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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2012**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2012**  [**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** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 25, 5773 – Nov 09/10, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Nov 09 2012 – Candles at 5:20 PM  Sat. Nov 10 2012 – Habdalah 6:14 PM | **Brisbane, Australia**  Fri. Nov 09 2012 – Candles at 5:54 PM  Sat. Nov 10 2012 – Habdalah 6:50 PM | **Bucharest, Romania**  Fri. Nov 09 2012 – Candles at 4:37 PM  Sat. Nov 10 2012 – Habdalah 5:39 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Nov 09 2012 – Candles at 5:22 PM  Sat. Nov 10 2012 – Habdalah 6:18 PM | **Jakarta, Indonesia**  Fri. Nov 09 2012 – Candles at 5:30 PM  Sat. Nov 10 2012 – Habdalah 6:21 PM | **Manila & Cebu, Philippines**  Fri. Nov 09 2012 – Candles at 5:07 PM  Sat. Nov 10 2012 – Habdalah 5:58 PM |
| **Miami, FL, U.S.**  Fri. Nov 09 2012 – Candles at 5:16 PM  Sat. Nov 10 2012 – Habdalah 6:09 PM | **Olympia, WA, U.S.**  Fri. Nov 09 2012 – Candles at 4:26 PM  Sat. Nov 10 2012 – Habdalah 5:30 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Nov 09 2012 – Candles at 4:31 PM  Sat. Nov 10 2012 – Habdalah 5:29 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Nov 09 2012 – Candles at 4:13 PM  Sat. Nov 10 2012 – Habdalah 5:15 PM | **Singapore, Singapore**  Fri. Nov 09 2012 – Candles at 6:32 PM  Sat. Nov 10 2012 – Habdalah 7:23 PM | **St. Louis, MO, U.S.**  Fri. Nov 09 2012 – Candles at 5:34 PM  Sat. Nov 10 2012 – Habdalah 5:33PM |

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

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

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

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**Please remember in your prayers His Excellency Adon Barth Lindemann, his small daughter and his older sister. They are very much in need of our prayers. Todda Rabba on behalf of His Excellency Adon Barth Lindemann!**

**Shabbat: “V’Yosef Hurad” - ‎"And Joseph was brought”‎**

**& Shabbat Mevar'chim HaHodesh Kislev**

**(& Sabbath of the Proclamation of the New Moon of Kislev)**

**Evening Wednesday 14th of Nov. – Evening Thursday 15th of Nov. 2012**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְיוֹסֵף הוּרַד** |  |  |
| **“V’Yosef Hurad”** | Reader 1 – B’resheet 39:1-6 | Reader 1 – B’resheet 41:1-4 |
| **“And Joseph was brought”** | Reader 2 – B’resheet 39:7-12 | Reader 2 – B’resheet 41:5-7 |
| **“Y José fue llevado”** | Reader 3 – B’resheet 39:13-18 | Reader 3 – B’resheet 41:8-13 |
| B’resheet (Gen) 39:1 – 40:23  B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 39:19-23 |  |
| Ashlamatah: Is. 52:3-10 + 53:4-5 | Reader 5 – B’resheet 40:1-6 |  |
| Special: I Samuel 20:18,42 | Reader 6 – B’resheet 40:7-17 | Reader 1 – B’resheet 41:1-4 |
| Psalm 32:1-11 | Reader 7 – B’resheet 40:18-23 | Reader 2 – B’resheet 41:5-7 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 41:8-13 |
| N.C.: Jude 20-25;  Lk. 7:31 – 8:3; Acts 8:39 – 9:9 | Is. 52:3-10 + 53:4-5  I Samuel 20:18,42 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎39:1 – 40:23‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. Now Joseph had been brought down to Egypt, and Potiphar, Pharaoh's chamberlain, chief of the slaughterers, an Egyptian man, purchased him from the Ishmaelites who had brought him down there. | 1. But Joseph was brought down into Mizraim; and Potiphar, … a man of Mizraim, a chief of Pharoh, a chief of the executioners, bought him with the pledge of the Arabians who had brought him down thither. |
| 2. The Lord was with Joseph, and he was a successful man, and he was in the house of his Egyptian master. | 2. And the Word of the LORD was Joseph's Helper, and he became a prosperous man in the house of his Mizraite master. |
| 3. And his master saw that the Lord was with him, and whatever he (Joseph) did the Lord made prosper in his hand. | 3. And his master saw that the Word of the LORD was his Helper, and that the LORD prospered in his hand all that he did; |
| 4. And Joseph found favor in his eyes, and he (Joseph) served him, and he (Potiphar) appointed **him overseer (Heb. וַיַּפְקִדֵהוּ – VaYaP’qidehu)** over his house, and all he had he gave into his hand. | 4. and Joseph found favour in his eyes, and he served him, and **he appointed him superintendent** over his house, and all that he had he delivered in his hands. |
| 5. Now it came to pass that since he had **appointed him overseer (Heb. הִפְקִיד – HiF’qid)** over his house and over all that he had, the Lord blessed the house of the Egyptian for Joseph's sake, and the blessing of the Lord was in all that he had, in the house and in the field. | 5. And it was from the time he **appointed him superintendent** over his house, and over all that he had, the LORD prospered the house of the Mizraite for the sake of the righteousness/generosity of Joseph, and the blessing of the LORD was on all that he had in the house and in the field.  JERUSALEM: And he delivered in his hands and appointed him superintendent. |
| 6. So he left all that he had in Joseph's hand, and he knew nothing about what was with him except the bread that he ate; and Joseph had handsome features and a beautiful complexion. | 6. And he left all that he had in Joseph's hand, and took no knowledge of anything of his, except his wife with whom he lay. And Joseph was of goodly form and beautiful aspect. |
| 7. Now it came to pass after these events that his master's wife lifted up her eyes to Joseph, and she said, "Lie with me." | 7. And it was after these things that the wife of his master lifted up her eyes to Joseph, and said, Lie with me. |
| 8. But he refused, and he said to his master's wife, "Behold, with me my master knows nothing about anything in the house, and all he has he has given into my hand. | 8. But he refused to come near her, and said to his master's wife, Behold, my master takes no knowledge of what is with me in the house, and all he has he delivers into my hand; |
| 9. In this house, there is no one greater than I, and he has not withheld anything from me except you, insofar as you are his wife. Now how can I commit this great evil, and sin against God?" | 9. there is none in the house greater than I nor has he restricted me from anything but yourself, because you are his wife: and how can I do this great wickedness, and become guilty before the LORD? |
| 10. Now it came about when she spoke to Joseph day in and day out, that he did not obey her, to lie beside her [and] to be with her. | 10. And it was when she spoke with Joseph this day and the next, and he hearkened not to her to lie with her, lest with her he should be condemned in the day of the great judgment of the world to come; |
| 11. And it came about on a certain day, that he came to the house to do his work, and none of the people of the house were there in the house. | 11. it was on a certain day that he entered the house to examine the tablets of his accounts, and there was no man of the house within; |
| 12. So she grabbed him by his garment, saying, "Lie with me!" But he left his garment in her hand and fled and went outside. | 12. that she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and went forth into the street. |
| 13. Now it happened, when she saw that he had left his garment in her hand and had fled outside, | 13. And when she saw that he had left his garment in her hand, and had gone forth into the street, |
| 14. that she called to the people of her house, and she spoke to them, saying, "Look! He brought us a Hebrew man to mock us. He came to me to lie with me, but I called loudly. | 14. \_\_\_ that she called the men of the house and said, See this, \_\_\_ which the Hebrew man has done whom your master has brought to mock us. He came in to lie with me, and I cried with a high voice. |
| 15. And it happened that when he heard that I raised my voice and called out, he left his garment beside me, and he fled and went outside." | 15. And when he heard that I lifted up my voice, he left his garment with me, and went forth into the street. |
| 16. So she left his garment beside her, until his master came home. | 16. And she let the garment remain until his master came into his house; |
| 17. And she told him the same thing, saying, "The Hebrew slave that you brought to us came to me to mock me. | 17. and she spoke to him according to these words, saying The Hebrew servant whom you brought to us came in to me to mock me. |
| 18. And it happened when I raised my voice and called out, that he left his garment beside me and fled outside." | 18. ---  JERUSALEM: And it was when I thundered with my voice. |
| 19. Now it came about when his master heard his wife's report that she spoke to him, saying, "Your slave did such things to me," that his wrath burned. | 19. And when his master heard the words which his wife spoke with him, saying, According to these things did your servant to me, his wrath became strong. |
| 20. So Joseph's master took him and put him into prison, the place where the king's prisoners were imprisoned, and he was there in the prison. | 20. And Joseph's master took counsel of the priests, who \_\_\_\_ put him not to death, but delivered him into the house of the bound, where the king's prisoners were bound; and he was there in the house of the bound.  JERUSALEM: In the prison house. |
| 21. The Lord was with Joseph, and He extended charisma to him, and He gave him favor in the eyes of the warden of the prison. | 21. And the Word of the LORD was Joseph's Helper, and extended mercy to him, and gave him favour in the eyes of the captain of the prison. |
| 22. So the warden of the prison delivered all the prisoners who were in the prison into Joseph's hand, and whatever they did there, he [was the one who] did it. | 22. And the captain of the prison confided all the prisoners who were in the house to Joseph's hands, and whatsoever was done there he commanded to be done. |
| 23. The warden of the prison did not inspect anything [that was] in his (Joseph's) hand, for the Lord was with him, and whatever he did the Lord made prosper. | 23. It was not needful for the captain of the prison to watch Joseph, after the custom of all prisoners, because he saw that there was no fault in his hands; for the Word of the LORD was his Helper, and that which he did the LORD made it to prosper. |
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| 1. Now it came about after these events that the cupbearer of the king of Egypt and the baker sinned against their master, against the king of Egypt. | 1. And after these things it was shown, saying The chief of the butlers of the king of Mizraim, and the chief of the bakers, have offended; having taken counsel to throw the poison of death into his food, and into his drink, to kill their master the king of Mizraim. |
| 2. And Pharaoh became incensed at his two chamberlains, at the chief cupbearer and at the chief baker. | 2. And Pharoh was angry when he heard concerning his two servants, the chief cup--bearer and the chief baker. |
| 3. And he placed them in the prison of the house of the chief of the slaughterers, into the prison, the place where Joseph was imprisoned. | 3. And he gave them in ward in the house of the chief executioner, the prison house where Joseph was confined. |
| 4. And the chief of the slaughterers appointed Joseph [to be] with them, and he served them, and they were a year in prison. | 4. And the chief executioner intrusted Joseph with them, and he served them, and they were certain days in the house of custody. |
| 5. Now both of them dreamed a dream, each one his dream on the same night, each man according to the interpretation of his dream, the cupbearer and the baker of the king of Egypt, who were confined in the prison. | 5. And they dreamed a dream, both of them, each man his dream in one night, each man his own dream, and the interpretation of his companion's dream, the butler and the baker of the king of Mizraim who were confined in the prison. |
| 6. And Joseph came to them in the morning, and he saw them and behold, they were troubled. | 6. And Joseph came to them in the morning, and saw them, and, behold, they were troubled. |
| 7. And he asked Pharaoh's chamberlains who were with him in the prison of his master's house, saying, "Why are your faces sad today?" | 7. And Joseph asked the chiefs of Pharoh who were with him in the custody of his master's house, saying, Why is the look of your faces more evil today than all the other days that you have been here? |
| 8. And they said to him, "We have dreamed a dream, and there is no interpreter for it. " Joseph said to them, "Don't interpretations belong to God? Tell [them] to me now." | 8. And they said to him, We have dreamed a dream, and there is no interpreter for it. And Joseph answered, Are not the interpretations of dreams from tile Lord? Tell it now to me. |
| 9. So the chief cupbearer related his dream to Joseph, and he said to him, "In my dream, behold, a vine is before me. | 9. And the chief of the butlers related his dream to Joseph, and said to him, I saw in my dream, and, behold, a vine was before me. |
| 10. And on the vine are three tendrils, and it seemed to be blossoming, and its buds came out; [then] its clusters ripened into grapes. | 10. And in the vine were three branches; and as it sprouted it brought forth buds, an immediately they ripened into clusters, and became grapes. |
| 11. And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup on Pharaoh's palm." | 11. And I gave the cup of Pharoh into my hand, and I took the grapes, and expressed them into Pharoh's cup, and gave the cup into Pharoh's hand. |
| 12. And Joseph said to him, "This is its meaning: the three tendrils are three days. | 12. And Joseph said to him, This is the end of the interpretations of the dream. The three branches are the three Fathers of the world, Abraham, Yizchaq, and Ya’aqob, the children of whose sons are to be enslaved in Mizraim in clay and brick (work,) and in all labour of the face of the field: but afterwards will he be delivered by the the hand of three shepherds. As you have said, I took the grapes and expressed them into Pharoh's cup, and gave the cup Into Pharoh's hand: It is the vial of wrath which Pharoh (himself) is to drink at the last. But you, the chief butler will receive a good reward concerning the good dream which you have dreamt; and the interpretation of it, to yourself, is this: The three branches are three days until your liberation.  JERUSALEM: And Joseph said, This is the interpretation of the dream : The three branches are the three Fathers of the world, Abraham, Yizchaq, and Ya’aqob the children of whose sons will be enslaved in the land of Mizriam and will be delivered by the hand of three faithful pastors, who may be likened to the clusters. And whereas you have said, I took the grapes and expressed them into the cup of Pharoh and gave the cup into Pharoh's hand: It is the cup of retribution which Pharoh is to drink at the last. As to yourself, the chief of the butlers, you will not lose your reward; for this dream which you have dreamed is good. Nevertheless the interpretation of the dream (as relating to himself) Joseph had not told him; but afterwards he explained it, when it pleased him. And Joseph said to him, The three branches are three days. |
| 13. In another three days, Pharaoh will number you [with the other officers], and he will restore you to your position, and you will place Pharaoh's cup into his hand, according to [your] previous custom, when you were his cupbearer. | 13. At the end of three days the memory of you will come before Pharoh and he will lift up your head with honour, and restore you to your service, and you will give the cup of Pharoh into his hand, according to your former custom in pouring out for him. |
| 14. But remember me when things go well with you, and please do me a favor and mention me to Pharaoh, and you will get me out of this house. | 14. Joseph, leaving his higher trust and retaining confidence in a man, said to the chief butler, But be you mindful of me when it will be well with you, and act kindly by me, and remember me before Paharoh and obtain my deliverance from this prison house. |
| 15. For I was stolen from the land of the Hebrews, and here too, I have done nothing, for which they have put me into the dungeon." | 15. For I was verily carried away dishonestly from the land of the Hebrews and here also I have done nothing evil, that they should put me in prison. |
| 16. Now the chief baker saw that he had interpreted well. So he said to Joseph, "Me too! In my dream, behold, there were three wicker baskets on my head. | 16. And the chief baker, when he understood the interpretation of his companion's dream, seeing that he had interpreted well, began to speak with an impatient tongue, and said to Joseph, I also saw in my dream, and, behold, three baskets of fine cakes were upon my head.  JERUSALEM: And, behold, three baskets of hot loaves were upon my head |
| 17. And in the topmost basket were all kinds of Pharaoh's food, the work of a baker, and the birds were eating them from the basket atop my head." | 17. and in the upper basket of all delicious meat for Pharoh made by the confectioner and the birds ate them from the basket upon my head. |
| 18. And Joseph replied and said, "This is its meaning: the three baskets represent three days. | 18. Joseph answered and said, This is its interpretation. The three baskets are the three enslavements with which the house of Israel are to be enslaved. But you, the chief of the bakers, will receive an evil award, by the dream which you have dreamed. And Joseph explained it, as it was proper in his eyes and said to him: This is its interpretation to yourself. The three baskets are three days until your death. |
| 19. In another three days, Pharaoh will remove your head from you and hang you on a gallows, and the birds will eat your flesh off you." | 19. At the end of three days, Pharoh with the sword will take away your head from your body, and will hang you upon a gibbet, and the birds will cut your flesh from you.  JERUSALEM: And he said to him, The three baskets are the three heavy enslavements which are to happen to the house of Israel in the land of Mizriam in clay and in bricks, and in all work on the face of the field. It will be that Pharoh’s kin, of Mizriam will decree evil decrees against Israel and throw their children into the river. Neverthless Pharoh will perish, and his host be destroyed, but the sons of Israel will go forth redeemed with uncovered head. And you, the chief of the bakers will receive punishment; for this dream which you have dreamt is evil. But the interpretation of the dream Joseph did not (at once) make known to him; but afterwards Joseph expounded it, When it pleased him. And Joseph said to him, This is the interpretation of the dream. The three baskets are three days. |
| 20. Now it came about on the third day, Pharaoh's birthday, that Pharaoh made a feast for all his servants, and he counted the chief cupbearer and chief baker among his servants. | 20. And it was on the third day, the nativity of Pharoh that he made a feast to all his servants. And he lifted up the head of the chief butler, and the head of the chief baker, in the midst of his servants. |
| 21. And he restored the chief cupbearer to his [position as] cupbearer, and he placed the cup on Pharaoh's palm. | 21. And he restored the chief butler to his butlership, because he found he had not been in that counsel. And he gave the cup into Pharoh's hand. |
| 22. And the chief baker he hanged, as Joseph had interpreted to them. | 22. But the chief baker he hanged, because he had taken counsel to kill him, even as Joseph had expounded to them. |
| 23. But the chief cupbearer did not remember Joseph, and he forgot him. | 23. But because, Joseph had withdrawn from the mercy that is above, and had put his confidence in the chief butler, he waited on the flesh. Therefore the chief butler did not remember Joseph, but forgot him, until from the LORD came the time of the end that he should be released.  JERUSALEM: Joseph left the mercy above, and the mercy beneath, and the mercy which accompanied him from his father's house, and put his confidence in the chief butler: he trusted in the flesh, and the flesh he tasted of, even the cup of death. Neither did he remember the scripture where it is written expressly, *Cursed will be the man who trusts in the flesh, and sets the flesh as his confidence. Blessed will be the man who trusts in the Name of the Word of the LORD, and whose confidence is the Word of the LORD.* Therefore the chief butler did not remember Joseph, but forgot him, until the time of the end came that he should be released. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎39:1 – 40:23**

