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**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** |
| **Kislev 03, 5773 – Nov 16/17, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Nov 16 2012 – Candles at 5:16 PMSat. Nov 17 2012 – Habdalah 6:11 PM | **Brisbane, Australia**Fri. Nov 16 2012 – Candles at 5:59 PMSat. Nov 17 2012 – Habdalah 6:56 PM | **Bucharest, Romania**Fri. Nov 16 2012 – Candles at 4:29 PMSat. Nov 17 2012 – Habdalah 5:33 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Nov 16 2012 – Candles at 5:17 PMSat. Nov 17 2012 – Habdalah 6:14 PM | **Jakarta, Indonesia**Fri. Nov 16 2012 – Candles at 5:32 PMSat. Nov 17 2012 – Habdalah 6:23 PM | **Manila & Cebu, Philippines**Fri. Nov 16 2012 – Candles at 5:06 PMSat. Nov 17 2012 – Habdalah 5:58 PM |
| **Miami, FL, U.S.**Fri. Nov 16 2012 – Candles at 5:13 PMSat. Nov 17 2012 – Habdalah 6:07 PM | **Olympia, WA, U.S.**Fri. Nov 16 2012 – Candles at 4:17 PMSat. Nov 17 2012 – Habdalah 5:23 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Nov 16 2012 – Candles at 4:26 PMSat. Nov 17 2012 – Habdalah 5:24 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Nov 16 2012 – Candles at 4:06 PMSat. Nov 17 2012 – Habdalah 5:09 PM | **Singapore, Singapore** Fri. Nov 16 2012 – Candles at 6:23 PMSat. Nov 17 2012 – Habdalah 7:24 PM | **St. Louis, MO, U.S.**Fri. Nov 16 2012 – Candles at 4:29 PMSat. Nov 17 2012 – Habdalah 5:28PM |

**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

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His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela 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** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**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 |   |

**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) ‎‎‎‎‎‎‎‎‎41:1-37‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. It came to pass at the end of two full years, that Pharaoh was dreaming, and behold, he was standing by the Nile.  | 1. It was at the end of two years, that the remembrance of Joseph came before the Word of the LORD. And Pharoh dreamed, and, behold, he stood by the river, |
| 2. And behold, from the Nile were coming up seven cows, of handsome appearance and robust flesh, and they pastured in the marshland. | 2. and, behold, from the river came up seven oxen good-looking and fat-fleshed; and they grazed in the midst of the sedges. JERUSALEM: Grazing in the midst of the sedges. |
| 3. And behold, seven other cows were coming up after them from the Nile, of ugly appearance and lean of flesh, and they stood beside the cows [which were] on the Nile bank. | 3. And, behold, seven other oxen came up from the river, evil-looking and lean in their flesh, and stood by the side of the fat-fleshed oxen on the bank of the river. |
| 4. And the cows of ugly appearance and lean of flesh devoured the seven cows that were of handsome appearance and healthy; then Pharaoh awoke. | 4. And the evil-looking and lean-fleshed oxen devoured the seven good-looking and fat. And Pharoh awoke from his sleep. |
| 5. And he fell asleep and dreamed again, and behold, seven ears of grain were growing on one stalk, healthy and good. | 5. And he slept, and saw a second dream; and, behold, seven ears arose on one stalk, full and good; |
| 6. And behold, seven ears of grain, thin and beaten by the east wind, were growing up after them. | 6. and, behold, seven ears, thin and blighted with the east wind, sprang up after them.  |
| 7. And the thin ears of grain swallowed up the seven healthy and full ears of grain; then Pharaoh awoke, and behold, a dream. | 7. And the seven thin ears devoured the seven fat and full. And Pharoh awoke, and, behold, it was a dream. |
| 8. Now it came to pass in the morning that his spirit was troubled; so he sent and called all the necromancers of Egypt and all its sages, and Pharaoh related to them his dream, but no one interpreted them for Pharaoh. | 8. And in the morning his spirit was troubled, and he sent and called all the magicians of Mizraim and all the wise men; and Pharoh told them the dreams; but no man was able to interpret it; for it was occasioned by the LORD, because the time had come that Joseph should come forth from the house of the bound. |
| 9. Now the chief cupbearer spoke with Pharaoh, saying, "I call to mind my faults today. | 9. And the chief of the cup-bearers spoke before Pharoh, saying, My faults do I remember this day. |
| 10. Pharaoh was angry with his servants, and he put me in prison, in the house of the chief slaughterer, me and the chief baker. | 10. It was occasioned from the LORD that Pharoh was angry with his servants, and he put me in ward in the house of the chief executioner, me and the chief baker.  |
| 11. And we dreamed a dream on the same night, I and he; each one according to the interpretation of his dream, we dreamed. | 11. And we dreamed a dream in one night I and he; each man his (own) dream, and the interpretation of his companion's dream we dreamed. |
| 12. And there with us was a Hebrew lad, a slave of the chief slaughterer, and we told him, and he interpreted our dreams for us; [for] each [of us], he interpreted according to his dream. | 12. And there was with us a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained the dream to us, to each man he explained the interpretation of his dream. |
| 13. And it came to pass that just as he had interpreted, so it was; me he restored to my position, and him he hanged."  | 13. And even as he interpreted to us so it was; me he restored in his sentence to the order of my service, and him he hanged. |
| 14. So Pharaoh sent and called Joseph, and they rushed him from the dungeon, and he shaved and changed his clothes, and he [then] came to Pharaoh. | 14. And Pharoh sent and called Joseph, and hastened him from the prison; and he dressed his hair, and changed his garments, and went unto Pharoh. |
| 15. And Pharaoh said to Joseph, "I have dreamed a dream, and there is no interpreter for it, but I have heard it said of you [that] you understand a dream, to interpret it." | 15. And Pharoh said to Joseph, I have dreamed a dream, and there is no interpreter for it; and I have heard of you, saying, that if you hear a dream you can explain it. |
| 16. And Joseph replied to Pharaoh, saying, "Not I; God will give an answer [that will bring] peace to Pharaoh." | 16. And Joseph answered Pharoh, saying, (It is) without me; it is not man who interprets dreams: but from before the LORD will be an answer of peace unto Pharoh. |
| 17. And Pharaoh said to Joseph, "In my dream, behold, I was standing on the bank of the Nile. | 17. And Pharoh spake with Joseph, saying, I saw in my dream, and, behold, I stood on the bank of the river. |
| 18. And behold, seven cows of robust flesh and handsome form were ascending from the Nile, and they pastured in the marshland. | 18. And, behold, from the river came up seven oxen, fat-fleshed and goodjlooking, and they grazed in the midst of the sedges. |
| 19. And behold, seven other cows were ascending after them, emaciated and of very ugly form and with meager flesh; I have not seen such ugly ones throughout the entire land of Egypt. | 19. And behold seven other oxen came up after them, wasted, and very evil-looking, and lean in their flesh. I have not seen the like of them in all the land of Mizraim for badness. |
| 20. And the meager and ugly cows devoured the first seven healthy cows. | 20. And the wasted and evil oxen devoured the first seven fat oxen. |
| 21. And they went inside them, but it was not known that they had gone inside of them, for their appearance was as ugly as in the beginning; then I awoke. | 21. And they entered into their stomach, but it could not be known that they had entered into their stomach, for their appearance was evil as before; and I awoke.  |
| 22. Then I saw in my dream, and behold, seven ears of grain were growing on one stalk, full and good. **23**  | 22. And I saw in my dream, and, behold, seven ears arose on one stalk, full and good; |
| 23. And behold, seven ears of grain, hardened, thin, and beaten by the east wind, were growing up after them. | 23. and, behold, seven ears withered, thin, blighted with the east wind, sprang up after them. |
| 24. And the thin ears of grain swallowed up the seven good ears of grain; I told the necromancers, but no one tells me [its meaning]." | 24. And the seven thin ears devoured the seven good ears. And I told the magicians, but there is no one who can teach me. |
| 25. And Joseph said to Pharaoh, "Pharaoh's dream is one; what God is doing He has told Pharaoh. | 25. And Joseph said to Pharoh, The dream of Pharoh is one. That which the LORD is about to do He shows to Pharoh. |
| 26. The seven good cows are seven years, and the seven good ears of grain are seven years; it is one dream. | 26. The seven good oxen announce seven years; and the seven good ears announce also those seven years: the dream is one. |
| 27. And the seven meager and ugly cows coming up after them are seven years, and the seven empty ears of grain, beaten by the east wind, will be seven years of famine. | 27. And the seven wasted and evil oxen which arose after them announce seven other years; and the seven ears thin and blighted with the east wind likewise make known that there will be seven years of famine. |
| 28. It is this matter that I have spoken to Pharaoh; what God is about to do He has shown Pharaoh.  | 28. This is the word that I speak to Pharoh: what the LORD is about to do He shows Pharoh. |
| 29. Behold, seven years are coming, great plenty throughout all the land of Egypt. | 29. Behold, there come seven years of great plenty in all the land of Mizraim. |
| 30. And seven years of famine will arise after them, and all the plenty will be forgotten in the land of Egypt, and the famine will destroy the land. | 30. And after them will arise seven years of famine, which will make all the plenty that was in the land of Mizraim to be forgotten; and the famine will consume the inhabitants of the land; |
| 31. And the plenty will not be known because of that famine to follow, for it [will be] very severe. | 31. neither will the plenty which had been in the land be known, for the famine that will be afterward, because it will be exceeding strong. |
| 32. And concerning the repetition of the dream to Pharaoh twice that is because the matter is ready [to emanate] from God, and God is hastening to execute it. | 32. And forasmuch as the dream was repeated to Pharoh twice, therefore is the thing confirmed before the LORD, and the LORD hastens to do it. |
| 33. So now, let Pharaoh **seek out an understanding and wise man (Heb. אִישׁ נָבוֹן וְחָכָם – Ish Navon V’Chakham)** **and appoint him** over the land of Egypt. | 33. But now let Pharoh **look out a (noble/royal) man prudent and wise,** and appoint him over the land of Mizraim. JERUSALEM: Let Pharoh **make and appoint him a superintendent** over the land; and let him **set apart one in five** throughout the land of Mizraim in the seven years of plenty. |
| 34. Let Pharaoh do [this] and appoint officials over the land **and prepare the land of Egypt during the seven years of plenty.** | 34. Let Pharoh make superintendents over the land, and **let them take out one part in five of all the produce of the land of Mizraim in the seven years of plenty.** |
| 35. And let them collect all the food of these coming seven good years, and let them gather the grain under Pharaoh's hand, food in the cities, and keep it. | 35. And let them collect all the produce of those good years that are coming, and gather together the produce under the hand of Pharoh's superintendents, and set the produce in the cities to be kept; |
| 36. Thus the food will remain as a reserve for the land for the seven years of famine which will be in the land of Egypt, so that the land will not be destroyed by the famine." | 36. and there will be provision laid up (as) in a cavern in the earth, that therefrom they may take in the years of famine which come upon the land of Mizraim, that the people of the land perish not through the famine. |
| 37. The matter pleased Pharaoh and all his servants. | 37. And the word was good before Pharoh, and before all his servants. |
|  |  |

