnote-ref-88)
89. Defined (Kel. 1.5) as sufficient to form the basis of a growth of healing flesh if the member were part of a living organism. [↑](#footnote-ref-89)
90. For a detailed account of the criticism to which this Mishna has been subjected from a medical point of view and for an anatomical commentary on the terminology v. Katzenelsohn, I. L. Talmud und Medizin (Berlin 1928) pp. 234-303. On p. 257 he states, ‘The Rabbinical numeration accords exactly with the number of bones in a seventeen year old male’. That the anatomical knowledge of the Rabbis was based on practical experiments by dissection is known from Bek. 45a.’ ‘The disciples of R. Ishmael dissected the body of a prostitute who had been condemned to death by the government. By examination they found two hundred and fifty-two members. Four were deducted as being found in the female but not in the male body, thus obtaining the figure 248. V. also J.E. VIII, p. 410 and Preuss, Biblische u. Talmudische Medizin, pp. 66f., who criticizes Katzenelsohn’s views. [↑](#footnote-ref-90)
91. New Testament [↑](#footnote-ref-91)
92. Holy of Holies [↑](#footnote-ref-92)
93. Based on the Malbim’s R’mazai HaMishkan and The Holy Temple Revisited, Rabbi L. Reznick [↑](#footnote-ref-93)
94. 12th century, Spain [↑](#footnote-ref-94)
95. Yeshayahu (Isaiah) 40:25 [↑](#footnote-ref-95)
96. 10th century, Babylon. [↑](#footnote-ref-96)
97. Commentary to Shemot 25:7 [↑](#footnote-ref-97)
98. This section was written by Rabbi Noson Weisz. [↑](#footnote-ref-98)
99. Taken as an expression for the Temple. [↑](#footnote-ref-99)
100. Bereshit (Genesis) 45:14. [↑](#footnote-ref-100)
101. The Heb. צוארי can also be taken as a plural. [Rashi omits this question. He did not regard the exposition that follows as being based upon the supposed difference in the grammatical form. the neck is simply taken as allusion to the Temple.] [↑](#footnote-ref-101)
102. On the Temple Mount in Jerusalem. [↑](#footnote-ref-102)
103. The Torah Anthology (Volume 10) – Meam Loez, by Yaakov Culi. [↑](#footnote-ref-103)
104. Consider that a man’s favorite place is *inside* his wife while making love. Their children will begin life *inside* the wife. Therefore *the wife is a house* for her husband and a *house* for their children. *The wife is a house*. [↑](#footnote-ref-104)
105. Sofrim 18:2 [↑](#footnote-ref-105)
106. ArtScroll, Volume 1, p. 357-359 [↑](#footnote-ref-106)
107. We will comment below on the TDNT’s statement for the word **καινός** (*kainos*) “young, with a suggestion of immaturity or of lack of respect for the old.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 3:447 [↑](#footnote-ref-107)
108. Verbal and thematic connection to B’resheet 24:1 “And Abraham was Old.” [↑](#footnote-ref-108)
109. We find it amazing that the scholars fumble for words trying to support their convoluted theories. The unshrunken, unbleached ect. ect., is simply a piece of cloth that has not been measured to fit the tear. [↑](#footnote-ref-109)
110. This is NOT a NEW piece of cloth, nor does the text imply such. We simply have a piece of cloth, patch which is being sewed onto an older garment. **ῥάκος –** *rhakos* must be qualified as old, new or otherwise. **ἐπίβλημα** – *epiblema* does not in any way qualify **ῥάκος –** *rhakos.* [↑](#footnote-ref-110)