* Potiphar’s Wife – Gen. 39:1-23
* Joseph and the Prisoners – Gen. 40:1-23

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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IIIa: The Twelve Tribes**

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

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**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎39:1 – 40:23**

**Chapter 39**

**1 Now Joseph had been brought down to Egypt** [Scripture] returns to the previous topic, which it had interrupted in order to juxtapose the demotion of Judah with the selling of Joseph, to imply that because of him (Joseph), they (his brothers) demoted him (Judah) from his high position; and also to juxtapose the incident of Potiphar’s wife with the incident of Tamar, to tell you that just as that one [the incident of Tamar] was meant for the sake of heaven, so too this one [the incident of Potiphar’s wife] was meant for the sake of heaven. For she saw through her astrology that she was destined to raise children from him (Joseph), but she did not know whether [they would be] from her or from her daughter. [From Gen. Rabbah 85:2]

**3 that the Lord was with him** **The name of Heaven was frequently in his mouth.** [From Tanchuma Vayeshev 8]

**4 and all he had** Heb. וְכָל-יֶשׁ-לוֹ . This is elliptical. The word אֲשֶׁר is missing. [It should read: וְכָל-אֲשֶׁר יֶשׁ-לוֹ .] [from targumim]

**6 and he knew nothing about what was with him** He did not pay attention to anything.

**except the bread** **That is his wife, but [Scripture] speaks euphemistically**. [From Gen. Rabbah 86:6]

**and Joseph had handsome features** As soon as Joseph found himself [in the position of] ruler, he began eating and drinking and curling his hair. Said the Holy One, blessed be He: “Your father is mourning and you curl your hair! I will incite the bear against you.” Immediately afterwards “his master’s wife lifted up her eyes.” [from Tanchuma Vayeshev 8]

**7 his master’s wife lifted up her eyes, etc.** Wherever it says אַחַר , it means immediately following. [From Gen. Rabbah 44:5]

**9 and sin against God** The sons of Noah were commanded against immorality. [From Sanh. 56a]

**10 to lie beside her** even without intercourse. [From Gen. Rabbah 87:6]

**to be with her** in the World to Come. [From Gen. Rabbah 87:6]

**11 And it came about on a certain day** That is to say that a special day arrived, a day of rejoicing, a religious festival when they (the household) all went to the temple of their idols. She said, “I have no more fitting day to consort with Joseph than today.” So she said to them, “I am ill, and I cannot go.” [from Sotah 36b]

**to do his work** [There is a controversy between] Rav and Shmuel. One said: his actual work, and the other said: to perform his needs with her, but his father’s image appeared, etc., as is stated in Sotah (36b).

**14 “Look! He brought us…”** Heb. הֵבִיא [without a noun or pronoun. Although the pronoun is sometimes absent, the antecedent is usually clear, whereas here there is no antecedent.] This is an elliptical expression: “He brought us,” but [Scripture] does not specify who brought him; she was referring to her husband.

**Hebrew** Heb. עִבְרִי , **from the other side of the river** (עֵבֶר הַנָהָר) from the sons of Eber (Gen. Rabbah 42:8). (Other editions: from the other side of the river.)

**16 his master** [The master] of Joseph.

**17 came to me to mock me**; the Hebrew slave that you brought to us.

**19 Now it came about when his master heard, etc.** During intercourse she told him this, and that is the meaning of “Your slave did such things to me,” [meaning] such acts of intimacy. [From Gen. Rabbah 87:9]

**21 and he extended charisma to him** Heb. חָסֶד . [It means] that he was well-liked by all who saw him, an expression of “a beautiful and charismatic (וַחֲסוּדָה) bride” in the Mishnah (Derech Eretz Rabbah, ch. 6) [from a midrash quoted by Yalkut Shimoni, vol. 2, 1053.]

**22 he [was the one who] did it** As the Gen. Targum renders: by his command it was done.

**23 since the Lord was with him** Heb. בַּאֲשֶׁר . Because the Lord was with him.

**Chapter 40**

**1 Now it came about after these events** Because that cursed woman (Potiphar’s wife) had accustomed the people to talk [badly] about the righteous/generous man (Joseph), therefore the Holy One, blessed be He, brought to them [the Egyptians] the sin of these [men], so that they would turn [their attention] to them [the two chamberlains] and not to him (Joseph), and also so that relief would come to the righteous/generous man through them. [From Gen. Rabbah 88:1, 88: 3]

**sinned** [Regarding] this one (the cupbearer) a fly was found in his goblet, and [concerning] that one (the baker) a pebble was found in his bread. [From Gen. Rabbah 88:2]

**and the baker of the king’s bread.** The expression of baking (אֲפִיָה) applies only to bread, pesto(u)r or pistor in Old French, kneader, baker.

**4 And the chief of the slaughterers appointed, etc.** to be with them.

**and they were a year in prison** Heb. יָמִים , twelve months.

5 **Now both of them dreamed a dream** Heb. וַיַחַלְמוּ חֲלוֹם שְׁנֵיהֶם , and both of them dreamed a dream. This is its simple meaning, but its midrashic meaning is that each dreamed both dreams, meaning that each dreamed his own dream and the interpretation of his companion’s dream. That is the meaning of what is stated: “Now the chief baker saw that he had interpreted well” (verse 16). [From Gen. Rabbah 88:4, Ber. 55b]

**each man according to the interpretation of his dream** Each one dreamed a dream similar to the interpretation destined to befall them.

**6 troubled** Heb. זֽעֲפִים , sad, similar to “sad and upset (וְזָעֵף) ” (I Kings 20:43); “I will bear the fury (זַעַף) of the Lord” (Micah 7:9). [From Targum Onkelos]

**10 tendrils** Heb. שָׂרִיגִם , long branches, known [in Old French] as vidiz, vine-shoots.

**and it seemed to be blossoming** Heb. וְהִוא כְפֽרַחַת , meaning it resembled blossoming. וְהִוא כְפֽרַחַת It seemed to me in my dream as if it were blossoming, and after the blossom, its buds came up, and they became tiny grapes, aspanir in Old French, and afterwards they ripened. [Onkelos renders וְהִוא כְפֽרַחַת :] “and it was as if blossoming, it brought forth blossoms”; until here is the Targum for פּֽרַחַת . [The word] נֵץ [denotes a stage of grapes] larger than פֶּרַח , the blossom, as it is written: “and the buds (נִצָה) turn into ripening grapes” (Isa. 18:5), and it is also written: “had blossomed (וַיֽצֵא פֶרַח) ,” and afterwards, “it had put forth a bud (וַיָצֵץ צִיץ) ” (Num. 17:23).

**11 and squeezed** Heb. וָאֶשְׂחַט , as the Targum renders וַעֲצָרִית . There are many instances [of this word] in the language of the Mishnah.

**12 are three days** For you they symbolize three days, and there are many midrashic interpretations (Chullin 92a, Gen. Rabbah 88:5, targumim).

**13 Pharaoh will number you** Heb. יִשָׂא פַרְעֽה אֶת-רֽאשֶׁךָ , lit., will raise your head, an expression of numbering. When he counts the rest of his servants to serve him at the feast, he will count you along with them.

**your position** Heb. כַּנֶּךָ , your base and your seat.

**14 But remember me** But keep me in mind, since it will go well with you as I have interpreted.

**and please do me a favor** Heb. נָא . נָא is only an expression of pleading.

**16 wicker baskets** Heb. סַלֵי חֽרִי , baskets of peeled willows, made with many holes (חוֹרִין חוֹרִין) . In our country (France) there are many [such baskets], and it is the custom of the venders of hollow wafers, known as o(u)blies, to put them into such baskets.

**20 Pharaoh’s birthday** Heb. יוֹם הֻלֶדֶת , the day of his birth, and it is called “ginusia” day [in Greek]. The expression הֻלֶדֶת [the “hoph’al” which is the passive of the “hiph’il” the causative] is used because the fetus is born only through [the assistance of] others, for the midwife assists the woman in giving birth. It is for this reason that the midwife is called מְיַלֶדֶת , [one who causes to deliver], and likewise, “And as for your birth (מוֹלְדוֹתַיִךְ) , on the day you were born (הוּלֶדֶת אוֹתָךְ) ” (Ezek. 16:4), and similarly, “after the mark was washed (הֻכַּבֵּס) ” (Lev. 13:55), for the washing is done by others. [From Gen. Rabbah 88:6]

**he counted, etc**. Heb. וַיִשָׂא אֶת רֽאשׁ . He counted them with the rest of his servants, for he was counting the servants who would serve him in his feast, and he remembered these among them. [ וַיִשָׂא אֶת-רֽאשׁ is] similar to “Take the count (שְׂאוּ אֶת-רֽאשׁ) ” (Num. 1:2), an expression of counting.

**23 But the chief cupbearer** did not remember on that day.

**and he forgot him afterwards.** Because Joseph relied on him to remember him, he was compelled to be confined for two years, as it is said: “Praiseworthy is the man who made the Lord his trust and did not turn to the haughty (רְהָבִים) ” (Ps. 40:5). He did not turn to the Egyptians, who are called רַהַב , haughty. [From Gen. Rabbah 89:3]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-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](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-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.

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎39:1 – 40:23**

‎**39:‎3. THAT THE ETERNAL WAS WITH HIM.** The name of ‎G-d was a familiar word in his mouth. This is Rashi's language. But it does not appear to be correct.[[1]](#footnote-1) Instead, *And his lord saw that the ‎Eternal was with him*, means that he saw that his endeavours were always more successful than that of anyone else, so he knew that success ‎came to him from G-d. In a similar sense is the verse, *We have surely seen that the Eternal was with you*.[[2]](#footnote-2) Thus Joseph found favour in his ‎lord's eyes, and he appointed him as his personal attendant and **overseer** of his house. ‎

‎**4. AND ALL THAT HE HAD HE GAVE INTO HIS HAND.** I.e., to be **overseer and officer in charge of all that he had in the house and in the ‎field**. Our Rabbis have a Midrash on this verse. Thus they say:[[3]](#footnote-3) "He would whisper[[4]](#footnote-4) whenever he entered and whenever he left. If his ‎master said to him, 'Mix a hot drink,' it was hot immediately in Joseph's hands and if he said, 'Mix it lukewarm,' it was lukewarm. [Because he ‎suspected Joseph of witchcraft, his master said to him,] 'What is this, Joseph? Bringing witchcraft to Egypt is like importing straw to Ofraim!'[[5]](#footnote-5) How long did his master suspect him of practicing witchcraft? It was until he saw the Divine Presence standing over him. This is the ‎meaning of the words, *And his lord saw that the Eternal was with him*.[[6]](#footnote-6)‎

‎

The point of this Midrash is that because his lord was an Egyptian who did not know the Eternal, the Sages in the Midrash said that when he ‎saw Joseph's great success he suspected that it was done by witchcraft, as was the case with his countrymen, until he saw in a vision which was ‎shown to him in a dream, or, when awake, in the form of a cloud of glory or the like, that his success came from the Supreme One. This was ‎done in honor of the righteous/ generous Joseph. ‎

‎

**6. SAVE THE BREAD WHICH HE DID EAT.** In the words of our Rabbis, this is a refined expression which refers to his wife.[[7]](#footnote-7)‎

Rabbi Abraham ibn Ezra said in interpretation of the verse that whatever Potiphar possessed was left in the hands of Joseph excepting the ‎bread which he ate. This he did not even permit him to touch since he was a Hebrew. It was the customary behaviour of the Egyptians towards ‎the Hebrews that they not permit the Hebrews to touch their food, *because that is abhorrent to the Egyptians*.[[8]](#footnote-8) ‎

Possibly this is so. Perhaps the interpretation of the verse is that his lord did not know of Joseph taking anything from him save only the bread ‎which Joseph ate, but no other pleasures as young people are wont to do. Nor did he gather wealth and property, just as it is said of David, *And ‎I have found no fault in him since he fell unto me unto this day*.[[9]](#footnote-9) Now the verse, *Having me, he knows not what is in the house*,[[10]](#footnote-10) ‎expresses another matter, namely, that he [Joseph's lord] did not trouble himself to know about anything inside the house. But the present ‎verse, *Having him, he knew not aught*, is an expression of negation; he knew that nothing in the house is [taken by Joseph except the bread ‎which he eats].[[11]](#footnote-11) ‎

**AND JOSEPH WAS HANDSOME AND GOOD-LOOKING.** The verse mentions this here in order to indicate that it was on account ‎of his good looks that his master's wife cast her eyes upon him. And Rashi wrote that because he saw that he was ruler of the house, he began ‎to eat and drink, and curl his hair, etc.[[12]](#footnote-12)‎

‎

**8. BUT HE REFUSED, AND SAID UNTO HIS MASTER'S WIFE.** Scripture relates that he refused to do her will even though she was his ‎mistress, i.e., his master's wife, and he feared her, for he feared G-d more. This is the meaning of the expression, *unto his master's wife*. ‎

‎**9. AND I WILL SIN AGAINST G-D.** The Sons of Noah were commanded concerning forbidden relations. This is Rashi's language. ‎

This is correct. It is only due to the feminine lack of knowledge that he first told her that the act would constitute a betrayal of his master who ‎trusted him, and following that he added that it also involves a sin against G-d. ‎

It is possible to further explain the verse, *And I will sin against G-d*, by this betrayal, since "it would be a matter of great evil consequence ‎which would be accounted to me as a sin against G-d since His eyes are *upon the faithful of the land*,[[13]](#footnote-13) and no traitor dare come before Him." ‎Joseph spoke the truth. However he did not mention the prohibition of the illicit relation[[14]](#footnote-14) because he spoke in language suitable to women. ‎

‎

**10. TO LIE 'ETZLA' (BY HER).** The meaning of this expression is as Rabbi Abraham ibn Ezra interpreted it: "even to lie near her, each in their ‎garment, or to be with her for general conversation." This interpretation is correct since we do not find the word ***etzla*** (near her) in Scripture in ‎connection with sexual intercourse, only the word ***ima*** (with her) or ***othah*** (with her), as for example: *Lie* ***‎‎'imi'*** *(with me)*;[[15]](#footnote-15) *And if any man lie* ***'othah.'*** *(with her)*;[[16]](#footnote-16) *And the women ravished* ***('tishachavnah ').[[17]](#footnote-17)*** ‎