**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎41:1-37**

* Pharaoh’s Dreams – Gen. 41:1-7
* Wise-men and Magicians of Paharaoh unable to interpret – Gen. 41:8
* Pharaoh’s Chief Butler Remembers Joseph – Gen. 41:9-13
* Pharaoh Sends for Joseph and the drems are interpreted – Gen 41:14-37

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 3b – “Joseph in Egypt,” pp. 359-370

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎41:1-37**

**1 It came to pass at the end** Heb. מִקֵץ . The Targum renders: מִסוֹף , at the end, and every expression of קֵץ means end.

**by the Nile** Heb. עַל-הַיְאֽר , lit., by the canal. No other rivers are called יְאוֹרִים except the Nile, because the entire land is covered with many man-made canals (יְאוֹרִים) , and the Nile rises in their midst and waters them, for it does not usually rain in Egypt as it does in other countries.

**2 of handsome appearance** This was a symbol of the days of plenty, when creatures appear handsome to one another, for no one envies his fellow.-[from Gen. Rabbah 89:4]

**in the marshland** Heb. בָּאָחוּ , in the marsh, maresc in Old French, like “Can the reed-grass (אָחוּ) grow…” (Job 8:11).

**3 and lean** of flesh Heb. וְדַקוֹת , tenves in Old French, a term meaning thin.

4 devoured A sign that all the joy of the plenty will be forgotten during the days of the famine.

**5 on one stalk** Heb. בְָּקָנֶה אֶחָד , tudel, tuiel, or tue(i)l, in Old French, stalk.

**healthy** Heb. בְּרִיאוֹת sains in French, healthy.

**6 and beaten** Heb. וּשְׁדוּפוֹת . hasled(e)s in Old French, burnt up, parched; וּשְׁקִיפָן קִדּוּם [in Targum Onkelos], beaten, an expression similar to מַשְׁקוֹף , lintel, which is constantly beaten by the door, which knocks against it.