‎

**12. AND HE LEFT HIS GARMENT IN HER HAND.** Out of respect for his mistress he did not wish to take the garment from her hand with his ‎superior strength, and he removed it from upon himself, as it was a garment which one wears as a robe and headdress. But when she saw that ‎he left his garment in her hands she feared lest he expose her to the people of the household or his master, and so she preceded him to them, ‎saying that he had removed his garment to lie with her, but "*when he saw that I screamed he fled in confusion*." This is the meaning of the ‎verse, *And it came to pass, when she saw that he had left his garment in her hand*.[[18]](#footnote-18) This is also why she did not say, "And he left his garment ‎in my hand," but she instead told the men of her house and her husband, *And he left his garment* ***'etzli'*** *(with me)*.[[19]](#footnote-19) ‎

‎

**14. SEE, HE HAS BROUGHT IN A HEBREW UNTO US.** The meaning thereof is that the Hebrews were hated by the Egyptians. They did ‎not eat with them, this being a matter of abhorrence to them.[[20]](#footnote-20) They did not purchase them as servants except as vinedressers and ploughmen, ‎but they would not permit them to come into their homes. This is why she said: "*Behold, the master has done us evil by bringing a Hebrew into ‎our home, and he has further appointed him as overseer and ruler, and now he has fittingly seen to mock us.*" [The point of her statement] is ‎similar to that which is said in the verse, *He that delicately brings up his servant from a child will have him become a master at the last*.[[21]](#footnote-21) ‎This is the meaning of her saying, *Whom thou hast brought unto us*,[[22]](#footnote-22) as his being brought into their house was in itself embarrassing to them. ‎

In the verse before us, the expression, *He has brought us*, refers to her husband. She does not mention him by name out of respect,[[23]](#footnote-23) or ‎perhaps because such is the ethical way for women to speak, or perhaps because it is known who brought Joseph into the house. Similarly, in ‎many places in the book of Job it speaks of Almighty G-d anonymously because the conversants know that they are speaking of Him. ‎Similarly, in the verse, *And he said to Abner, Why have you gone in unto my father's concubine*?[[24]](#footnote-24) the name of the speaker is not mentioned, ‎and no reference is made to him at all in the above verse because it is known that he was Ish-bosheth.[[25]](#footnote-25)

‎

**19. AND IT CAME TO PASS, WHEN THE MASTER HEARD.** She told him about it at the time of conjugal intimacy. *Matters such as these did your servant to me*, i.e., matters of intimacy such as these. So ‎says Rashi.

‎

So also did they say in Beresheet Rabba:[[26]](#footnote-26) "Rabbi Abahu said, 'She said it to him at the time of conjugal relations.' " ‎

Now I wonder. Joseph's master was a castrate (eunuch),[[27]](#footnote-27) who had ‎married his wife during his youth, and the Rabbis expounded, " ***'Sris'*** *(a captain of) Pharaoh[[28]](#footnote-28)* -- this teaches us that he bought Joseph for ‎carnal purposes only, but the Holy One, blessed be He, caused Joseph's master to become castrated."[[29]](#footnote-29) Moreover, how would she dare ‎discredit herself and become loathsome in the eyes of her husband by telling him that she had committed adultery, whether by force or with ‎acquiescence, which would have merited mortal punishment, for why did she not cry out at the outset, so that he should run away, as she did ‎at the end? Now to the men of her house she said, *He came unto me to lie with me*,[[30]](#footnote-30) but not that he lay with her, only that he came to do so, ‎but she cried ‎out and he fled. And surely she would hide the matter from her husband. And should you say that she told him so in order that his anger be ‎kindled against him and that he should kill him, [it would have been sufficient for this purpose that she say that he attempted to violate her, ‎for] any servant that attempts to violate his master's wife deserves the death penalty! ‎

It is possible that they intended to explain the expression, *Matters such as these*, as meaning matters of intimacy, meaning, exposing and ‎caressing but not actual intimacy, as his master had become physically castrate, having been visited by a disease which resulted in a lack of ‎desire for conjugal relations, as is the case with a ***shachuf*** [[31]](#footnote-31) ‎

In line with the literal interpretation of Scripture there is no need for all this, for the Hebrew letter ***kaph***, in the word ***kadvarim***, is not for the ‎purpose of expressing comparison to other matters. Instead its meaning is "these things."[[32]](#footnote-32) A similar usage [of the letter ***kaph*** is found in these ‎verses]: *And she told her mother's house* ***'kadvarim ha'eileh'*** *(according to these words)*;[[33]](#footnote-33) *And when he had spoken unto me* ***'kadvarim ‎ha'eileh'*** *(according to these words) I set my face toward the ground*.[[34]](#footnote-34) There are many similar verses. It may be that the verse is saying that ‎when his master heard his wife's words which she told him - "Your servant did unto me such matters as these which I had immediately related ‎to the men of the house" - then his anger was kindled. ‎

It is possible that the ***kaph*** is here used for exaggeration, similar to its use in the verses: *Why speaks my lord* ***'kadvarim ha 'eileh'*** *(such words ‎as these)*?[[35]](#footnote-35) *And there have befallen me such things as these* ***('ka 'eileh ')***?[[36]](#footnote-36) ‎

Now due to his master's love for Joseph he did not kill him, or it was a miracle of G-d, or knowing Joseph's righteousness/generosity, he doubted her words. ‎Similarly the Rabbis said in Beresheet Rabba:[[37]](#footnote-37) "The master said to Joseph, 'I know this charge ‎against you is false, but lest a stigma fall on my children,[[38]](#footnote-38) [I will put you in prison].'”

‎

**20. AND HE PUT HIM INTO PRISON, THE PLACE WHERE THE KING'S PRISONERS WERE BOUND.** Rabbi Abraham ibn Ezra says that ‎the verse itself explains that a ***beth haso'ar*** (prison) is "a place where the king's prisoners were bound." The reason this is stated in the verse ‎itself is that ***beth haso'ar*** is an Egyptian word, for it is the style of Scripture to explain foreign words *just as, they cast* ***pur****, that is the lot*.[[39]](#footnote-39) ‎

This interpretation is of no significance. Rather, *And he put him into the prison*, means that he put him into a certain prison recognized as **the ‎royal prison**, which was the place where the king's prisoners were bound. The sense of the verse is thus to state that this was the cause of the ‎butler and the baker being imprisoned with him. ‎

It is possible that the term, "*the king's prisoners*," means his servants and attendants who have sinned against him in matters of state, as other ‎prisoners of the people sentenced by judges and officers were placed in another prison house. Scripture relates that they placed Joseph in the ‎king's prison because of his master's love for Joseph, all of which was caused by G-d. ‎

Linguists[[40]](#footnote-40) explain ***sohar*** as an arched chamber, similar in expression to, ***agan hasohar*** (a round goblet).[[41]](#footnote-41) In my opinion it is an ‎underground house having a small opening above ground, through which the prisoners are lowered and from which they have light. The word ‎***sohar*** is thus derived from the word *sihara* (light) in Aramaic, just as in Hebrew, Scripture says; *A transparency* ***('tzohar')*** *will you make to ‎the ark*,[[42]](#footnote-42) the word ***tzohar*** being derived from ***tzaharayim*** (mid-day - when the light reaches its zenith). The difference between ***tzohar*** and ‎***sohar*** is that ***tzohar*** connotes an abundance of light, while ***sohar*** connotes minimal light. ‎

‎

‎**40:‎2. AGAINST TWO 'SARISAV' (OF HIS EUNUCHS).** These ‎two lords were both castrates, for as they also acted as the chiefs of the butlers and bakers in the women's quarters in the royal apartments, ‎the kings would customarily castrate them. OnkeIos' opinion though is that ***sarisim*** means lords and chiefs. Thus he says of Potiphar, who is ‎called ***sris par'oh***,[[43]](#footnote-43) "the officer of Pharaoh," and in the present verse he similarly translates, "against his two officers." And so did the Targum ‎Yonathan translate: *And they will be 'sarisim' in the palace of the king of Babylon*.[[44]](#footnote-44)

‎

**5. EACH MAN ACCORDING TO THE INTERPRETATION OF HIS DREAM.** The expression "interpreting dreams" means relating the ‎events which will happen in the future, and he who foretells that future is called ***potheir*** (interpreter). In the opinion of many scholars the word ‎***pithron*** signifies "meaning."[[45]](#footnote-45) And the interpretation of the verse, *Each man according to the interpretation of his dream*, is that each ‎dreamed a dream consistent with the interpretation[[46]](#footnote-46) which foretold the future that was to befall them. This is Rashi's language. ‎

Now what sense does it make for Pharaoh's chief butler to say, "We have dreamed a dream consistent with the interpretation," thereby ‎minimizing the wisdom of the interpreter. Besides, Pharaoh's dream [related later on] may not have been so, [that is, consistent with the ‎interpretation], and Joseph would not know it.[[47]](#footnote-47) ‎

Rabbi Abraham ibn Ezra says in explanation of the verse that each saw in his dream the truth concerning the future as the interpretation ‎would indicate, meaning that it was a true dream, not the kind which comes from many worries, of which only a part is fulfilled. This is the ‎correct interpretation. ‎

‎

‎**7. AND HE ASKED PHARAOH'S OFFICERS THAT WERE WITH HIM IN THE WARD OF HIS MASTER'S HOUSE.** It would be proper for ‎Scripture to say; "And he asked them, saying." Instead, Scripture speaks at length about it for its desire is to speak in praise of Joseph. Here is ‎a servant lad who is enquiring of two great officers who are wards in the house of his master who hates him,[[48]](#footnote-48) and each of whom could ‎command his hanging.[[49]](#footnote-49) Yet he was not afraid of them, and asked them their dreams and told them his opinion with respect to the ‎interpretation because he trusted in his wisdom. **Had the lord of the bakers been saved and restored to his position by the king, he would have ‎hung him for his false interpretation. ‎**

‎**8. AND THERE IS NO INTERPRETER OF IT.** The meaning thereof is that "there is no one to inform us concerning the future which can be ‎derived from the dream." ‎It is possible that they sent for some magicians in the morning, or that there were people with them in the prison, but no one could interpret it. ‎It may be that they said; "There is no one In the world, in our opinion, who can interpret it, for it is very obscure. " ‎

**DO NOT ('HALO') INTERPRETATIONS BELONG TO G-D?** ‎Rabbi Abraham ibn Ezra explained it as saying that "future events destined to come as indicated in dreams belong to G-d, for He alone brings ‎on the dream and lets the future be known, and it is He *who makes peace, and creates evil*,[[50]](#footnote-50) but in my speaking to you there is neither benefit ‎nor loss." This he said so that they should not punish him if evil should befall them, or so that they should tell him the dreams and not scorn ‎him.[[51]](#footnote-51) ‎

‎

But if so, there is no sense for the word ***halo*** (do not) in this context.[[52]](#footnote-52) Perhaps its meaning is the same as that of the word ***hinei*** (behold). ‎Thus Joseph is saying, "Behold, to G-d alone belong interpretations, but not to man the interpreter." ‎

In my opinion the correct interpretation is that Joseph is saying; "Do not interpretations of all dreams which are obscure and confined belong ‎to G-d? He can make known the interpretation of your dreams. Now if it is obscure to you tell it to me; perhaps He will be pleased to reveal ‎His secret to me." ‎

‎**10. AND IT WAS AS THOUGH IT BUDDED AND ITS BLOSSOM WENT UP.** "It seemed as though it budded. And it was as though it ‎budded, i.e., it seemed to me in my dream as though it budded, and after the bud its blossom shot up, and after that it brought forth the clusters ‎and then the ripe grapes. Onkelos translates: 'And, when it buds, it brought forth sprouts.' These words are the translation of the word ‎***porachath*** alone."[[53]](#footnote-53) Thus far the words of Rashi. ‎

This is not correct. If he is speaking in terms of appearances because they are matters of a dream, he should say, "Behold, like a vine was ‎before me, and on the vine like three shoots."[[54]](#footnote-54) This ***kaph*** of comparison is found neither in the dream of the chief of the bakers nor in the ‎dream of Pharaoh. Why then should the chief of butlers use the comparative form more than the others? Instead, in all three dreams it says ‎***v'hinei*** (and behold).[[55]](#footnote-55) It is this word which indicates comparison, for its meaning is "as if." ‎

‎

But the explanation of the verse before us, *And it was* ***'keporachath.'*** *its blossoms shot up*, is that he saw that immediately as it budded, its ‎blossoms shot up and its clusters ripened into grapes, This was to indicate that G-d was hastening to do it. This is how Joseph recognized that ‎the "three shoots" indicated three days, and not months or years. and he himself deduced that on the same day the two will be summoned ‎before the king, It may be [that this was also indicated by the dreams] because both of them dreamed in one night. Thus there is no need for ‎the words of Rabbi Abraham ibn Ezra, who says that Joseph knew of Pharaoh's birthday.

‎

This usage of a ***kaph*** to indicate immediacy is found in many places: *And it came to pass,* ***'k’meishiv’*** *(as he drew back) his hand*;[[56]](#footnote-56) ***'k’vo ‎Avram'*** *(as Abram came)*;[[57]](#footnote-57) ***'uk'eith'*** *(and at the time) of her death the women that stood by her said*,[[58]](#footnote-58) and many others. ‎

Onkelos' rendition into Aramaic stating. "And when it budded, it brought forth sprouts," [means to say that the expression "brought forth ‎sprouts'"] is a translation of the Hebrew word ***althah***, meaning that it immediately brought forth sprouts of the vine. That is, as soon as it ‎budded, it brought forth large sprouts, its blossoms shot up, and its clusters ripened into grapes.[[59]](#footnote-59) Onkelos would not apply the word ***althah*** ‎‎(shoot up) to ***nitzah*** (sprouts), as they do not "shoot up." ‎

‎**14. BUT HAVE ME IN YOUR REMEMBRANCE.** "If you will remember me when it will be well with you, I now pray for the kindness and truth ‎you will do to me by making mention of me to Pharaoh." And if the word ***na[[60]](#footnote-60)*** is to be understood as expressing supplication, the sense of ‎the verse is: "If you will remember me and would, in your mercy, do me a kindness, I beg that you remember me to Pharaoh."

‎

The sense of the word ***itcha*** (with you) is that "you should remember to show me mercy in the very same way that it has been shown to you, ‎i.e., that you went out from prison." The interpretation may be that "you should remember me in your heart as if I am with you." ‎

The purport of mentioning him before Pharaoh is that he should praise him by saying, "Now in the house of the chief of the officers there is ‎an excellent servant fit to enter the service of kings." ‎

It further appears to me correct that Joseph is saying: "If you will remember me to be with you when all goes well with you and you return to ‎your high position, and you should want to do me this kindness, then make mention of me to Pharaoh, saying to him, 'I remember a lad who ‎served me in the prison; give him to me to be my servant.' And bring me out of this house for it is a great sin to those who retain me here." ‎

It may be that the meaning of the expression, *And make mention of me to Pharaoh*, is that "Pharaoh saw me when I was a servant to his ‎minister, in charge of all he had and performing my duties before him,[[61]](#footnote-61) and if you will remember me before him you will bring about my ‎release from here. I have committed no sin, and it is befitting the king to release me and thereby save me from the hands of my oppressors, ‎for there is no matter hid from the king[[62]](#footnote-62) if he desires." ‎

‎**15. THE LAND OF THE HEBREWS.** This means the land of Hebron, wherein dwelt Abraham, Isaac, and Jacob. Abraham, the head of the ‎lineage, was called "Abraham the Hebrew"[[63]](#footnote-63) since he came from across the River Euphrates, and he was honoured among the nations for in ‎him was fulfilled the blessing, *And I will make your name great*.[[64]](#footnote-64) I t is for this reason that all of his seed are called ***Ivrim*** (Hebrews). They hold ‎on to this name in order not to intermingle with the various peoples in the Canaanite lands, and this name has been established as the name ‎for all Israel's seed forever. This is the meaning of the verse, *He has brought in a Hebrew unto us*,[[65]](#footnote-65) since Joseph told them "I am a Hebrew," ‎and he did not want them to take him as a Canaanite. And the land where they resided was called "the land of the Hebrews," that is to say, the ‎land in which the Hebrews are.[[66]](#footnote-66) It may be that it was so called because they were its leaders and nobles, even as it says, *You are a prince ‎of G-d in the midst of us*,[[67]](#footnote-67) and it is further written, *Touch not Your anointed ones*.[[68]](#footnote-68)

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**16. THAT THE INTERPRETATION WAS GOOD.** Onkelos rendered it that he interpreted it well. A similar use is found in the verses: *Teach me ‎fair discernment and knowledge*;[[69]](#footnote-69) *That they were* ***'tovoth'*** *(fair)*,[[70]](#footnote-70) which means "pretty." The intent of the verse is to state that this man ‎‎[the lord of the bakers] had scorned Joseph, thinking of him as not ever knowing how to interpret the dream, and he would never have told him ‎the dream had he not seen that he interpreted for his friend in a fair and proper manner. It may be that the verse is saying: "And the lord of ‎the bakers saw that he gave a favourable interpretation to the lord of the butlers and he rejoiced. He then told him his own dream which had ‎caused him more anguish than that of his friend."