**the east wind** Heb. קָדִים , the east wind, called Bise in French. (Early editions read: the southeast wind.)

**7 healthy** Heb. בְּרִיאוֹת , sains in French, healthy.

**and behold, a dream** And behold, a whole dream was completed before him, and it required interpreters.

**8 that his spirit was troubled** Heb. וִַתִּפָּעֶם [Onkelos renders:] that his spirit was agitated, knocking within him like a bell (כְּפַעֲמוֹן) (Tanchuma Buber, Mikeitz 4). Concerning Nebuchadnezzar, however, Scripture says: “and his spirit was agitated (וַתִּתְפָּעֶם) ” (Dan. 2:1). **There were two [reasons for this] agitation: forgetting the dream and ignorance of its interpretation.**-[from Tanchuma Mikeitz 2]

**the necromancers** Heb. חַרְטֻמֵי , those who would arouse themselves (נֶחֱרִים) with the bones (טִימֵי) of the dead, so that they would [be able to] inquire of the bones. ([The word] טִימֵי means “bones” in Aramaic. In the Mishnah (Oholoth 17:3), we find: A house that was full of “timia,” meaning “full of bones.”)

**but no one interpreted them for Pharaoh** They did interpret them, but not for Pharaoh, for their voice did not reach his ears, and he had no satisfaction from their interpretation, for they said, “You will beget seven daughters, and you will bury seven daughters.”-[from Gen. Rabbah 89:6]

**11 each one according to the interpretation of his dream** A dream fit for the interpretation that was interpreted for us and similar to it. [I.e., a dream for which the interpretation given was appropriate, and which was similar to that interpretation.]

**12 a Hebrew lad, a slave** **Cursed are the wicked, for their favors are incomplete.** He mentions him with expressions of contempt: a lad-a fool, unfit for a high position;

**a Hebrew**-he does not even understand our language;

**a slave**-and in the statutes of Egypt it is written that a slave may neither reign nor wear princely raiment.-[from Gen. Rabbah 89:7]

**[for] each [of us]…according to his dream** According to the dream and close to its contents.-[from Ber. 55b]

**13 me he restored to my position** [“He” refers to] Pharaoh, mentioned above, as he said, “Pharaoh was angry with his servants” (verse 10). Hence, the verse is elliptical: it did not specify who restored, because it is not necessary to specify who restored, [for it could only be] the one who has the power to restore, namely Pharaoh. This is customary for all elliptical verses. Concerning the one who is to do [the thing], they leave the matter unspecified.

**14 from the dungeon** Heb. מִן-הַבּוֹר , lit., from the pit. From the prison, which was made like a sort of pit, and so every [instance of] בּוֹר in the Scriptures is an expression of “pit.” Even if there is no water in it, it is called בּוֹר , fosse in Old French, a pit.

**and he shaved** in honor of the throne.-[from Gen. Rabbah 89:9]

**15 you understand a dream, to interpret it** Heb. תִּשְׁמַע . You listen to and understand a dream, to interpret it.

**you understand**-Heb. תִּשְׁמַע . An expression of understanding and listening, similar to “Joseph understood (שֽׁמֵעַ) ” (Gen. 42:23); and “whose language you will not understand (תִּשְׁמַע) ” (Deut. 28:49), antandras in Old French, you understand.

**16 Not I** Heb. בִּלְעָדָי . **The wisdom is not mine, but God will answer.** He will put an answer into my mouth that will bring peace to Pharaoh.-[from Targum Onkelos]

**19 emaciated** Heb. דַלוֹת similar to “Why are you becoming so thin (דַל) ” (II Sam. 13:4), referring to Amnon.

**and with meager flesh** Heb. וְרַקוֹת בַָּשַָׂר Every expression of רַקוֹת in Scripture means “lacking flesh,” and in Old French [it is] bloses, deprived (deficient).

**23 hardened** Heb. צְנֻמוֹת . [The word] צוּנְמָא in Aramaic means “rock.” They were like wood, without moisture and hard as a rock. The Targum (Onkelos) renders: נָצָן לַקְיָן נָצָן means that nothing was left but the [withered] blossom (הַנֵץ) because they were emptied out of seed. [ לַקְיָן means “beaten.”]

**26 seven years and…seven years** All of them are only [a single period of] seven. **The reason the dream was repeated twice is that the matter [the good years] is ready**, as he explained to him at the end. “And concerning the repetition of the dream to Pharaoh twice-that is because the matter is ready…” (verse 32). In connection with the seven good years it says, “He has told Pharaoh” (verse 25), because it was near, but in connection with the seven years of famine, it says, “He has shown Pharaoh” (verse 28). Since the matter was distant and far off, an expression of “showing a vision” is appropriate.

**30 and all the plenty will be forgotten** This is the interpretation of the swallowing.

**31 And the plenty will not be known** This is the interpretation of “but it was not known that they had gone inside them” (verse 21).

**32 ready-** Heb. נָכוֹן , ready. 34 and prepare Heb. וְחִמֵשׁ , as the Targum renders: וִיזָרֵז , and he shall prepare, and similarly, “and prepared (וַחֲמוּשִׁים) ” (Exod. 13:18).

**35 all the food** Heb. אֽכֶל . This is a noun; therefore, its accent is on the “aleph,” and it is vowelized with a “pattach katan,” but אוֹכֵל , which is a verb, e.g., “for whoever eats (אֽכֵל) fat” (Lev. 7:25), is accented on the final syllable, on the “chaff,” and is vowelized with a “kamatz katan.”

**under Pharaoh’s hand** In his custody and in his storehouses.

**36 Thus the food** The gathered [food] will be like any other reserve that is hidden away for the preservation of the land.

**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) ‎‎‎‎‎‎‎‎‎‎‎‎‎41:1-37**

**41‏:1 BY THE ‘YE’OR’ (RIVER).** With the exception of the Nile, none of the other rivers is called‏ ‏***ye’or,*** ‏a‏ word signifying “canal," because the entire country consists of ‏artificially ‏constructed canals, and the waters of the Nile[[1]](#footnote-1) flow into them. This is the language of Rashi.

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‏Onkelos however did translate the word ***ye'or*** here as "river but in the book of Exodus he translated ***al ye'oreihem***[[2]](#footnote-2)as "on their canals," as ‎he had to distinguish between ***nahar*** and ***ye'or*** since they are both mentioned in the same verse: ***'al naharotham ‎‏, ve’al ye’oreihem’*** ‎‎*(on their rivers and on their canals)*. Thus, according to Onkelos, all rivers are called ***ye'orim***, with the large ones being called both ***n'haroth*** ‎and ***ye'orim*** whilc those canals constructed by man are also called ***ye'orim***.[[3]](#footnote-3) Thus we find that the Tigris, besides being called ***nahar***, is aIso ‎caIlcd ***ye'or,*** as it is written, *I was by the side of the great* ***'nahar'*** *(river), which is Tigris ... and behold a man clothed in linen*,[[4]](#footnote-4) and it is further ‎written there: *And, behold, there stood other two, the one on the bank of the* ***'ye'or'*** *(river) on this side, and the other on the bank of the ‎‎****'ye'or'*** *on that side. And one said to the man clothed in linen, who was above the waters of the* ***'ye'or'*** *(river)*.[[5]](#footnote-5) In my opinion the fact is ‎as Onkelos said,[[6]](#footnote-6) as both ***ye'or*** and ***nahar*** convey the same concept, both being an expression for ***orah*** ‎‏(light). The rain, likewise, is called or (light), as it is said: *He spreads* ***'oro'*** *(His light) upon it*;[[7]](#footnote-7) *He spreads abroad the cloud of* ***'oro'*** *(His ‏lighting)*;[[8]](#footnote-8) and as Rabbi Yochanan said,[[9]](#footnote-9) "All verses in Elihu's speech in the book of Job containing the word ***orah*** refer to the coming down ‏of rain." Perhaps this is because the rains are influenced by the luminaries,[[10]](#footnote-10) and the rivers which are formed by the rains are thus related to ‏their first cause,[[11]](#footnote-11) the luminaries. ‏