‎

**BASKETS OF 'CHORI'** "Baskets made of peeled willows, made so that they have many holes." This is Rashi's language. ‎

Rav Saadia Gaon[[71]](#footnote-71) interpreted it as "baskets of white bread," white as befits the king's bread, with the word ***chori*** being derived from the ‎Hebrew, *Neither will his face now wax white* ***('yechvaru')***,[[72]](#footnote-72) as well as from the Aramaic where the word ***chivar*** means "white." This is the ‎correct interpretation, for all the baskets in the dream contained the king's bread, and in the uppermost basket there were all manner of baked ‎goods for Pharaoh. ‎

You find it similarly in the language of our Rabbis in the Mishnah:[[73]](#footnote-73) "Large loaves and white cakes ***(v'chivri)*** [may be baked on a Festival ‎Day]." And in the Jerusalem Talmud on this Mishnah: "The Rabbis [in discussing the permissibleness of baking extra fine white breads on the ‎Festival Day even though they require more work than ordinary bread] derived the meaning of ***chori*** from this verse: *And, behold, I had three ‎baskets of* ***'chori'*** *on my head*."[[74]](#footnote-74)

**Ketubim: Psalms ‎‎‎32:1-11**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1 Of David, a maskil Praiseworthy is he whose transgression is forgiven, whose sin is concealed. | 1 Of David. Good counsel. David said, "How blessed is the one whose impieties they forgive, whose sins they cover over." |
| 2. Praiseworthy is the man to whom the Lord ascribes no iniquity and in whose spirit there is no guile. | 2. How happy was Moses, son of Amram, to whom the LORD did not reckon his sins, because there was no guile in his spirit. |
| 3. When I was silent, my bones decayed with my moaning all day long. | 3. Because I have been silent from the words of Torah, my bones waste away while I groan all day. |
| 4. For [both] day and night Your hand is heavy upon me; my freshness was transformed as in the droughts of summer, forever. | 4. Because day and night Your punishment is severe upon me, my moisture is turned to, as it were, the hot wind of summer forever. |
| 5. I would inform You of my sin, and I did not conceal my iniquity; I said, "I will confess my transgressions to the Lord," and You forgave the iniquity of my sin forever. | 5. My sin I will tell You and my iniquity I have not covered. I said, "I will confess my rebellions in the presence of the LORD; and You forgave the iniquity of my sin forever. |
| 6. For this let every pious man pray to You at the time that You are found, only about a flood of vast waters [that] should not reach him. | 6. Because of this let every pious man pray in Your presence at the time of his favor; indeed, at the time when many Gentiles come like waters, to him they will not come near to do harm. |
| 7. You are a shelter for me, from an adversary You guard me; with songs of deliverance You encompass me forever, | 7. You are the LORD; hide me, from the oppressor guard me; the joy of salvation will surround me forever. |
| 8. "I will enlighten you and instruct you which way [to go]; I will wink My eye to you." | 8. I will enlighten you and teach you; in this way you shall go; I will advise you and put my eye upon you for good. |
| 9. Be not like a horse, like a mule that does not discern; whose mouth must be held with bit and bridle, so that when he is being groomed, he does not come near you. | 9. Do not be like a horse or mule who have no intelligence; both muzzle and halter are its trappings to be kept silent; let it not come near you. |
| 10. Many are the pains of the wicked, but as for him who trusts in the Lord- kindness will encompass him. | 10. Many are the pains of the wicked; but favor will surround the one who trusts in the LORD. |
| 11. Rejoice with the Lord and exult, You righteous, and cause all those of upright hearts to sing praises. | 11. Rejoice in the word of the LORD, and be glad, O righteous/generous; and give praise, all you with upright hearts. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎32:1-11**

**1 Of David, a maskil** The Sages said (Pes. 117a): **Every Psalm in which “maskil” is mentioned was said through an interpreter.**

**Praiseworthy is he whose transgression is forgiven** Whose transgression the Holy One, Blessed Be He, forgives, and He conceals his sins. ( נשוי is anpardone in Old French, pardoned. The implication is forgiveness, because the **forgiveness of iniquity represents [the sin] being lifted up and withdrawn from upon a person.)**

**2 to whom the Lord ascribes no iniquity** provided that in his spirit there is no guile, thinking to revert to his “vomit.”

**3 When I was silent** When I was silent, [when I refrained] from confessing my transgressions before You.

**my bones decayed** because of my many sighs and my worries all day, that I was worrying about the punishment.

**4 For [both] day and night the fear of Your hand** and Your decrees was heavy upon me.

**my freshness was transformed** Heb. לשדי , my moisture, and so (in Num. 11:8): “the moisture (לשד) of oil,” the moisture of oil. This is how Dunash explained it (p. 14). Menachem (p. 171) associates [it with] an expression of plunder as (above 12:6): “from the plunder (משד) of the poor”; (above 17:9) “Because of the wicked who have robbed me (שדוני) .”

**as in the droughts of summer** Until it dries up as the drought of summer out of my worry of the heaviness of Your hand, that I was worrying about my sins; therefore...

**5 I would inform You of my sin always.** This is a present tense. For I said, It is good that I should confess my transgressions to the Lord, and now that I confessed and said to Nathan the prophet, “I have sinned,” (as in II Samuel 12:13)...

**You forgave the iniquity of my sin** as the matter that is stated there (verse 13): “Also the Lord has removed your sin, etc.”

**6 at the time that You are found** When You are found to accept his prayer, and what is this?...

**only about a flood of vast waters that they should not reach him,** that he should not fall into the hands of enemies, who are like flooding waters. And so we find that David prayed for this and said (II Sam. 24:14): “Let us fall now into the hand of the Lord, for His mercies are great; but into the hand of man let me not fall.”

**7 You are a shelter for me to hide in** Your shadow from before the enemy.

**You guard me** Heb. תצרני , like תשמרני .

**songs of deliverance** A song of rescue.

**You encompass me** Heb. תסובבני . This is the present tense. You always encompassed me with songs of deliverance. And so You said to me...

**8 I will enlighten you** and instruct you which way to go.

**I will wink** With My eye; I will hint to you what to do. איעצה is an expression of winking the eye, as (in Prov. 16:30): “He winks (עצה) his eyes to think perverse thoughts.”

**9 Be not like a horse, like a mule which does not discern** between one who benefits him and one who does him harm, for when you insert a bit into his mouth, he closes his mouth and shakes his bridle, and when you curry him and brush him, you must close his mouth and chastise him with a bit and bridle while you adorn him and groom him.

**so that...he does not come near you** So that he should not come near you to hurt you while you groom him, with bit and bridle (when he is being groomed, to close his mouth. When he is being groomedwhile you curry him and brush himyou must close his mouth with a bit and bridle so that he does not come near you.) בלימה is an expression of closing in the language of the Mishnah: Its mouth is closed (בלום) , its feet are closed (מבלמות) , in Tractate Bechoroth (40b). (Menachem associated לבלום , and also בלימה [Job 26:7] as an expression of regulating [p. 45].)

**Meditation from the Psalms**

**Psalms ‎‎32:1-11**

**By: HH Rosh Paqid Adon Hillel ben David**

The superscription of this psalm attributes its authorship to David. Verse five of our psalm tells how Nathan the Prophet informed David that God had completely forgiven his transgression with Bat Sheba. The Zohar[[75]](#footnote-75) says that Nathan made this pronouncement on Yom Kippur.[[76]](#footnote-76)

The Vilna Gaon designates this psalm as the Song of the Day, for Yom HaKippurim, the tenth day of the seventh month.[[77]](#footnote-77)

***Soncino Zohar, Vayikra, Section 3, Page 101a*** *HOWBEIT ON THE TENTH DAY OF THIS SEVENTH MONTH IS THE DAY OF ATONEMENT; IT SHALL BE AN HOLY CONVOCATION UNTO YOU. R. Hiya quoted here the verse: “A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered” (Ps. XXXII, 1). ‘What’, he said, ‘is meant by Maschil? The waters that give wisdom to those who seek to find that place which is called maschil (lit. he that giveth heed). And because it is called so, forgiveness and complete freedom depend on it. What is meant by “whose sin is covered”? As we have explained, that sin which he commits before God and, concealing it from men, confesses to God.*

The Sephardi custom, as recorded in the Orot Sephardic Yom Kippur Machzor, is to recite this on Yom HaKippurim. The Ashkenazi custom, as recorded in *Siddur Avodat Yisrael*, is to recite this psalm on *Shabbat Shuvah*, the Sabbath preceding Yom HaKippurim.[[78]](#footnote-78)

***Soncino Zohar, Bereshit, Section 1, Page 71a*** *R. Hizkiah discoursed on the text:* ***Of David, Maskil. Happy is he whose transgression is forgiven, whose sin is covered (Ps. XXXII, 1).*** *He said: ‘This verse contains deep mysteries of wisdom. For we have been taught that David, in offering praise to the Holy One, blessed be He, made use of ten varieties of praise, one of which was Maskil, which is one of the ten grades (of illumination), and the word here implies that David qualified himself to attain that grade. The verse proceeds: “Happy is he whose transgression is forgiven, whose sin is covered.” The words nesui pesha mean literally “whose transgression is uplifted”. That is to say, when the Holy One, blessed be He, weighs the sins and the merits of men in the balance, happy then is he whose sins rise and mount in the one scale whilst his merits sink down the other.*

We are reading this psalm on the last Shabbat, in Heshvan, before Rosh Chodesh Kislev. This is very close to Yom Kippur Katan[[79]](#footnote-79) *Kislev* - the first Yom Kippur Katan of 5773. Yom Kippur Katan Kislev will begin on the fourth day of the week (Tuesday sundown till Wednesday sundown). Since this psalm concerns Yom Kippur, I thought it would be interesting to explore Yom Kippur Katan a bit.

We have not celebrated Yom Kippur Katan for a couple of months. Yom Kippur Katan is not observed for the following months’ Rosh Chodesh*: Heshvan*, because Yom Kippur has just passed; *Tevet* because it would fall during Chanukah when fasting and penitential prayers are not permitted; *Iyar*, because it would fall during *Nisan* which doesn’t allow fasting; and *Tishri* because it would fall on the day of Erev Rosh HaShana which doesn’t permit penitential prayers.[[80]](#footnote-80)

**Yom Kippur Katan refers to the day before Rosh Chodesh**, of each month, as this is likened to a beginning[[81]](#footnote-81) and therefore, more of an opportunity to do teshuva.[[82]](#footnote-82) This minor festival originated among the Safed Kabbalists in the 16th century and is referred to by a disciple of Hakham Moshe Cordovero,[[83]](#footnote-83) Abraham Galante, who states that it was a local custom in Safed for men, women, and older children to fast on this day and to spend the whole day in prayer, and confession of sin. He called it Yom Kippur Katan because on it the sins of the entire month are atoned for. The burnt offering of Rosh Chodesh serves as an atonement for the toldot, the happenings of the month.[[84]](#footnote-84)

The Chofetz Chaim who, when asked skeptically about Yom Kippur Katan, said that we no longer can go a whole year without a Yom Kippur.  **We need one once a month.**

Since we are speaking of significant days, it is worth noting that today, Heshvan 25, is also a rather significant day:

It is the day when Mary's days of purification, after the birth of Yeshua, were complete.[[85]](#footnote-85)

It is the day when Yeshua was consecrated in the Temple. Yeshua is forty days old.[[86]](#footnote-86)

It is the day when R. Simeon ben Hillel saw the salvation of God, and prophesied regarding Yeshua.[[87]](#footnote-87)

It is the day that Anna gave thanks and spoke a prophecy about Yeshua.[[88]](#footnote-88)

It is the approximate day when Yeshua read the Haftarah of Isaiah 61:1-2.[[89]](#footnote-89)

On the 17th of Heshvan, Noach’s flood began. On the 27th of Heshvan, 365 days after it began, Noach’s flood was dried up and the covenant of the rainbow was given. Our Sabbath falls between these two dates. Thus our psalm speaks of the “floods of great waters”, in v.6. Surely David was contemplating the flood as he penned this psalm.

As we note Mary’s “days of purification”, above, we take note of the fact that the sin with Bat Sheba took place when Bat Sheba was returning to her home after visiting the mikveh[[90]](#footnote-90) for her monthly purification. This reminds us that the Torah[[91]](#footnote-91) commanded us to offer additional[[92]](#footnote-92) sacrifices on Rosh Chodesh. Two bullocks, one ram and seven sheep are offered as burnt offerings, while one goat serves as a sin offering. Three Sages Rabbi Yehuda, Rabbi Shimon and Rabbi Meir have different opinions as to exactly which sins this goat addresses as atonement. They all agree, however, that they are sins dealing with a lack of caution in approaching the Sanctuary and sacrificial flesh with **the proper regard for ritual purity**.[[93]](#footnote-93)

The very end of a month, when the moon is barely visible, is an appropriate time to remind ourselves of what we are to be doing with our lives, just as David did after his sin with Bat Sheba. We can gaze upwards and see almost none of the moon, knowing that a mere two weeks later, the moon will be full. Similarly, we can gaze within ourselves and see not even a tiny spark of inspiration or desire to strive for greatness. At the same time, we should know that we have the ability within us to shine brightly. Right before we begin a new month, we should inspire ourselves to improve, regardless of the method we employ to do. For this reason, specifically the day before Rosh Chodesh is set aside for a day of self-improvement and introspection, thus earning it the name Yom Kippur Katan. This psalm is, therefore, very appropriate to this time of the month.