‏**2. AND BEHOLD, THERE CAME UP OUT OF THE R1VER.** Since the land of Egypt is irrigated by the river, and it is from the river that abundance or famine befalls them, the king saw the cows coming ‏up out of the river. The cows symbolize ploughing, and the ears of corn symbolize the harvest, just as Joseph said, *in which there will be ‏neither ploughing nor harvest*.[[12]](#footnote-12) He saw that the river rose only slightly and there would thus be no ploughing, and the little which will be planted ‏in moist places, *a wind blowing from the east, a wind from the Eternal[[13]](#footnote-13)* would burn them, even as he saw the ears of corn *parched with the ‏east wind*.[[14]](#footnote-14)

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It would appear to be implied in the verses that the abundance was only in the land of Egypt, even as it said, *Seven years of great plenty ‏throughout all the land of Egypt*;[[15]](#footnote-15) likewise the verse, *And he stored up all the food of the seven years which was in the land of Egypt*.[[16]](#footnote-16) ‏But the famine, on the other hand, was in all the lands. And so did Joseph interpret it when he said, *And there will arise after them seven ‏years of famine*,[[17]](#footnote-17) and did not mention the land of Egypt. It was for this reason that in the other countries ‏they were unable to store up food even if they had heard about it, as they ‎‏undoubtedly did, for the matter was well known ‎‏throughout their lands. ‎Perhaps this was alluded to in the dream ‎‏ since with respect to the fat cows, it mentions, *And they fed in ‎‏the reed-grass*, for it ‎was there in Egypt that they fed and stood, ‎‏but the lean ones, after they consumed the fat ones, *walked to and fro‎‏ through the earth*,[[18]](#footnote-18) and ‎Pharaoh did not know where they had gone. ‏

**BA'ACHU.** Meaning "in the marshy land," as In the verse, *Can* ***‘achu’*** *grow*?[[19]](#footnote-19) This is the language of Rashi. This is not correct, as ***achu*** is the name of the grass which it grows, [and not the land upon which it grows, as Rashi explained it], just as in the verse, *Can the rush shoot up ‎without mire, can the* ***achu*** *(reed grass) grow without water? It withers before any other herb*.[[20]](#footnote-20) ‏Thus it is ‎obvious that the word ***achu*** is not the marsh land. Perhaps Rashi's intent is that the grass which grows in ‏the marsh-lands is called by the name of the land upon which it grows.

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‏The correct interpretation is that ***achu*** is thc generic name for all vegetation and grass which grow on the banks of the rivers and ‎‏the marsh-lands. In that case, the letter ***beth*** in ***ba’achu*** would be as the ***beth*** in the verse, *Come, eat* ***'b'lachmi'*** *(of my bread), and ‎‏drink of the wine which 1 have mingled*,[[21]](#footnote-21) for they were feeding on the bank off the river, just as it is said, *near the cows upon the ‎‏bank ‎‎of the river*.[[22]](#footnote-22) Now perhaps the word ***achu*** is a derivative of ‏ ‎‏~ ‏***achvah*** (brotherhood), since‏ many varieties of grass grow together.

‏**3. AND THEY STOOD BESIDE THE COWS.** I.e., by their side and near them. This was a sign that there would be no lapse of time between ‏the years of plenty and the years of famine even ‏though Pharaoh did not relate this to Joseph.[[23]](#footnote-23) But perhaps the vision which Pharaoh saw and the relating of the dream to Joseph were really ‏alike, except that Scripture did not concern itself [with mentioning all the details Pharaoh told Joseph], just as it added into the story [details not mentioned in the actual dream, as for example], *And it could not be known that they had eaten them up*,[[24]](#footnote-24)‎‏ and also, *the ears of corn came up on one stalk*,[[25]](#footnote-25) which ‎‏‏was a sign that the seven years will occur consecutively.

‏**4. AND THE: COWS ATE UP.** In my opinion[[26]](#footnote-26) this is a sign that the years of famine will consume the years of plenty. It is from this that Joseph inferred that he should tell Pharaoh, *And let them store up all the food of those good years*,[[27]](#footnote-27) *And the food will serve as a reserve for the land against the seven years of famine*,[[28]](#footnote-28) as he saw that the healthy cows and ears of corn were absorbed by the lean ones.[[29]](#footnote-29) This was no mere counsel ‎‏which Joseph proposed, for was he appointed to be a counsellor of the ‏king?[[30]](#footnote-30) It was only in connection with the interpretation of the dream that he said thus: *And the plenty ‏will ‎be forgotten*,[[31]](#footnote-31) ‎‏*And th‏e plenty will not be known*,[[32]](#footnote-32) These words of Joseph constitute the interpretation of: ‎‏*It could not be known that they had eaten them up, their appearance being bad as previously*,[[33]](#footnote-33) for Joseph saw that ‎by their consumption of the fat cows, the lean ones did not become fine and plump. They served them for subsistence ‎‏only, for had they ‎not eaten them they would have died in their lean state. ‎T‏his is unlike Rashi, who says *that the plenty will be forgotten* is the interpretation of the eating itself.[[34]](#footnote-34)

‏**6. SPRUNG UP AFTER THEM.** Not that he saw them springing up - [although the word ***tzomchoth*** is actually in the present tense] - for he saw ‎ripe ears of corn. But the verse is to be interpreted as if it said "they sprang up," [i.e., ***tzamchu***, which is ‎‏in the past tense], suggesting that no sooner did he see the full ‏ears than he immediately saw the thin ones coming up after them, for he saw the sign of immediacy in all facets of the dream.

‏**7. AND PHARAOH AWOKE, AND, BEHOLD, IT WAS A DREAM.** The meaning thereof is that "there was a complete dream before him." ‏Thus the language of Rashi.

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In my opinion[[35]](#footnote-35) the verse alludes to the fact that Pharaoh lay awake, thinking about his dream, wondering whether he will see yet a third ‏manifestation, and when he arose in the morning and had not dreamed again, his spirit was disturbed. This is the meaning of the verse, *And ‏it came to pass in the morning that his spirit was troubled*.[[36]](#footnote-36) In the case of Nebuchadnezzar, however, it says, *And his spirit was troubled, ‏and his sleep broke from him*,[[37]](#footnote-37) for even the night brought no rest to his mind. The verse mentions, *And Pharaoh awoke*, in order to indicate ‏a matter stated in the Book of Sleep,[[38]](#footnote-38) i.e., that a dream which is followed in the same sleep by another dream with different content is not ‏fulfilled. Therefore the verse says that when he awoke it was a dream fit for fulfilment. Yet he thought about it till morning, that perhaps he ‏will have his dream a third time in the manner in which it had been repeated. But Pharaoh himself realized that the two dreams had the same ‏content. This is why the verse states, *And behold, it was a dream*. So, likewise, did Pharaoh state it: *I have dreamt 'a ‏dream,' and none can interpret it*,[[39]](#footnote-39) and he did not refer to the plural form, "dreams." This is also the sense of the verse, *And I saw in my ‏dream*.[[40]](#footnote-40) Scripture however states, *But none could interpret 'them' to Pharaoh*,[[41]](#footnote-41) meaning that none could interpret even one of them. ‏

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**12. TO EACH MAN ACCORDING TO HIS DREAM.** He interpreted it in accordance with the dream and consistent with its contents. Thus ‏the words of Rashi. A more correct interpretation would be for Rashi to say that "he interpreted it in accordance with the truth of the dream ‏as it was destined to befall him, for as he interpreted it, so it befell us." Similar in thought is the verse, *Every man according to his blessing he ‏blessed them*,[[42]](#footnote-42) i.e., according to the blessing which was destined to come upon him. ‏

But in my opinion there is no need for this. Instead, the verse is stating that "he interpreted his dream for each man, and as he interpreted it ‏to each one, so it came upon us." The chief of the butlers is thus saying that these were different dreams with different interpretations, as he ‏would explain, so that Pharaoh should not think that the two [the butler and the baker] dreamed one dream having one interpretation. In my ‏opinion, a similar thought is conveyed in the verse, *Every man according to his blessing he blessed them*, meaning that he did not bless them ‏with one blessing common to all, but with a unique blessing for each one, as he explained to each son and spoke to him. ‏

**23. ‘TZ’NUMOTH,’‏THIN.** ***Tz'numa*** is Aramaic for "a rock‎. That is, they are like wood without sap and hard as rock. But ‎‏Onkelos ‎translated, ***natzan lakyan*** (their blossom is stricken), i.e there is nothing in them but their withered blossom because they ‏were empty of grain. Thus the language of Rashi

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‏But ears of corn when empty of grain have no blossoms! Pharaoh also did not see the ears of corn when they blossomed; he saw them full ‎and good,[[43]](#footnote-43) and thin, and parched with the east wind.[[44]](#footnote-44) Likewise, Rashi's interpretation deriving ***tz'numoth*** from ‎***tz'numa*** as signifying "rocky" is a1so not correct. Thin ears of corn are not as hard as rocks.

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But the meaning of ***tz'numoth*** is "separated," [fragmented] into ‏many pieces. It is the Rabbinic word:[[45]](#footnote-45) "Bread ***hatz'numa*** in a ‏bowl requires the b1essing of ***hamotzi***,"[[46]](#footnote-46) the word ***hatz'numa*** ‎‏meaning ‎‎"cut bread," or more exact1y, pieces of bread[[47]](#footnote-47) in a bow1 ‎‏upon which he pours soup, and each part is eaten without any other bread. ‎This 1ikewise is the meaning of the Targum, who uses the word ***natzan,*** which signifies "cut and deficient.”

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The usage of the word ***natza*** is simi1ar to that in the saying of ‏the Rabbis:[[48]](#footnote-48) "If one transfers dirt from a ***malya*** into a ***malya*** or a ***natza*** into ***natza***, it does not constitute taking possession,[[49]](#footnote-49) but if ‎‏he takes ‎***malya*** and throws it into ***natza***, it does constitute an act of taking possession." Now a high p1ace in a fie1d solid1y fi11ed ‎‏with earth is ca11ed ‎***malya***, and one in which there is an appreciab1e ‎‏shortage of earth is ca11ed ***natza***.[[50]](#footnote-50) Here 1ikewise the opposite of ‎‏- ‏ “fu11 ones” is ***tz'numoth***, ‎and (the singu1ar) ***natzan*** is the opposite ‎‏of ***malyan*** (a full one).‏

The situation described here in the verse is that the ears were not full of grain but that there were empty spots without grain in them, and in other p1aces, higher up on the sta1k, the ears were wind-beaten ‏and empty. This was why Joseph used the word ‏***reikoth*** (empty ones),[[51]](#footnote-51) instead of ***tz'numoth*** as there were there ‎‏places on the ers which contained no grain whatever.

‏**27. THEY SHALL BE SEVEN YEARS OF FAMINE.** Since p1entifu1ness in the 1and of Egypt is not a great nove1ty since the ‏country is as the garden o! the Eternal, [[52]](#footnote-52) Joseph first mentioned ‏the interpretation concerning the bad events, for it was this that ‎constituted the novelty and the purpose of the dream. God in His mercy showed the famine to Pharaoh to save life for a great deliverance.[[53]](#footnote-53) This is the sense of the verse, *And the seven years of f‏amine began to come, according as Joseph had said*,[[54]](#footnote-54) for the truth of Joseph’s words was not realized ‎until the years of famine.

‏**32. AND FOR THAT THE DREAM WAS REPEATED UNTO PHARAOH TWICE.** The verse is explaining the reason for the ‏repetition of the dream -- i.e., ‎that it occurred twice in one ‎‏night[[55]](#footnote-55) although it would have been possible for both thc cows ‎‏and the ears of corn to be shown in one dream and make known that there will neither be plowing nor harvest.[[56]](#footnote-56) Yet he showed them in two separate dreams, one after another, in one night – an unusual circumstance for dreamers in order to make known that the matter is prepared, *and God hastens to do it.* This is the meaning of the word ***pa’amayim*** (twice) as the dreams concerning the cows and the ears of corn were not presented at one time.

‏But Rabbi Abraham Ibn Ezra explains that the repetition of the theme of the dream – through the medium of the cows and the ears of corn – attested to the fact that the matter is set and established. And the fact that the dream occurred twice in one night attested that *God hastens to do it.* But if so,[[57]](#footnote-57) we would say that the dream concerning the ears of corn would have been sufficient since that dream informed Pharaoh of the famine.