**Ashlamatah: Yeshayahu (Isaiah) ‎‎‎52:3-10 + 53:4-5‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. | 1. ¶ Be revealed, be revealed, put on your strength, O Zion; put on, put on your celebrity, O Jerusalem, the holy city; for there will no ‎longer pass among you the uncircumcised and the unclean. |
| 2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion. **{S}** | 2. Shake yourself from the dust, arise, sit, O Jerusalem on the throne of ‎glory; the chains of your necks are broken, O captives of the congregation of Zion. **{S}** |
| 3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money." **{S}** | 3. For thus says the LORD: "You were sold for ‎nothing, and you will be redeemed without money.” **{S}** |
| 4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing." | 4. For thus says the LORD God: “My people went down at the first to Egypt to ‎sojourn there, and the Assyrian robbed him for nothing. |
| 5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed. | 5. Now therefore I am about to save, says the LORD, seeing that My people ‎are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against ‎the service of My name. |
| 6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am." **{S}** | 6. Therefore My name will be exalted among the Gentiles; therefore in that time you will know that it is I ‎who speak; and My Memra endures." **{S}** |
| 7. How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom." | 7. How beautiful upon the mountains of the land of Israel are the feet of him who announces, ‎who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of ‎your God [through Hakhamim and Bate Din] is revealed." |
| 8. The voice of your watchmen- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion. | 8. The voice of your ‎ guardians, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do ‎when He will return his Shekhinah to Zion. |
| 9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem. | 9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to ‎comfort His people, He has redeemed Jerusalem. |
| 10. The Lord has revealed His holy arm **before the eyes of all the nations**, and **all the ends of the earth** shall see the salvation of our God. **{S}** | 10. The LORD has disclosed His holy arm **to the eyes of all the Gentiles**; and **all those ‎at the ends of the earth** will see the salvation of our God. **{S}** |
| 11. **Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.** | 11. **Separate, separate, go out thence, draw near no unclean thing; go ‎out from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.** |
| 12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel. **{S}** | 12. For you will not go out ‎in haste from among the Gentiles, and you will not be brought in flight to your land, for the LORD leads before you, and the God of ‎Israel is about to gather your exiles. **{S}** |
| 13. **Behold My servant shall prosper; he shall be exalted and lifted up, and he shall be very high.** | 13. **Behold, My servant, the Messiah, will prosper, he will be exalted and increase, and will ‎be very strong.** |
| 14. As many wondered about you, "How marred his appearance is from that of a man, and his features from that of people!" | 14. Just as the house of Israel hoped for him many days - their appearances were so dark among the Gentiles, and their ‎aspect beyond that of the sons of men |
| 15. **So shall he cast down many nations; kings shall shut their mouths because of him, for, what had not been told them they saw, and [at] what they had not heard they gazed. {S}** | 15. **so he (the Messiah) will scatter many Gentiles; Gentile kings will be silent because of him. they will place ‎their hands upon their mouth; for things which have not been told to them they have seen, and that which they have not heard they have ‎understood. {S}** |
|  |  |
| 1. Who would have believed our report, and to whom was the arm of the Lord revealed? | 1. Who has believed this our report? And to whom has the strength of the mighty arm of the LORD been so revealed? |
| 2. And he came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance. Now shall we desire him? | 2. And the ‎righteous/generous will be exalted before him (the Messiah), behold, like tufts which sprout, and like a tree which sends its roots by streams of waters, so holy ‎generations will increase on the land which was needing him (the Messiah); his (the Messiah’s) appearance is not a common appearance and his fearfulness is not an ‎ordinary fearfulness, and his brilliance will be holy brilliance, that everyone who looks at him will consider him. |
| 3. Despised and rejected by men, a man of pains and accustomed to illness, and as one who hides his face from us, despised and we held him of no account. | 3. Then the glory of all the kingdoms [of the Gentiles] will be for contempt and cease; they will be faint and mournful, behold, as a man ‎of sorrows and appointed for sicknesses; and as when the face of the Shekhinah was taken up from us, they are despised and not ‎esteemed. |
| 4. Indeed, he bore our illnesses, and our pains-he carried them, yet we accounted him as plagued, smitten by God and oppressed. | 4. Then he [the Messiah] will beseech concerning our sins and our iniquities for his [Messiah’s] sake will be forgiven; yet we [Jews] were esteemed ‎wounded, smitten before the LORD and afflicted. |
| 5. But he was pained because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him, and with his wound we were healed. | 5. And he [Messiah] will build the sanctuary which was profaned for our [Jewish] sins, handed over ‎for our [Jewish] iniquities; and by his [Messiah’s] teaching his [Messiah’s] peace will increase upon us [Jews], and in that we attach ourselves to his [Messiah’s] words our [Jewish] sins will be ‎forgiven us. |
| 6. We all went astray like sheep, we have turned, each one on his way, and the Lord accepted his prayers for the iniquity of all of us. | 6. All we [Jews] like sheep have been scattered; we [Jews] have gone into exile, everyone his own way; and before the LORD it was ‎a pleasure to forgive the sins of us all for his [Messiah’s] sake. |
| 7. He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, and like a ewe that is mute before her shearers, and he would not open his mouth. | 7. He [Messiah] beseeches, and he [Messiah] is answered, and before he [Messiah] opens his mouth he is accepted; ‎the strong ones of the Gentiles he [Messiah] will hand over like a lamb to the sacrifice, and like a ewe which before its shearers is dumb, so there ‎is not before him [Messiah] one who opens his mouth or speaks a saying. |
| 8. From imprisonment and from judgment he is taken, and his generation who shall tell? **For he was cut off from the land of the living; because of the transgression of my people, a plague befell them.** | 8. From bonds and retribution he [Messiah] will bring our [Jewish] exiles near; the ‎wonders which will be done for us [Jews] in his [Messiah’s] days, who will be able to recount? **For he [Messiah] will take away the rule of the Gentiles from the land ‎of Israel; the sins which My people sinned he [Messiah] will cast on to them [the Gentiles].** |
| 9. And he gave his grave to the wicked, and to the wealthy with his kinds of death, because he committed no violence, and there was no deceit in his mouth. | 9. And he [Messiah] will hand over the wicked to Gehenna and those rich ‎in possessions which they robbed to the death of corruption, lest those who commit sin be established, and speak of possessions with ‎their mouth. |
| 10. And the Lord wished to crush him, He made him ill; if his soul makes itself restitution, he shall see children, he shall prolong his days, **and God's purpose shall prosper in his hand.** | 10. Yet before the LORD it was a pleasure to refine and to cleanse the remnant of His [Jewish] people, in order to purify their ‎soul from sins; they [the Jewish people] will see the kingdom of their Messiah. They will increase sons and daughters, they will prolong days; **those who perform the Law of the LORD will prosper in his (Messiah’s) pleasure**; ‎ |
| 11. From the toil of his soul he would see, he would be satisfied; with his knowledge **My servant would vindicate the just for many**, and their iniquities he would bear. | 11. from the slavery of the Gentiles he (Messiah) will deliver their soul. They [the Jewish people] will see the retribution of their adversaries. They [the Jewish people] will be satisfied with ‎the plunder of their [Gentile] kings; by his [Messiah’s] wisdom will he [Messiah] make innocents to be accounted innocent. **to subject many to the Law**; and he will ‎beseech concerning their sins. |
| 12. Therefore, I will allot him a portion in public, and with the strong he shall share plunder, **because he poured out his soul to death, and with transgressors he was counted**; and he bore the sin of many, and interceded for the transgressors. **{P}** | 12. Then I will divide him [Messiah] the plunder of many Gentiles, and he [Messiah] will divide the spoil. the possessions of ‎strong fortresses; **because he handed over his soul to the death, and subjected the rebels to the Law**; yet he will beseech concerning the sins ‎of many [Gentiles], and to the rebels it will be forgiven for him [Messiah’s sake]. ‎**{P}** |
|  |  |

**Special Ashlamatah: I Samuel 20:18,42‎**

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

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎52:3-10 + 53:4-5‎‎‎ ‎**

**Chapter 52**

**2 Shake yourself** Heb. הִתְנַעֲרִי , escourre in O.F., to shake strongly, like one who shakes out a garment.

**arise from the ground,** from the decree (supra 3:26), “She shall sit on the ground.”

**sit down** on a throne.

**free yourself** Untie yourself [from Jonathan].

**bands of** Heb. מוֹסְרֵי , cringatro umbriah in O.F., [strap].

**captive** Heb. שְׁבִיָה , like שְׁבוּיָה , captive.

**3 You were sold for nought** Because of worthless matters, i.e., the evil inclination, which affords you no reward.

**and you shall not be redeemed for money** but with repentance.

**4 My people first went down to Egypt** The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

**5 And now, what have I here** Why do I stay and detain My children here?

**boast** Heb. יְהֵילִילוּ , Boast saying, “Our hand was powerful.”

**is blasphemed** Blasphemes itself, and this is an instance similar to (Num 7:89) “And he heard the voice speaking to him.”

**6 My people shall know** When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

**therefore, on that day** The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

**8 The voice of your watchmen** The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

**10 has revealed** Heb. חָשַׂף , has revealed.

**11 touch no unclean one** They shall be abominable to you to touch them.

**get out of its midst** Out of the midst of the exile, for all these last consolations refer only to the last exile.

**purify yourselves** Heb. הִבָּרוּ , purify yourselves.

**you who bear the Lord’s vessels** You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert [from here is proof of the resurrection of the dead].

**12 for...goes before you** Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) “And the division of the camp of Dan shall travel, the rear guard of all the camps.” Whoever goes after the camp is called מְאַסֵּף , the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): “And the rear guard was going after the Ark.”

**13 Behold My servant shall prosper** Behold, at the end of days, My servant, Jacob, [i.e.,] the righteous among him, shall prosper.

**14 As many wondered** As many peoples wondered about them when they saw them in their humble state, and said to one another, How marred is his [Israel’s] appearance from that of a man! See how their features are darker than those of other people, so, as we see with our eyes.

**15 So shall he cast down many nations** So now, even he his hand will become powerful, and he will cast down the horns of the nations who scattered him.

**shall shut** Heb. יִקְפְּצוּ . They shall shut their mouths out of great bewilderment.

**for** honor.

**what had not been told them** concerning any man, they saw in him.

**they gazed** Heb. הִתְבּוֹנָנוּ , they gazed.

**Chapter 53**

**1 Who would have believed our report** So will the nations say to one another, Were we to hear from others what we see, it would be unbelievable.

**the arm of the Lord like this,** with greatness and glory, to whom was it revealed until now?

**2 And he came up like a sapling before it** This people, before this greatness came to it, was a very humble people, and it came up by itself like a sapling of the saplings of the trees.

**and like a root he came up** from dry land.

**neither form had he** in the beginning, nor comeliness.

**and we saw him that he had no appearance.** Now shall we desire him? And when we saw him from the beginning without an appearance, how could we desire him?

**Now shall we desire him?** This is a question.

**3 Despised and rejected by men was he.** So is the custom of this prophet: he mentions all Israel as one man, e.g., (44:2), “Fear not, My servant Jacob”; (44:1) “And now, hearken, Jacob, My servant.” Here too (52:13), “Behold My servant shall prosper,” he said concerning the house of Jacob. יַשְׂכִּיל is an expression of prosperity. Comp. (I Sam. 18:14) “And David was successful (מַשְׂכִּיל) in all his ways.”

**and as one who hides his face from us** Because of their intense shame and humility, they were as one who hides his face from us, with their faces bound up in concealment, in order that we not see them, like a plagued man who hides his face and is afraid to look.

**4 Indeed, he bore our illnesses** Heb. אָכֵן , an expression of ‘but’ in all places. But now we see that this came to him not because of his low state, but that he was chastised with pains so that all the nations be atoned for with Israel’s suffering. The illness that should rightfully have come upon us, he bore.

**yet we accounted him** We thought that he was hated by the Omnipresent, but he was not so, but he was pained because of our transgressions and crushed because of our iniquities.

**5 the chastisement of our welfare was upon him** The chastisement due to the welfare that we enjoyed, came upon him, for he was chastised so that there be peace for the entire world.

**6 We all went astray like sheep** Now it is revealed that all the heathens (nations [mss.]) had erred.

**accepted his prayers** He accepted his prayers and was appeased concerning the iniquity of all of us, that He did not destroy His world.

**accepted...prayers** Heb. הִפְגִּיעַ , espriad in O.F., an expression of supplication.

**7 He was oppressed, and he was afflicted** Behold he was oppressed by taskmasters and people who exert pressure.

**and he was afflicted** with verbal taunts, sorparlec in O.F.

**yet he would not open his mouth** He would suffer and remain silent like the lamb that is brought to the slaughter, and like the ewe that is mute before her shearers.

**and he would not open his mouth** This refers to the lamb brought to the slaughter.

**8 From imprisonment and from judgment he is taken** The prophet reports and says that the heathens (nations [mss., K’li Paz]) will say this at the end of days, when they see that he was taken from the imprisonment that he was imprisoned in their hands and from the judgment of torments that he suffered until now.

**and his generation** The years that passed over him.

**who shall tell?** The tribulations that befell him, for from the beginning, he was cut off and exiled from the land of the living that is the land of Israel for because of the transgression of my people, this plague came to the righteous among them.

**9 And he gave his grave to the wicked** He subjected himself to be buried according to anything the wicked of the heathens (nations [mss., K’li Paz]) would decree upon him, for they would penalize him with death and the burial of donkeys in the intestines of the dogs.

**to the wicked** According to the will of the wicked, he was willing to be buried, and he would not deny the living God.

**and to the wealthy with his kinds of death** and to the will of the ruler he subjected himself to all kinds of death that he decreed upon him, because he did not wish to agree to (denial) [of the Torah] to commit evil and to rob like all the heathens (nations [mss., K’li Paz]) among whom he lived.

**and there was no deceit in his mouth** to accept idolatry (to accept a pagan deity as God [Parshandatha]).

**10 And the Lord wished to crush him, He made him ill** The Holy One, blessed be He, wished to crush him and to cause him to repent; therefore, he made him ill.

**If his soul makes itself restitution, etc.** Said the Holy One, blessed be He, “I will see, if his soul will be given and delivered with My holiness to return it to Me as restitution for all that he betrayed Me, I will pay him his recompense, and he will see children, etc.” This word אָשָׁם is an expression of ransom that one gives to the one against when he sinned, amende in O.F., to free from faults, similar to the matter mentioned in the episode of the Philistines (I Sam. 6:3), “Do not send it away empty, but you shall send back with it a guilt offering (אָשָׁם) .”

**11 From the toil of his soul** he would eat and be satisfied, and he would not rob and plunder.

**with his knowledge...would vindicate the just** My servant would judge justly all those who came to litigate before him.

**and their iniquities he would bear** He would bear, in the manner of all the righteous, as it is said (Num. 18:1): “You and your sons shall bear the iniquity of the sanctuary.”

**12 Therefore Because he did this, I will allot him an inheritance** and a lot in public with the Patriarchs.

**he poured out his soul to death** Heb. הֶעֱרָה . An expression like (Gen. 24: 20), “And she emptied (וַתְּעַר) her pitcher.”

**and with transgressors he was counted** He suffered torments as if he had sinned and transgressed, and this is because of others; he bore the sin of the many.

**and interceded for the transgressors** through his sufferings, for good came to the world through him.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

**Beresheet (Genesis) 39:1–23 + Beresheet (Genesis) 40:1–23**

**Yeshayahu (Isaiah) 52:3-10 + 53:4-5**

**Tehillim (Psalm) 32**

**Jude 20-23, Lk 7:31-35, Acts 8:39-40**

**Jude 24-25, Lk 8:1-3, Acts 9:1-9**

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

Brought down / went down - ירד, Strong’s number 03381.

Egypt - מצרים, Strong’s number 04714.

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

Hand - יד, Strong’s number 03027.

LORD - יהוה, Strong’s number 03068.

**Beresheet (Genesis) 39:1-2** And Joseph was brought down <03381> (8717) to Egypt <04714>; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands <03027> of the Ishmeelites, which had brought him down <03381> (8689) thither.

2 And the LORD <03068> was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

**Yeshayahu (Isaiah) 52:4** For thus saith the Lord GOD, My people went down <03381> (8804) aforetime into Egypt <04714> to sojourn there; and the Assyrian oppressed them without cause.

**Tehillim (Psalm) 32:2** Blessed is the man unto whom the LORD <03068> imputeth not iniquity, and in whose spirit there is no guile.

**Tehillim (Psalm) 32:4** For day and night thy hand <03027> was heavy upon me: my moisture is turned into the drought of summer. Selah.

# NAZAREAN TALMUD

**Sidra Of B’resheet (Gen.) 39:1– 40:23**

**“V’Yosef Hurad” “And Joseph was brought”**

**By: Paqid Dr. Adon Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke Lk 7:31-8:3)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Yehudah 20-25)**  **Mishnah א:א** |
| **And the master said, “With whom will I compare the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped for you, and you have not danced; we have mourned, and you have not wept. For Yochanan the Immerser came eating no bread or drinking wine; and you say, he has a devil. The Son of man has come eating and drinking; and you say, Behold a gluttonous man, and a winebibber, a friend of tax-collectors and sinners! But wisdom** (Hokhmah) **is justified by all her talmidim** (children)**.**  **And now it happened afterward, that he went through cities and villages, proclaiming and bringing the Mesorah of God’s kingdom (governance)** through the Hakhamim and Bate Din as opposed to human kings**: and the twelve** talmidim were **with him, And certain women, which had been healed of shedim** (evil spirits) **and infirmities, Miriam** (Mary) **Mig Dala, out of whom went seven devils** (diabolos – slandering shedim)**, And Yochana the wife of Chuza Herod's steward, and Shosanna, and many others, which attended to him of their resources.** | **But you, beloved, building up yourselves[[94]](#footnote-94) through your faithfulness to the Esnoga[[95]](#footnote-95)** (Synagogue)**; praying from the Siddur (Oral Torah); guarding** (**שׁמר** – *shomer*) **yourselves in the love[[96]](#footnote-96)** (*ahavah*) **of God,[[97]](#footnote-97) looking forward to** (waiting for)[[98]](#footnote-98) **the chesed** (loving-kindness) **of our master Yeshua HaMashiach in the olam haba** (eternal life).[[99]](#footnote-99) **And having chesed[[100]](#footnote-100)** (loving-kindness) **on some, who are discerning** (*shaphat*);[[101]](#footnote-101) **save others, delivering them out of the fire;[[102]](#footnote-102) and on some have chesed** (loving-kindness) **with fear[[103]](#footnote-103)** (of G-d)**, hating even the garment polluted by the flesh.[[104]](#footnote-104)**  **Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory, blameless with great joy, to the only God our Savior[[105]](#footnote-105) *be* glory majestic dominion, and authority through** (our intermediary) **Yeshua HaMashiach our master, before all time and now and forever. Amen.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 8:39-9:9)**  **Pereq א:א** | |
| **And when they had come up out of the water, the Spirit of the Lord caught Peresh** (Philip) **away, so that the proselyte saw him no more. And he went on his way rejoicing. But Peresh** (Philip) **was found at Azotus. And passing through, he proclaimed the Mesorah** (of the master) **in all the cities until he came to Caesarea.**  **And Paqid Shaul, still breathing out murderous threats of annihilation against the Master’s** (Yeshua’s) **talmidim,[[106]](#footnote-106) went to the Kohen Gadol and asked letters from him to Dammesek to the Esnogas** (synagogues)**; so that if he found any of the Way[[107]](#footnote-107), whether they were men or women, he might bring them bound to Yerushalayim. But on the journey, and now it happened as he was getting close to Dammesek, suddenly the primordial light,** the light of Messiah, surpassing the light of the sun **flashed around him. And he collapsed to the ground and heard a Bat Kol[[108]](#footnote-108)** (Daughter Voice of Har Sinai) **saying** in Hebrew[[109]](#footnote-109) **to him, Shaul, Shaul, why do you persecute Me? And he said, Who are you, Master? And the Master said, I am Yeshua** HaNotzri[[110]](#footnote-110) **whom you persecute. It is hard for you to kick against the pricks** (thorns of the crown placed on Yeshua while suffering at the hands of the Roman guards)**. And trembling and astonished, he said, Master, what will you have me to do? And the Master** (Yeshua) **said to him, Arise and go into the city, and you shall be told what you must do. And the men who journeyed with him stood speechless, indeed hearing the Bat Kol but seeing no one. And Paqid Shaul got up from the ground, he was blinded and unable to see anyone. But they led him by the hand and brought him into Dammesek. And he was three days blind, and did not eat or drink.** | |

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

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| --- | --- | --- | --- | --- | --- |
| **Gen 39:1-23** | **Psa. 32:1-5** | **Is 52:3-10 + 53:4-5** | **Jude 20-23** | **Lk 7:31-35** | **Acts 8:39-40** |
| **Gen 40:1-23** | **Psa. 32:6-11** | **Zeph 1:17 – 2:5, 8-10** | **Jude 24-25** | **Lk 8:1-3** | **Acts 9:1-9** |

## Commentary to Hakham Tsefet’s School of Peshat

**Guarding** (**שׁמר** – *shomer***) yourselves in the love[[111]](#footnote-111)** (*ahavah*) **of God**

Hakham Yehudah is telling the Nazarean Jew that he must guard himself in order to maintain his unity with G-d and the Community. Bauckham[[112]](#footnote-112) and others note that the phrase ἐν ἀγάπῃ θεοῦ τηρήσατε – *en agapē theou tērēsate* may imply that we must “guard our love for G-d.” Regardless, the notion of “guarding” in Hebrew is “*shomer mitzvot*.” τηρήσατε - *tērēsate* is weighed against those who “did not keep – guard-shomer the commandments.

**Why does G-d create man with a Yetser HaRa?**

The Torah Seder presents Yosef who is pressed daily by the temptation to “lay” with Potiphar’s wife. This can be contrasted with Lot who was vexed by living in S’dom.[[113]](#footnote-113) The presentation of Yosef shows the tikun for the sins of Er and Onan and their sexual impropriety. How was it that Yosef managed to forego the advances of Potiphar’s wife?

**Targum Pseudo Yonathan 39:2** And the **Word (Memra)** of the Lord was Yosef's **Helper**, and he became a prosperous man in the house of his Mizraite master.

﻿**b. Yoma 35b** Why have you not occupied yourself with the Torah? If he said: I was beautiful and upset by sensual passion, they would say to him: Were you perchance more beautiful than Joseph? It was told of Joseph the virtuous that the wife of Potiphar every day endeavoured to entice him with words. The garments she put on for him in the morning, she did not wear in the evening, those she had put on in the evening, she did not wear in the morning. She said to him: Yield to me! He said: No. She said: I shall have you imprisoned. He said: The Lord releases the bound. She said: I shall bend your proud stature. He replied: The Lord raises those who are bowed down. She said: I will blind your eyes. He replied: The Lord opens the eyes of the blind. She offered him a thousand talents of silver to make him yield to her, to lie with her, to be near her, but he would not listen to her; not to lie with her in this world, not to be with her in the world to come.

The Torah and Oral Torah that Yosef learned from his father Ya’aqob was a priceless gift passed from Shem to Ya’aqob to Yosef. We can paraphrase the Targum to say that the **Memra** was Yosef’s strength. Yosef’s struggle is not with a woman and her advances. The struggle Yosef faces is internal. Yosef is forced to face his Yetser HaRa.

We are faced now with the question as to why G-d gave us a Yetser HaRa to begin with.

﻿**b. Sukkah 52b** The Evil Inclination of a man grows in strength from day to day and seeks to kill him, as it is said, The wicked watches the righteous and seeks to kill him;[[114]](#footnote-114)

Any good Talmid will ask the question, why would G-d create a part of my being that wants me dead? And, why does **my** Yetser HaRa want me dead?

**b. Sukkah 52b** ﻿R. Samuel b. Nahmani citing R. Johanan stated, The Evil Inclination entices man in this world and testifies against him in the world to come, as it is said, He that delicately brings up his servant from a child will have him become a manon at the last, for according to the Atbah of R. Hiyya a witness is called manon.

Here we are pressed with yet another question. How can my evil inclination be a witness against me in the Olam HaBa?

To answer these questions we need to remember that when G-d created man, He created his body from the **dust** of the earth. He then breathed the **Nefesh Yehudi**, Oral Torah into him. And, that as we say, is all the information one needs to solve this puzzle.

**B’resheet 1:26** And God said, Let Us make man in Our image, after Our likeness. **And let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth**.

G-d joined in union with the Earth in the creation of man. G-d’s address “Let Us” is G-d speaking to the Earth. The earth at this point is vested with energies and powers that allow it to “produce after its own kind.”[[115]](#footnote-115) This energy when joined with the Orally Breathed Torah (**Nefesh Yehudi**) brings Adam (**man of dust**) to Life. So, where is the Yetser HaRa? And, when does Adam’s (**man of dust**) Yetser HaRa join him?

**HaSatan vs Lucifer**

Many people believe that “The Devil made me do it” as a cliché from previous decades said. However, we often confuse the “Devil” with Lucifer. These two are NOT the same in the Jewish Bible. The word “devil” is derived from the Greek “diabolos” meaning “accuser” or “slanderer.” The term “devil” simply means accuser/slanderer and is not the same as Lucifer the Fallen Malak (Angel). Therefore, to call the “devil” Lucifer is inaccurate. HaSatan – the adversary and the devil are the same entity. This entity is NOT a fallen angel. That energy or force is the Yetser HaRa, which is infused into the cosmic structure of the universe.

**Yehudah 1:9 But when Michael the principle Messenger of the Divine contended[[116]](#footnote-116) with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said “The Lord rebuke you!”**

We did not take the time to elaborate on this verse when we encountered it in the past pericope of Yehudah. Here we are forced to ask the question, who is the “adversary” that the Arch-Angel Michael is contending with. Any theologian that knows how to write will tell you that Michael is fighting a war with the “Devil – Lucifer” who wants the body of Moshe to deceive the B’ne Yisrael. **Ba-lo-ney!** Michael as the death angel’s intentions are to take Moshe’s, body and all into the Olam HaBa. Does he succeed? No! Why? Because the adversary – the **Earth** demanded its **dirt (dust)**. We might have heard “mother earth” argue, “you can have the soul but the **dust** is mine.”

So seeing that the earth is an **adversary** and the life giving energy of the Yetser HaRa we now know why the Yetser HaRa wants us dead every day. This is because the Earth wants its **dust** back. After all, “**dust** you are, and to **dust** you will return.”[[117]](#footnote-117) And “the **dust** will return to the earth as it was, and the **spirit-Nefesh Yehudi**  will return to G-d who gave it” as the Jewish soul breaths out the Shema in its final breath.[[118]](#footnote-118) The adversary/Yetser HaRa wants to grind you up like **dust**. “**Shim’on**, **Shim’on**, behold, Satan – Yetser HaRa has desired you, that he may sift you as wheat/dust.”[[119]](#footnote-119) “Let the Yetser HaRa pursue my soul and overtake *it*; And let him trample my life down into the earth, And lay my glory in the **dust**. Selah.”[[120]](#footnote-120)

**The Evil Inclination entices man in this world and testifies against him in the world to come**

The Yetser HaRa entices man to sin in this world as a mechanism of destruction. But, how can the Yetser HaRa be our accuser in the Olam HaBa? Does our Yetser HaRa know Torah? And, what positive benefit is the Yetser HaRa? The questions never cease!

﻿**b. Nidd 30b** R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its hands rest on its two temples respectively, its two elbows on its two legs and its two heels against its buttocks. Its head lies between its knees, its mouth is closed and its navel is open, and it eats what its mother eats and drinks what its mother drinks, but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open one closes, for if that had not happened the embryo could not live even one single hour. A light burns above its head and it looks and sees from one end of the world to the other, as it is said, then his lamp shined above my head, and by His light I walked through darkness. And do not be astonished at this, for a person sleeping here might see a dream in Spain. And there is no time in which a man enjoys greater happiness than in those days, for it is said, O that I were as the months of old, as in the days when God watched over me; now which are the days that make up months and do not make up years? The months of pregnancy of course. It is also taught all the Torah from beginning to end, for it is said, And he taught me, and said unto me: Let thy heart hold fast my words, keep my commandments and live, and it is also said, When the converse of God was upon my tent. Why the addition of and it is also said? In case you might say that it was only the prophet who said that, come and hear when the converse of God was upon my tent. ﻿As soon as it, sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it is said, Sin (Yetser HaRa) crouches at the door.

Because man is “**dust**” he is invested with the Yetser HaRa during conception. However, we do not receive the Yetser HaTov until we reach the age of our Bar Mitzvah. As noted above the soul of the Jewish child is taught the Torah from beginning to the end. As such, the Yetser HaRa learns Torah during the days in the mother’s womb. The Yetser HaRa is the quintessential **accuser** because it has learned the whole Torah. Therefore, when we have learned to harness the power of the Yetser HaRa we will use its “accusations” wisely because its indictments are based on Torah. Furthermore, we can learn from its enticements, because it wants us to violate the Torah and grind us back into dust.

**Peroration**

While the Yetser HaRa functions as our conscience, we do not say that the Yetser HaRa can be trusted when it brings accusations against us. Nevertheless, we can learn that the Yetser HaRa uses the Torah against us. We would further note that the reason for such anti-Torah disposition in the earth is because the Yetser HaRa uses the Torah most frequently as a condemning tool against its host. This process has brought many souls to the place of resentment against the Torah. What we must learn from this is to use the Torah as a weapon against the Yetser HaRa. In this way, we will beat the Yetser HaRa at its own game.

**Halakhic Implications**

**b. Kid 30b** **﻿**The Holy One, blessed be He, speak unto Israel: My children! I created the Evil Desire, but **I [also] created the Torah, as its antidote**; if you occupy yourselves with the Torah, you will not be delivered into his hand, for it is said: If you do well, will you not be elevated? But if you do not occupy yourselves with the Torah, you will be delivered into his hand, for it is written, sin crouches at the door. Moreover, he is altogether preoccupied with you [to make thee sin], for it is said, and unto you will be his desire. Yet if you will, thou can rule over him, for it is said, and thou shalt rule over him.

The School of R. Ishmael taught: My son, if this repulsive [wretch] (Yetser HaRa) assails you, lead him to the schoolhouse: if he is of stone, he will dissolve; if iron, he will shiver [into fragments], for it is said: Is not my word like as fire? says the Lord, and like a hammer that breaks the rock in pieces?[[121]](#footnote-121) If he is of stone, he will dissolve, for it is written: Listen, everyone that thirsts come to the waters; and it is said: The waters wear the stones.

## Remes Commentary Of Hakham Shaul

**Now Yosef had been taken down to Mitzrayim…**

**And it came to pass at that time**

**And now it happened afterward (Luqas 8:1) and now it happened (2 Luqas 9:3)**

Both the Tosefta of Luqas and the Remes of 2 Luqas recite the typical refrain “**And it came to pass**.” This phrase is found numerous times in the Tanakh. This phrase is also found in the Oral Torah. This exhortation is a signal of deeper things. The Hebrew **וַיְהִי** is the root of this supernal phrase. This phrase opened last week’s Torah portion. (B’resheet 38:1) “And it came to pass (**וַיְהִי**) at that time that Judah was demoted by his brothers, and he turned away until [he came] to an Adullamite man, named Hirah.” The phrase **וַיְהִי** first appears in B’resheet 1:3 *And God said: “Let there be light.”* **(וַיְהִי)** *And there was light.*

The typical questions confront the reader. What does all of this have to do with the current Torah Seder and the present Nazarean Codicil?

In the present Remes, Paqid Shaul (Paul) is on his way to Dammesek where he threatens to persecute to the extent of murder or annihilation the Nazarean Jews. As we have noted above in our footnotes we draw an allegorical parallel between the present pericope and Purim. The wicked Haman desired to annihilate the Jewish people. The present Torah Seder (all materials including the Nazarean Codicil/Talmud) contains a sublime picture of exile and Purim. Hakham Shaul as a Paqid, travels into the galut (exile) as he seeks gentile converts to Judaism who have entered as converts by the authority of the Master.

We have seen Hakham Shaul as a Paqid introduced in a previous pericope. His actions in this pericope present his true character. We see a Paqid full of **strict justice** and **judgment**. As we struggle to gain a perspective of Hakham Shaul we wrestle with his beginnings and the transforming experience on the road to Dammesek. Hakham Shaul as a Paqid closely exhibits the characteristic of a Talmid from the School of Shammai. While more studious works need to be done on the School of Shammai we know that Shammai leaned heavily towards the side if **Din** and **exact justice**. The Talmudic pictures of Shammai ha-Zaken are always strict and legalistic.[[122]](#footnote-122) His office of “Av bet Din” (Father of the Bet Din) demands **strict justice** and **exactitude**. Therefore, we would suggest that Paqid Shaul exhibited these same qualities in much the same way that Yeshua demonstrated the qualities of his mentor and Hakham, Hillel.

**Shammai and the Gentile**

In 20 B.C.E Shammai enacted 18 edicts which were primarily opposed to Gentile’s and their conversion.

**m. Shab. 1:4** These are some of the laws which they stated in the upper room of Hananiah b. Hezekiah b. Gurion when they went up to visit him. They took a vote, and the House of Shammai outnumbered the House of Hillel. **And eighteen rules did they decree on that very day**.[[123]](#footnote-123)

**b. Shab 17a** ﻿And on that day Hillel sat submissive before Shammai, like one of the disciples, **and it was as grievous to Israel as the day when the [golden] calf was made**. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came and enacted it, and it was accepted from them.