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‏**33. NOW THEREFORE LET PHARAOH FIND A MAN UNDERSTANDING AND WISE.** Joseph told Pharaoh that he will need an ‏understanding and wise man who will be appointed to administer the entire land, and he in turn will appoint overseers under him who will go ‏through the land and gather all the food since the ruler cannot travel throughout the entire land. He told him that the man must be ‏*understanding and wise.* ***Understanding***, in order to know how to support the people of Egypt from his hand with bread, in accordance with ‏their family requirements, to supply them with their sustenance, and sell the balance to other countries in order to accumulate wealth and ‏money for Pharaoh. ***Wise***, in order to know how to preserve the produce so that it should not rot, by mixing with each kind some natural ‏preservative such as the salty substances used for the preservation of wheat, which our Rabbis have mentioned,[[58]](#footnote-58) and some raw silver dust, ‏which prevents the grain from getting mothy,[[59]](#footnote-59) and similar things. Thus the Sages said in Beresheet Rabba:[[60]](#footnote-60) "He mixed the grain with earth ‏and sawdust, things which preserve the grain." Joseph mentioned all this so that they should choose him for this task, for *the wise man's eyes ‏are in his head*.[[61]](#footnote-61)

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**36. AND THE FOOD WILL SERVE AS A RESERVE FOR THE LAND**. Joseph said that the food should be kept in reserve under the charge ‏of Pharaoh's officers for the needs of the land during the seven years of famine, and they should not be used for other purposes lest the land ‏be consumed by the famine just as the cows in the dream did not die on account of their leanness. ‏

**Ketubim: Psalms ‎‎‎33:1-22**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Sing praises to the Lord, O you righteous; for the upright, praise is fitting. | 1. Give praise, O righteous/generous, in the presence of the LORD; praise is seemly for the upright/generous.  |
| 2. Give thanks to the Lord with a harp; with a lyre of ten melodies make music to Him.  | 2. Give thanks in the presence of the LORD with the lyre; with the harp of ten strings give him praise. |
| 3. Sing to Him a new song; play well with joyful shouting. | 3. Give praise in the presence of the LORD with a new song; praise well with a shout. |
| 4. For the word of the Lord is upright, and all his deeds are with faith. | 4. For the word of the LORD is right, and all His deeds are reliable. |
| 5. He loves charity and justice; the earth is full of the Lord's kindness. | 5. He loves righteousness/generosity and justice; the goodness of the LORD fills the earth. |
| 6. By the word of the Lord, the heavens were made, and with the breath of His mouth, all their host. | 6. By the word of the LORD were the heavens made; and by the breath of His mouth, all their armies. |
| 7. He gathers in the water of the sea as a mound; **He puts the deeps into treasuries.** | 7. Who gathers as in a bottle the waters of the sea; **He puts them in the treasuries of the deeps.** |
| 8. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. | 8. In the presence of the LORD all who dwell on the earth will be afraid; all the inhabitants of the world will tremble because of Him. |
| 9. For He said and it came about; He commanded and it endured. | 9. Because He says it, and it is; He commanded, and it took place. |
| 10. The Lord frustrated the counsel of nations; He put the plans of peoples to nought. | 10. The LORD shattered the counsel of the Gentiles, frustrated the plans of the nations. |
| 11. The counsel of the Lord shall endure forever; the plans of His heart to all generations. | 11. The counsel of the LORD stands forever, the thoughts of His heart for all generations. |
| 12. Praiseworthy is the nation whose God is the Lord, the people that He chose as His inheritance. | 12. Happy is the man whose god is the LORD, the people that He chose for His inheritance. |
| 13. The Lord looked from heaven; He saw all the sons of men. | 13. From heaven the LORD looked, He saw all the sons of men. |
| 14. From His dwelling place He oversees all the inhabitants of the earth. | 14. From the residence of His dwelling He looked out at all the inhabitants of the earth. |
| 15. He Who forms their hearts together, Who understands all their deeds.  | 15. Who created them, forming their heart together, and discerning all their deeds. |
| 16. The king is not saved with a vast army; a mighty man will not be rescued with great strength. | 16. The king is not redeemed by the abundance of his forces; the warrior is not saved by the abundance of his strength. |
| 17. A horse is a false hope for victory, and with his power, he will not escape. | 17. The horse is deceitful for redemption; and by the abundance of its strength one is not saved. |
| 18. Behold the eye of the Lord is to those who fear Him, to those who hope for His kindness, | 18. Behold, the eye of the LORD sees those who fear Him, those who hope for His kindness.  |
| 19. to rescue their soul from death **and to sustain them in famine.** | 19. To save their soul from death, **and to keep them alive in famine.** |
| 20. Our soul waits for the Lord; He is our help and our shield. | 20. Our soul looks for the redemption of the LORD; He is our help and shield. |
| 21. For our heart will rejoice in Him, because we hoped in His holy name. | 21. For our heart will rejoice in His word, because in His holy name (authority) we have placed our trust. |
| 22. May Your kindness, O Lord, be upon us, as we hoped for You. | 22. May Your goodness be upon us, O LORD, as we have put our hopes in You. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎33:1-22**

**2 with a lyre of ten melodies** Heb. בנבל עשור , of ten kinds of melody.

**7 as a mound** Heb. כנד , an expression of height, and so did Onkelos render (Exod. 15:8): נצבו כמו נד , they stood up like a wall, and so did Menachem (p. 121, missing) explain it. נד and נאד do not have the same meaning.

**He puts the deeps into treasuries** under the earth.

**14 He oversees** He looks.

**15 He Who forms their hearts together** All of their hearts together and knows all the thoughts. Our Sages, however, explain that it refers back to “From His dwelling place, the Creator oversees their hearts together,” and they derived from here that all are examined with a single glance (Rosh Hashana 18a).

**Meditation from the Psalms**

**Psalms ‎‎33:1-22**

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

The writer of Psalm 33 is unknown, yet this psalm is recited every Shabbat, Yom Tob, and Hoshanah Rabbah as part of the Shacharit additional psalms recited just before Pesukei DeZimra.[[62]](#footnote-62)

Our psalm speaks of a psaltery that has ten strings in v.2.

***Tehillim (psalm) 33:2****Give thanks unto HaShem with harp* (nebel - נֵבֶל)*, sing praises unto Him with the psaltery* (kinor - כִנּוֹר) *of ten strings.[[63]](#footnote-63)*

This ‘psaltery’ connects us back to the very beginnings of time. In Beresheet (Genesis) we see that music has played a significant role in the life of man. We see musical instruments and musicians shortly after the creation of the world. The first musician, and the inventor of music, was a man named Yubal:

***Beresheet (Genesis) 4:21*** *And his brother’s name was Yubal[[64]](#footnote-64) יובל: he was the father of all such as handle the harp* (kinor - ***כנור***) *and organ* (ugav - ***עוגב***)*.*

Rashi tells us that Yubal used his music for idolatry.[[65]](#footnote-65) Thus we see that the harp (kinor - ***כנור***) was the first musical instrument in the Torah. Chazal understood that this harp had seven strings. This seven-stringed harp was the harp used in the Temple. It was made with seven strings because it resonated with this world, which is a world of seven. Thus we see seven days in our week. Seven years in the Shmita cycle. Seven Shmita years before Yobel (jubilee). The number seven, thus, represents our *connection* with the structure which HaShem created the natural world.