While we do not have a copy of Shammai’s list, we know that the anti-gentile attitude among the Jewish people of the first century extended until about the mid to late 30’s C.E. We base this information on the words of Hakham Tsefet in 2 Luqas 10.

**2 Luqas (Act) 10:28** And he (Hakham Tsefet ) said to them, "You yourselves know how **unlawful[[124]](#footnote-124)** it is for a man who is a Jew to associate with a foreigner or to visit him; and *yet* God has shown me that I should not call any man unholy or unclean.

**2 Luqas (Act) 10:**34 And opening his mouth, Hakham Tsefet said: "I most certainly understand *now* that God is not one to show partiality, but in every nation the man who fears Him and does what is right (accepting the Nefesh Yehudi), is welcome to Him.

Given the view that Shammai was anti-gentile, Hakham Shaul as a Paqid would have not only been in agreement with that dogma, he would have also been extremely opposed to Yeshua’s acceptance of the gentiles. In other words, Hillel and Yeshua pursued global tikun, whereas Shammai only wanted tikun for Eretz Yisrael. As a Paqid, Shaul possessed a similar mentality to that of Shammai.

**“*Ohr Ha-Ganuz”* The Hidden Light**

**2 Luqas (Acts) 9:3-4 But on the journey, and now it happened as he was getting close to Dammesek, suddenly the Primordial light,** the light of Messiah, surpassing the light of the sun **flashed around him. And he collapsed to the ground and heard a Bat Kol[[125]](#footnote-125)** (Daughter Voice of Har Sinai) **saying** in Hebrew[[126]](#footnote-126) **to him, Shaul, Shaul, why do you persecute Me?**

As we have noted above this Torah Seder contains underlying thoughts of Purim. However, it is also juxtaposed by subliminal thoughts of Hanukah. These two Moedim (Festivals) suggest a paradox, which we will discuss in the near future. The Heroine of Purim is Esther. Esther’s name means, “Hidden.” The sublime thought behind Purim is that G-d is always working and His activities are “hidden” to the naked eye.

**Psa 104:2** Covering Yourself (God) with light as with a cloak, stretching out the heavens like a *tent* curtain.

The reference is about G-d telling us that a cloak of primordial light hides G-d. This light is the “***Ohr Ha-Ganuz***” – the Hidden Light.

His Honour Rosh Paqid Hillel ben David gave us a glimmering glance of the Primordial Light last week in his discussion of Psalms. How is it that that the Torah Seder and the present are interwoven with the “Ohr Ha-Ganuz”?

The phrase we introduced above “And it came to pass” illustrates our point when we read Midrash Rabbah 85:1 by saying…

**Midrash Rabbah LXXXV:1** “And it came to pass” as the tribal ancestors were engaged in selling Joseph, Jacob was taken up with his sackcloth and fasting, and Judah was busy taking a wife, while **the Holy One, blessed be He, was creating the light of Messiah:** thus, AND IT CAME TO PASS AT THAT TIME, etc.5 Before she travailed, she brought forth (Isa. LXVI, 7).

The previous Torah Seder mentions several events, which when explicated show the preparation of the **Primordial Light of Messiah ben Yosef**. The Primordial light is the Shekinah or Divine Presence, which accompanied the B’ne Yisrael in the galut – exile. The present Torah Seder and Hakham Shaul’s experience teach us that the Jewish people are entering the galut Gadol – great Exile. Is the Primordial Light just the Shekinah, which comforts the B’ne Yisrael in the galut or does it serve some greater purpose?

**Pro. 6:23** For the mitzvah (commandment) is a lamp, and the Torah is **primordial light**; And reproofs for discipline are **the way of life**.

**And there was light?**

Maintaining the continuity of the expression **וַיְהִי** “and there was” we note that this expression is first found in relation to the Primordial Light. Why? The expression “and there was” is written in the past tense. This means that there was a Primordial light of creation, which “was” is now hidden from the naked eye. To be clear the Primordial light was “hidden” between the words “let there be” and “and there was.” Why was the Primordial light “hidden” at that time?

**Ps 97:11 Light is sown *like seed* for the righteous/generous, And gladness for the upright in heart.**

Light is the medium of revelation. The Prophets are said to look through the nine lights (**Ispaqlarya** - the nine floors of the sefirot) of Messiah. As noted in Proverbs, the Torah is Light. The Soul is also made of this light. The ministers (malakim – angels) are also composed of this light. On a more abstract note, the Primordial Light is the expression of the King’s will. Therefore, as a Paqid, Hakham Shaul experienced the multifaceted Primordial Light of Messiah. Why?

**Peretz – The Breaker**

Why did the Previous Torah Seder teach us that Primordial Light is Messiah? AND IT CAME TO PASS AT THAT TIME, Before she travailed, she brought forth Perez. How is “Perez” related to Messiah and the Primordial light?

**Eph 2:14 For he is our unity[[127]](#footnote-127), who has made both one, and has broken down** (or through) **the middle wall of partition *between us*;**

The middle wall is not the Soreg[[128]](#footnote-128) of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The Ramban commented on the 29th verse of B’resheet 38 by saying…

The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*;[[129]](#footnote-129) *Why have You broken down* ***('paratzta')*** *her fences*?[[130]](#footnote-130) And in the language of the Rabbis: ***"Pirtzah*** (a breach in a wall) calls ‎forth to the thief."[[131]](#footnote-131) Indeed, the Sacred Language[[132]](#footnote-132) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you ‎will break forth* ***('upharatzta')*** *to the west, and to the east;[[133]](#footnote-133)* *And the man broke forth* ***(‘vayiphrotz ')*** *exceedingly*.[[134]](#footnote-134)

Messiah Yeshua ben Yosef broke down the wall separating relationship between the Jewish people and the Gentiles. This “wall” prohibited gentiles from being able to convert to Judaism. We were given the first **hint** that this wall was broken down by Messiah in last week’s Pericope of 2 Luqas (Acts) 8:26-38. The Ethiopian Officer was a Proselyte of the Gate. We surmise that the Shammite School permitted this while full conversion, becoming a “proselyte of righteousness” was not accessible to gentiles.

The name “Peretz” is a title for Messiah. Furthermore, the name **פֶּרֶץ** (Peretz) means to “break through.” The Light of the Menorah was “hidden” within the walls of the Tabernacle/Temple. The light is seen each Shabbat as Jewish women light the Shabbat candles and when we light the Habdalah candle each week to say goodbye to Shabbat. That light is again seen when we light the 36 lights of Hanukah commemorating the 36 hours of the Primordial Light experienced by Adam HaRishon. The mention of Yochanan the immerser in the Tosefta materials accompanying the last two Torah Sederim has not been accidental. It is carefully planned and intentional. The Tosefta shows that passing of the Kohanic Mantle from one of the last genuine Kohanim to Messiah ben Yosef. The Hidden light of the Menorah is now the Light of Messiah which shines on our hearts (Mind) illuminating the Primordial light of the Torah/Oral and written.

**2 Cor 4:6** For God, who commanded the primordial light to shine out of darkness, has shined in our hearts, to *give* the primordial light of the **knowledge of the glory of God** in the face of Yeshua HaMashiach.

This statement is unbelievably So’od. Hakham Shaul’s embracing of the Primordial Light of Messiah was his revelation that the Oral Torah was after the House of Hillel and not Shammai. Furthermore, his embracing of that light was his acceptance that Yeshua is the Messiah. Therefore, we deduce that every soul is given the opportunity to accept or reject the Primordial Light. Likewise, every soul is given the opportunity to experience the Primordial Light of Messiah.

**Light and Darkness**

It is hard to comprehend, without progressing into So’od hermeneutic the relationship between light and dark. However, in its simple analogy, allegorically speaking darkness defines objects. Every object has a measure of light and dark. Light consists of seven basic colors. The lightening or darkening of these colors by its relationship to light and darkness defines color. In the soul of man, the relationship to light and dark is his bond to the Torah. The Yetser HaRa discussed above define a soul. Each of us has a relationship with the Torah in a different way. This relationship is the result of the Yetser HaRa and the Yetser HaTob’s acceptance or rejection of the Torah’s light in correlation to specific principles of the Mesorah.

**Yochanan (John) 1:1** **The chief principle** (beginning) **is the** personification of the **Torah, and the** personification of **Torah was with Elohim** the Judge**, and the** personification of **the Torah was Elohim** the Judge**. The same was the chief principle of Elohim the Judge. And everything came to pass through him; and without him nothing came into being. What exists came to pass because of him. The Primordial Light of life in him; and that life is the Primordial Light of all Royal Anashim. And the primordial light shined into the darkness; and the darkness could not comprehend it.**

(And it came to pass – **וַיְהִי**) **There was a man sent from Elohim** the Judge**, namedYochanan. The same** man **came to authenticate the arrival of the Primordial Light** (Messiah)**, so that all** (the Royal Anashim[[135]](#footnote-135)) **through him might become faithfully obedient** (to his Mesorah)**. He (Yochanan) was not the Primordial Light, but *was sent* to authenticate the arrival of the Primordial Light** (of Messiah)**.** (He confirmed) ***That* the true Primordial Light, which lights the Way of every Royal Ish that comes into the world** with the coming of Mashiach ben Yosef**. He,** Messiahthe Primordial Light of the Oral Torah **was** (hidden) **in the world, and he made the world** with the Oral Torah**, but the world of** men apart from the Royal Anashim **did not know it.**

### Peroration

The Primordial Light emanates from the Palace of King Messiah, which stands on the seven pillars of wisdom. The palace is upheld by the bent ones who are bent under the weight of Torah wisdom received from the light of that palace. That light is their helper and strength as they guard the Covenant with the light of revelation, the expressed will of the King Messiah.[[136]](#footnote-136) **The face of these seven pillars shines with the reflection** of the Primordial Light of Messiah as they move from vessel to vessel filling it with light, giving it inspiration and purpose for the sake of tikun olam.

### Halakhic Implications

It is the duty of the Nazarean Jew to kindle the lights of the Shabbat/Festival candles.

It is the duty of each Nazarean Jew to kindle the light of the Habdalah.

It is the duty of the Nazarean Jew to kindle the lights of the Chanukah.

**Amen v’amen**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 39:3?
3. What questions were asked of Rashi regarding Gen. 39:6?
4. What questions were asked of Rashi regarding Gen. 39:10?
5. What questions were asked of Rashi regarding Gen. 39:11?
6. What questions were asked of Rashi regarding Gen. 39:14?
7. What questions were asked of Rashi regarding Gen. 40:1?
8. What questions were asked of Rashi regarding Gen. 40:5?
9. What questions were asked of Rashi regarding Gen. 40:14?
10. What questions were asked of Rashi regarding Gen. 40:23?
11. Isaiah 52 and 53 are but one Pericope in the Hebrew Scriptures. To whom did G-d reveal His Messiah and according to Isaiah 52 and 53 what are the objectives to be accomplished (a) on his first coming, and (b) on his second coming?
12. According to Isaiah 52:11 and explained in 2 Cor. 6:16-17, why is it vital and strategically necessary for Nazarean Jews to remain completely separate from the Gentiles? Please explain your answer.
13. Is it wrong to trust in another human being‎? Please explain your answer.
14. Why is Psalm 32 recited by the Sephardim on Yom HaKipurim? Please explain your answer.
15. What is a “Yom Kippur Katan” and what is so significant of this coming Rosh Chodesh Kislev?
16. What is the significance of the one ram offered for Rosh Chodesh during Temple times and the command in Isaiah 52:11 and 2 Cor. 6:16-17?
17. Why is “Ahavat Ha-Shem” (the love of HaShem) inseparable from “Ahavat Yisrael” (the love for all Jewish neighbors)? Please explain your answer.
18. Why is it so important, particularly for a Nazarean Jew/Jewess to be precise and generous in his/her duty of kindling the candles for Shabbat/Festivals, Habdalah and Chanukah? Please explain your answer.
19. Why do we teach that Shaul was a Paqid and of the School of Shamai before his encounter with the Primordial Light on his way to Damascus, and it is later on that he “sat at the feet of Gamaliel” (or an authority subject to R. Gamaliel like Hakham Tsefet who was an agent of both Messiah and R. Gamaliel)? Please explain your answer.
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “VaY’hi Miqetz” - ‎"And it was at the end of”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי, מִקֵּץ** |  |  |
| **“VaY’hi Miqetz”** | Reader 1 – B’resheet 41:1-4 | Reader 1 – B’resheet 41:38-40 |
| **“And it was at the end of”** | Reader 2 – B’resheet 41:5-7 | Reader 2 – B’resheet 41:41-43 |
| **“Y aconteció que al cabo de”** | Reader 3 – B’resheet 41:8-14 | Reader 3 – B’resheet 41:38-43 |
| B’resheet (Gen) 41:1-37 | Reader 4 – B’resheet 41:15-21 |  |
| Ashlamatah: Is. 29:8-14, 18-19 | Reader 5 – B’resheet 41:22-24 |  |
|  | Reader 6 – B’resheet 41:25-32 | Reader 1 – B’resheet 41:38-40 |
| Psalm 33:1-22 | Reader 7 – B’resheet 41:33-37 | Reader 2 – B’resheet 41:41-43 |
| N.C.: Mk. 3:19b-27;  Lk. 11:24-26; Acts 9:10-22 | Maftir – B’Midbar 41:34-37 | Reader 3 – B’resheet 41:38-43 |
| Is. 29:8-14, 18-19 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. For, according to Rashi, the text should have read: "that the name of the Eternal was familiar in his mouth" [↑](#footnote-ref-1)
2. Above 26:28. [↑](#footnote-ref-2)
3. Beresheet ‎Rabba 86:6. [↑](#footnote-ref-3)
4. His father's instructions. (Ibid., Commentaries.) [↑](#footnote-ref-4)
5. "Straw to Ofraim" is the Midrashic equivalent of the present day expression, "coals to ‎Newcastle." [↑](#footnote-ref-5)
6. Verse 3 here. ‎ [↑](#footnote-ref-6)
7. Beresheet Rabba 86:7. [↑](#footnote-ref-7)
8. Further, 43:32. [↑](#footnote-ref-8)
9. I Samuel ‎29:3. [↑](#footnote-ref-9)
10. Verse 8 here. Joseph speaking to Potiphar's wife. [↑](#footnote-ref-10)
11. See ‎my Hebrew commentary, pp. 219-220. [↑](#footnote-ref-11)
12. "The Holy One, blessed be He, said to Joseph: 'Your father is mourning for you, and you curl your hair. I will incite a bear against you.' " (Rashi.) That is, ‎‎"I shall let temptation loose against you." [↑](#footnote-ref-12)
13. Psalms 101:6. [↑](#footnote-ref-13)
14. According to this interpretation. [↑](#footnote-ref-14)
15. Verse 12 here. [↑](#footnote-ref-15)
16. Leviticus 15:24. [↑](#footnote-ref-16)
17. Zechariah 14:2. In ***‎tishachavnah***, the plural form of othah is implicit. [↑](#footnote-ref-17)
18. Verse 13 here. [↑](#footnote-ref-18)
19. The word ***etzli*** (with me) indicates that he himself had removed his garment, as ‎explained above. [↑](#footnote-ref-19)
20. See further, 43:32. [↑](#footnote-ref-20)
21. Proverbs 29:21. [↑](#footnote-ref-21)
22. Verse 17 here. ‎ [↑](#footnote-ref-22)
23. In view of the fact that she blames him for what happened. [↑](#footnote-ref-23)
24. II Samuel 3:7. [↑](#footnote-ref-24)
25. Of "the house of Saul," mentioned there in Verse 6. And it is already ‎self-understood that the speaker in Verse 7 is Ish-bosheth , as he was the leader of the house of Saul. (R'dak.) [↑](#footnote-ref-25)
26. 87:10. [↑](#footnote-ref-26)
27. Sotah 13b. [↑](#footnote-ref-27)
28. Above, 37:36. [↑](#footnote-ref-28)
29. The Hebrew word for castrate is ***saris***, the same word mentioned in the verse above. [↑](#footnote-ref-29)
30. Verse 14 here. [↑](#footnote-ref-30)
31. One whose genitals are atrophied. [↑](#footnote-ref-31)
32. I.e., only to indicate ‎approximation, and here meaning: "matters as these, more or less." [↑](#footnote-ref-32)
33. Above, 24:28. [↑](#footnote-ref-33)
34. Daniel 10:15. [↑](#footnote-ref-34)
35. Further 44:7. [↑](#footnote-ref-35)
36. Leviticus 10:19. [↑](#footnote-ref-36)
37. Beresheet Rabba 87:10. ‎ [↑](#footnote-ref-37)
38. Lest people say; "Just as she was free with you, so she was with others, and the children she had are not his." [↑](#footnote-ref-38)
39. Esther 3:7. [↑](#footnote-ref-39)
40. Here referring to R'dak, ‎who so writes in his Book of Roots, under the term ***sohar***. [↑](#footnote-ref-40)
41. Song of Songs 7:3. [↑](#footnote-ref-41)
42. Above, 6:16. [↑](#footnote-ref-42)
43. Above 37:36. [↑](#footnote-ref-43)
44. II Kings 20:18. Yonathan translated this as: "And they will be officers." [↑](#footnote-ref-44)
45. But it does not signify the foretelling of future events. [↑](#footnote-ref-45)
46. The butler ‎dreamed of wine, the symbol of joy, while the baker dreamed of a bird snatching the food he was bringing to the king, an event which signifies grief. (Tur.) [↑](#footnote-ref-46)
47. ‎Why then did he recommend Joseph as being able to interpret the king's dream? The king had not yet related his dream, and it could be that that dream might not ‎be consistent with its interpretation, as was the case in his own dream. Why then did he not fear for his life in recommending Joseph to the king? ‎ [↑](#footnote-ref-47)
48. "Who hates him." Ramban is here writing from the standpoint of the butler and the baker, who must have thought that Joseph's master imprisoned him because ‎he hated him, not being aware, as explained above, that he did so to protect his family's reputation. [↑](#footnote-ref-48)
49. If his interpretation of the dreams would turn out to be ‎incorrect. Thus, as explained further on by Ramban, **if the baker had been restored to his position, he would have seen to it that Joseph pay for his mistake with his ‎life.** [↑](#footnote-ref-49)
50. Isaiah 45:7. [↑](#footnote-ref-50)
51. Thus far the comment of Rabbi ibn Ezra. [↑](#footnote-ref-51)
52. Since Joseph is stating it all in the affirmative; "dreams belong to G-d, etc." the interrogative form of the word halo is out of place. [↑](#footnote-ref-52)
53. The Hebrew states: ‎***V'hi keporachath althah nitzah.*** Rashi's intent, in quoting the Targum, is to say that Onkelos' words, ***apeikath lavlevin*** (brought forth sprouts), is an expression which ‎Onkelos appended to his translation of the Hebrew word ***porachath.*** Ramban will later differ with this opinion, holding that it constitutes Onkelos' rendition of the ‎Hebrew word ***althah,*** and signifies: "And it, when it budded, immediately brought forth sprouts." [↑](#footnote-ref-53)
54. Instead, Scripture states: "*Behold, a ‎vine was before me. And on the vine were three shoots.*"(Verses 9-10.) [↑](#footnote-ref-54)
55. Verse 9, in the dream of the butler; Verse 16, in the dream of the baker, and in Chapter ‎‎41, Verse 3, the word ***v'hinei*** is used in connection with Pharaoh's dream. ‎ [↑](#footnote-ref-55)
56. Above, 38:29. [↑](#footnote-ref-56)
57. Ibid., 12:14. [↑](#footnote-ref-57)
58. I Samuel 4:20. ‎ [↑](#footnote-ref-58)
59. Rashi is of the opinion that Onkelos' expression, ***va'aneitzath neitz***, (not mentioned by Ramban, but appearing in the Targum, following ***apeikath lavlevin***, ‎mentioned above), is the Aramaic equivalent of the Hebrew ***althah nitzah***. Ramhan however says that it is the translation only of the word ***nitzah***, for ‎***althah*** (shoot up) could not refer to ***nitzah*** (sprouts). This is why, according to Ramban, Onkelos translated the word ***althah*** as ***apeikath lavlevin*** (it brought forth ‎sprouts). In brief, according to Rashi's understanding of the Targum, the Hebrew ***v'hi keporachath*** is rendered by the Targum as ***kad aphrachath apeikath lavlevin***. ‎The Hebrew ***althah nitzah*** is rendered ***va'aneitzath neitz.*** In the opinion of Ramban, ***v'hi keporachath*** is rendered by the Targum as ***kad aphrachath***; the Hebrew ‎***althah*** is rendered ***apeikath lavlevin***, and the Hebrew ***nitzah*** has its equivalent in Onkelos' ***va'aneitzath nitzah. ‎*** [↑](#footnote-ref-59)
60. ***V'asitha 'na' imadi chesed***. In the explanation above the Hebrew word ***na*** was understood in the sense of 'now': "If you will remember me then ... I now pray ‎for the kindness and truth you would show me." But according to the second interpretation, the word ***na*** is understood as supplication, as explained in the text. [↑](#footnote-ref-60)
61. Thus, the sense of the verse is to state that ''all you need do is mention my name to Pharaoh, as he knows me already." [↑](#footnote-ref-61)
62. II Samuel 18:13. [↑](#footnote-ref-62)
63. Above, 14:13. [↑](#footnote-ref-63)
64. Ibid., 12:1. [↑](#footnote-ref-64)
65. Ibid., 39:14. [↑](#footnote-ref-65)
66. But not that it is theirs. [↑](#footnote-ref-66)
67. Above 23:6. [↑](#footnote-ref-67)
68. Psalms 105:15. [↑](#footnote-ref-68)
69. Ibid., 119:66. [↑](#footnote-ref-69)
70. Above, 6:2. [↑](#footnote-ref-70)
71. See the Commentary of Abraham ibn Ezra. ‎ [↑](#footnote-ref-71)
72. Isaiah 29:22. ‎ [↑](#footnote-ref-72)
73. Beitzah 2:6. [↑](#footnote-ref-73)
74. This establishes that the word ***chori*** in the verse and ***chivri*** in the Mishnah were considered by the Rabbis of the Talmud as identical. For ‎just as in the case of the king's bread it means "large and white," as befits such bread, so does it have a similar meaning in the Mishnah. It is thus obvious that the ‎Rabbis understood the word ***chori***, as did Rav Saadia Gaon, to mean "white." ‎ [↑](#footnote-ref-74)
75. In Beresheet 8b. [↑](#footnote-ref-75)
76. 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-76)
77. Maaseh Rav 216. [↑](#footnote-ref-77)
78. Ibid. 76. [↑](#footnote-ref-78)
79. Yom Kippur Katan (Heb. יוֹם כִּפּוּר קָטָן) means “Little Day of Atonement”. [↑](#footnote-ref-79)
80. Klein, Isaac. A Guide to Jewish Religious Practice. New York: Jewish Theological Seminary, 1979 pages 262-3. [↑](#footnote-ref-80)
81. Otzar Hatefillot; Seder Yom Kippurim Katan. [↑](#footnote-ref-81)
82. Repentance. [↑](#footnote-ref-82)
83. Pri Chadash; Laws of Rosh Chodesh 417. [↑](#footnote-ref-83)
84. Ta’amei HaMinhagim (434) in the name of the Beit Yosef. [↑](#footnote-ref-84)
85. Vayikra (Leviticus) 12:2-4. Note that Mary was required to bring a sin offering for atonement after the birth of Yeshua. This connects with our psalm for the Day of Atonement. [↑](#footnote-ref-85)
86. Luke 2:22-24. [↑](#footnote-ref-86)
87. Luke 2:25-35. [↑](#footnote-ref-87)
88. Luke 2:36-38. [↑](#footnote-ref-88)
89. Luke 4:14-16. Note that it is approximately forty days after Yeshua’s birth day (Tishri 15) – Luke 3:23, 4:2, 4:18. It is also worth noting that Adolf Buechler, in his seminal work on the triennial (three year) Torah cycle, suggested that this was the Haftarah for the fourth Sabbath of Heshvan, in the third year of the cycle. [↑](#footnote-ref-89)
90. Ritual bath for purification. [↑](#footnote-ref-90)
91. In Bamidbar (Numbers) 28:11-15. [↑](#footnote-ref-91)
92. Mussaf [↑](#footnote-ref-92)
93. Horayoth 5a [↑](#footnote-ref-93)
94. Building yourself, ἐποικοδομέω – *epoikodomeō,* building up the Temple of “Living stones.” This phrase can also mean being a living part of “building up” an Esnoga. Those who build up the Esnoga are themselves elevated (promoted) spiritually. [↑](#footnote-ref-94)
95. The Greek word G39 ἅγιον – *hagion* is paralleled in the Hebrew word H4720 **מקּדשׁ** – *miqdâsh* From H6942; a *consecrated* thing or place, especially a *palace*, *sanctuary* (whether of HaShem or of idols) or *asylum: -* **chapel, hallowed part, holy place, sanctuary**. [↑](#footnote-ref-95)
96. The Hebrew word “love” (Ahavah) has the numerical value of G-d’s unity (Echad). Therefore, we see that Hakham Yehudah is telling the Nazarean Jew that he must guard himself in order to maintain his unity with G-d and the Community. Bauckham and others note that the phrase ἐν ἀγάπῃ θεοῦ τηρήσατε may imply that we must “guard our love for G-d.” Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p.113 Regardless the notion is “*shomer mitzvot*.” τηρήσατε is weighed against those who “did not keep – guard-shomer.” [↑](#footnote-ref-96)
97. Ps. 37:28 For the LORD loves (*aheb*) justice (*mishpat*), And does not forsake His godly (*hasidav*) ones; **They are preserved forever**; But the descendants of the wicked will be cut off. The “holy ones” are filled with Chesed. However, the text *hasidav* is singular referring to the “holy one” singular rather than plural. Therefore, we might understand the phrase to mean the Holy one i.e. Messiah will not be cut off. [↑](#footnote-ref-97)
98. “Waiting” connects to the theme of the Torah Seder. Ya’aqob was waiting for “good tidings” of Yosef. Chesed – G’dolah represents the concept of time. i.e. patience. [↑](#footnote-ref-98)
99. The Chesed we will experience is realized first in the Y’mot HaMashiach – Days of Messiah that will culminate in the Olam HaBa. [↑](#footnote-ref-99)
100. Here Chesed refers to G’vurah. It is by the agency of G’vurah that we learn to overcome our Yester HaRa. [↑](#footnote-ref-100)
101. Showing the paradoxical balance between G’dolah and G’vurah (Din – Shaphat) the two principle officers of the Esnoga. Some scholars believe that the wording καὶ οὓς μὲν ἐλεεῖτε διακρινομένοι· means that we should have mercy – Chesed on “doubters.” However, the root to διακρινομένοι - **διακρίνω** is the idea of discernment, judgment and justice (שָׁפַט, and דִין) relating to the office and officer G’vurah. [↑](#footnote-ref-101)
102. Cf. Zech. 3.2 We can also note that the idea of being “delivered from the fire” can also mean having to stand before the Hakhamim or the bench. Fire here means the Hakhamim. However, the joint offices of G’dolah (Chesed) balanced by G’vurah (Din) are able to keep persons from havinh to appear before the bench. [↑](#footnote-ref-102)
103. Yir’ah alluding to G’vurah the office of the Chazan. [↑](#footnote-ref-103)
104. Referring to the purity of Yosef, B’resheet 39:12 [↑](#footnote-ref-104)
105. Cf. Hos13:4 [↑](#footnote-ref-105)
106. A superficial reading will cause the reader to miss the whole point. The “threats of annihilation” of the Master’s talmidim from the Paqid Shaul seeking consent from the defunct Kohen Gadol speaks of Purim. [↑](#footnote-ref-106)
107. The Nazareans converts who were Shomer Shabbat. [↑](#footnote-ref-107)
108. While scholars have a field day with the “Voice” the Paqid Shaul hears, the Bat Kol speaks volumes to Jewish ears. They would understand that this “Voice,” Bat Kol in no way undermines the Torah. A Bat Kol has been described as an Echo from Har Sinai etc. However, a Bat Kol is NOT an Echo from Har Sinai. A Bat Kol is second to the Voice of Har Sinai i.e. the giving of the Torah (Cf. Shemot – Ex 20:1). Therefore, this “Voice” Bat Kol cannot be a “conversion” which requires reception of the Nefesh Yehudi. Paqid Shaul does not receive the Nefesh Yehudi. He already possessed the Nefesh Yehudi. [↑](#footnote-ref-108)
109. Cf. 2 Luqas 26:14 [↑](#footnote-ref-109)
110. Cf. Ibid 22:8 [↑](#footnote-ref-110)
111. The Hebrew word “love” has the numerical value of G-d and unity. Therefore, we see that Hakham Yehudah is telling the Nazarean Jew that he must guard himself in order to maintain his unity with G-d and the Community. [↑](#footnote-ref-111)
112. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p.113 [↑](#footnote-ref-112)
113. Cf. 2 Pe.2:8 [↑](#footnote-ref-113)
114. ﻿Ps. XXXVII, 32 [↑](#footnote-ref-114)
115. Cf. B’resheet 1:11 [↑](#footnote-ref-115)
116. Verbal and thematic connection to B’resheet 33:25 [↑](#footnote-ref-116)
117. Cf. B’resheet 3:19 [↑](#footnote-ref-117)
118. Cf. Ecc 12:7 [↑](#footnote-ref-118)
119. Luqas 22:31 [↑](#footnote-ref-119)
120. Cf. Ps 7:5 [↑](#footnote-ref-120)
121. ﻿Jer. XXIII, 29. [↑](#footnote-ref-121)
122. Neusner, J. (2003). Dictionary of the Ancient Rabbis, Selections from the Jewish Encyclopedia . Hendrickson Publishers. pp. 384-5 [↑](#footnote-ref-122)
123. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p 180 [↑](#footnote-ref-123)
124. This is s reference to the dogma of Shammai. This is not a Torah Prohibition. Therefore, we deduce that the Shammaite edicts had been the norm among the Jewish people to this time period. [↑](#footnote-ref-124)
125. While scholars have a field day with the “Voice” the Paqid Shaul hears, the Bat Kol speaks volumes to Jewish ears. They would understand that this “Voice,” Bat Kol in no way undermines the Torah. A Bat Kol has been described as an Echo from Har Sinai etc. However, a Bat Kol is NOT an Echo from Har Sinai. A Bat Kol is second to the Voice of Har Sinai i.e. the giving of the Torah (Cf. Shemot – Ex 20:1). Therefore, this “Voice” Bat Kol cannot be a “conversion” which requires reception of the Nefesh Yehudi. Paqid Shaul does not receive the Nefesh Yehudi. He already possesses the Nefesh Yehudi. [↑](#footnote-ref-125)
126. Cf. 2 Luqas 26:14 [↑](#footnote-ref-126)
127. Shalom can mean “peace” as it is usually translated. However, shalom means unity and wholeness as well. [↑](#footnote-ref-127)
128. The Soreg is a wall in the Temple, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. [↑](#footnote-ref-128)
129. Isaiah 5:5. [↑](#footnote-ref-129)
130. Psalms 80:13 [↑](#footnote-ref-130)
131. Sotah 26a [↑](#footnote-ref-131)
132. Hebrew. See Ramban on Exodus 30:13, as to why Hebrew is called "a sacred" language. [↑](#footnote-ref-132)
133. Above, ‎‎28:14. Here referring to the conquest of land. [↑](#footnote-ref-133)
134. Ibid., 30 :43. Here referring to an unusual increase in wealth. It is thus clear that the word ***p'rotz*** is used to refer ‎to anything which breaks forth from its normal boundary. [↑](#footnote-ref-134)
135. Here we use Royal Anashim to refer to the Jewish Hakhamim and their talmidim. [↑](#footnote-ref-135)
136. Cf. Gal 1:12 [↑](#footnote-ref-136)