The Gemara goes on to tell us that the “kinor”, the small harp, will have ten strings in the Olam HaBa, the World To Come.

***Arachin 13b*** *NOR DID THEY JOIN IN THE SINGING WITH THE HARP AND LYRE, BUT WITH THE MOUTH ALONE etc. One would say therefore that harp and lyre are different instruments. Is this to say that our Mishnah is not in accord with R. Judah, for it was taught: R. Judah said,* ***The harp of the Sanctuary had seven cords****, as it is written: In Thy presence is fitness [soba’] of joy;[[66]](#footnote-66) read not, fullness [soba’], but seven [sheba’]!* ***The harp of the messianic days has eight cords****,[[67]](#footnote-67) as it is said: For the leader on the Sheminith,[[68]](#footnote-68) [i.e., the eighth string].* ***The harp of the world to come has ten cords****, as it is said: With an instrument of ten strings, and with the psaltery; with a solemn sound upon the harp.[[69]](#footnote-69) Furthermore, it is said: Give thanks unto the Lord with harp, sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skillfully midst shouts of joy.[[70]](#footnote-70) You could say also that [our Mishnah will be] in accord with R. Judah: Since, in the world to come, it will have more cords and its sound will be stronger, like that of a harp, he calls it ‘harp’.*

Since our souls are now limited and can only contain the Divine light as it is constrained within nature, the harp has seven strings, to represent this level of that light. However, in the days of Mashiach, when we will be able to contain the light that is above nature, the harp will have eight strings, and finally ten strings in the Olam HaBa when we become a single man with Mashiach as the head.

***Colossians 1:18*** *And he is the head of the body, the congregation: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

With the way that music affects our emotions it is not surprising that music played a major role in the service in the Temple. The Levites were both musicians and singers.

***Zohar 2:19a*** *Why were the Levites selected to sing in the Temple? Because the name Levi means cleaving. The soul of him who heard their singing at once cleaved to G-d.*

Words speak to the intellect that must assemble them into ideas; music moves the soul.  Ideas enter the mind; melodies suffuse the soul:

***Targum Yonatan ben Uziel to Shemot (Exodus) 20:16*** *And the entire nation saw the voices, how they changed as they were internalized by every individual.*

Perhaps they even saw the different notes which expressed the unique melodies specific to every soul.

Parshat Ki Tavo,[[71]](#footnote-71) is highlighted by the long-winded section of tragedies and catastrophes to befall the Jewish nation for not being in line with HaShem’s will. One of the stinging indictments against the nation deals with its failure to serve HaShem with *joy* and a *good heart*.[[72]](#footnote-72) An example, provided by our Sages[[73]](#footnote-73), as to what is meant by “joy and a good heart” is the oral commandment for the Levites to perform the shira (song – both vocal and instrumental) as part of the daily Temple activity. Now we can understand how important music is to our service of HaShem!

The Levitical Choir consisted of Meshorerim (singers) accompanied by instrumentalists playing lutes, harps, lyres, flutes, and a cymbal. “They did not have fewer than two lyres nor more than six, they did not have fewer than two flutes nor more than twelve, they did not have fewer than two trumpets nor more than 120, and **there were no fewer than nine harps and their number could be increased without end.**[[74]](#footnote-74) There was only one cymbal”.[[75]](#footnote-75)

Now we can understand that the harp is a very significant instrument and that the number of strings on the harp give us a clue as to the time when the harp is being used. In this psalm we understand that our psalmist is *singing* of the Olam HaBa because he is using a harp of ten strings. This is particularly noteworthy given that he is *also* speaking of the creation of the world, in our psalm, in v6.[[76]](#footnote-76)

***Tehillim (psalm) 33:6****By the word of HaShem were the heavens made; and all the host of them by the breath of His mouth.*

It is this creation theme that also forms our verbal tally with the Torah portion.[[77]](#footnote-77)

***Rosh HaShana 32a*** *GEMARA. To what do these ten kingship verses correspond? — R. Levi said, To the ten praises that David uttered in the book of Psalms. But there are a large number of praises there? — It means, those among which occurs, Praise him with the blowing of the shofar.[[78]](#footnote-78) R. Joseph said: To the ten commandments that were spoken to Moses on Sinai.[[79]](#footnote-79) R. Johanan said: To the ten utterances by means of which the world was created.[[80]](#footnote-80) Which are they? The phrase ‘and he said’ occurs in the account of the creation only nine times? — The words ‘in the beginning’ are also an utterance, as it is written,* ***By the word of the Lord the heavens were made.****[[81]](#footnote-81)*

From the Gemara above, we see that the ten utterances of creation are related to the ten commandments, as spoken in our psalm (Psalm 33:6), and to the ten praises in the book of psalms. The above Gemara associates our psalm with these three sets of ten. Lets end this commentary by reviewing these three sets of “ten” and lets look for relationships that connect these three together.

| **Ten Praises** | **Ten Commandments** | **Ten Sayings** |
| --- | --- | --- |
| Let everything that has breath praise HaShem. Praise HaShem. Psalm 150 | You will not covet your neighbor's house, you will not covet your neighbor's goods. | Then **G-d said**, "Let us make man in our image, in our likeness… |
| Praise Him with the clash of cymbals, praise Him with resounding cymbals. Psalm 150 | You will not bear false witness against your neighbor. | **G-d blessed them and said**, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." |
| Praise Him with the strings and flute. Psalm 150 | You will not steal. | And **G-d said**, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." |
| Praise Him with tambourine and dancing. Psalm 150 | You will not commit adultery. | **And G-d** said…let them be lights in the expanse of the sky to give light on the earth." |
| Praise Him with the harp and lyre. Psalm 150 | You will not murder. | Then **G-d said**, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." |
| Praise Him with the sounding of the shofar. Psalm 150 | Honor your father and your mother. | And **G-d said**, "Let the water under the sky be gathered to one place, and let dry ground appear." |
| Praise Him for His surpassing greatness. Psalm 150 | Remember the Sabbath [day] and keep it holy. | **G-d called** the expanse "sky." |
| Praise Him for his acts of power. Psalm 150:1 | You will not take the name of the LORD your G-d in vain. | **G-d said**, "Let there be an expanse between the waters to separate water from water." |
| Praise Him in His mighty heavens. Psalm 150 | You will have no other gods before Me. | **G-d said**, "Let there be light." |
| Praise HaShem. Praise G-d in His sanctuary. Psalm 150 | I am HaShem your G-d, who brought you out of the land of Egypt, out of the house of bondage. | In the beginning **G-d created** the heavens and the earth. |

**Ashlamatah: Yeshayahu (Isaiah) ‎‎‎‎29:8-14, 18-19‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Woe, Ariel, Ariel, the city wherein David encamped! Add year to year, the festivals shall terminate. | 1. ¶ Woe to the altar, the altar which they built in the city where David settled, from the gathering of armies which are gathered against it in the year the feasts cease in you.  |
| 2. And I will oppress Ariel, and there shall be moaning and mourning, and it shall be to Me like Ariel.  | 2. Yet I will distress the city where the altar ‎is, and it will be desolate and evacuated and it will be encircled before Me with the blood of the slain as the encircling of the altar with the blood of holy sacrifices all ‎around on the feast day. |
| 3. And I will encamp in a circle upon you, and I will besiege you with a camp of siege, and I will erect upon you siege works. | 3. And 1 will make ‏armies settle against you, and build a siege against ‎you and pile a rampart against you. |
| 4. And you shall be humble, from the earth shall you speak and from the dust shall your speech be lowered; your voice shall be like a necromancer from the earth, and from the dust shall your speech chirp. | 4. And you will be humbled, from the earth you will speak and from the dust your utterances will whine, ‎and your voice will be like a ghost from the ground, and from the dust your utterances will whine. |
| 5. And the multitude of foreigners shall be like fine dust, and the multitudes of tyrants like passing chaff, and it shall be a sudden happening. | 5. But the multitude of your dispersed ‎will be like small dust, and a tumult of strong ones like chaff which passes. and there wil1 be a tumult suddenly. |
| 6. From the Lord of Hosts she shall be visited with thunder, with earthquake, and a great noise, storm wind and tempest, and a flame of consuming fire. | 6. It will be commanded ‎before the LORD of hosts with thunder and with earthquake and much noise, with whirlwind and with wind and flames of destroying fire. |
| 7. And shall be like a dream, a vision of [the] night, the multitude of all the nations assembled upon Ariel, and all those stationed around her and those who trap her, and those who besiege her. | 7. And the multitude of all the peoples that gather against the ciyt ‏where the altar is, and all their forces and their armies and those ‎who distress them will be like a dream, fantasy of night. |
| 8. And it shall be, as the hungry man dreams, and behold, he eats, and he shall awaken, and his appetite is unsated, and as the thirsty man dreams, and behold he drinks, and he shall awaken and behold he is faint, and his soul yearns, so shall be the multitude of all the nations gathered on Mount Zion. **{P}** | 8. As when the hungry man dreams he is eating and awakes, and his hunger is ‎not satisfied, or as when the thirsty man dreams he is drinking and awakes, and he is faint and his soul is faint, so will the multitude of all ‎the peoples be that gather against the Mount of Zion. **{P}** |
| 9. ¶ Stop and wonder; they became blind and they blinded. They were intoxicated but not from wine; they reeled but not from strong wine. | 9. Delay, be astounded, be confused and appalled! They are drunk, but not with ‎wine; they stagger, but not with old wine!  |
| 10. For the Lord has poured upon you a spirit of deep sleep, and He has closed your eyes; the prophets and your heads who stargaze, He has covered. | 10. For the LORD cast among you a spirit of deception, and has hidden Himself from you, the prophets, the scribes and the ‎teachers who were teaching you the Law He has hidden. |
| 11. And the vision of everything has been to you like the words of a sealed book, which they give to one who can read, saying, "Now read this," and he shall say, "I cannot, for it is sealed." | 11. And all prophecy has become to you like the ‏words of a ‎book that is sealed. When men give it to one who knows the book, saying “Read this,” he will say, "I cannot, for it is sealed." |
| 12. And if the book is given to one who cannot read, saying, "Now read this," he shall say, "I cannot read." **{S}** | 12. And the book ‎will be given to one who does not know the book, saying, ‏”Read this,” and he will ‏say, "I do not know the book.” **{S}** |
| 13. **And the Lord said: "Because this people has come near; with their mouth and with their lips they honor Me, but their heart they draw far away from Me, and their fear of Me has become a command of people, which has been taught.** | 13. **And the LORD ‎said: "Because this people exalts itself with their mouth and honour before Me with their lips, while their heart is far from My fear, and ‏their fear before Me is as a commandment of men who teach;** |
| 14, Therefore, I will continue to perform obscurity to this people, obscurity upon obscurity, and the wisdom of his wise men shall be lost, and the understanding of his geniuses shall be hidden. **{S}** | 14, therefore, behold I will again strike this people with comprehensive ‎strokes; and the wisdom from their ‏wise men will perish, and the discernment from their understanding will be hid **{S}** |
| 15. Woe to those who think deeply to hide counsel from the Lord, and their deeds are in the dark. And they said, "Who sees us and who knows us?" | 15. Woe to those who try to hide counsel before the ‎LORD, and their deeds are as in the dark, and who say, “No one sees us, and no one knows our deeds." |
| 16. Shall your perversion be regarded like the potter's clay? Shall the thing made say of him who made it, "He did not make me," and the impulse say to the One Who formed it, "He does not understand"? | 16. Are you in the dark, seeking to turn ‎your deeds upside down? Behold, as the clay in the potters hand, so are you regarded before Me! Is it possible that the clay should say to its maker, "You did not make me;” or the creature say to its creator, "You have no understanding of me”? |
| 17. Indeed, in a short time, the Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest. | 17. ‏Is it not yet a very little ‎while until Lebanon will return to be as a fruitful field and the fruitful field will cause many cities to be inhabited? |
| 18. And on that day the deaf shall hear the words of the book, and out of the obscurity and out of darkness shall the eyes of the blind see. | 18. And in that ‎time those who are as deaf will hear the sayings of a book, and out of gloom and darkness the eyes of the blind will see. |
| 19. And those who suffered shall increase their joy in the Lord, and the impoverished people shall rejoice in the Holy One of Israel. | 19. And those ‎‎who have accepted mortification will ‏obtain fresh joy in the Memra of the LORD, and the needy sons of men will exult in the Memra of the Holy One ‎of lsrael. |
| 20. For the tyrants have ended and the scornful have been destroyed, and all those eager to commit violence shall be cut off. | 20. For the one who distresses ceases and the plunderer is destroyed, and all who watch to rob cease, |
| 21. Those who cause man to sin by a word, and him who reproves in the gate they trap, and they mislead the righteous through fraud. **{P}** | 21. who by their sayings make the sons of men sinners and seek the stumbling of him who reproves them in the ‏the ‎‏‏judgment house with words of the Law, and with deceit turn aside the judgment of the innocent. **{P}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 29:8-14, 18-19‎‎‎‎‎ ‎**

**1 Woe, Ariel** Jonathan renders: Altar of the Lord. Ezekiel, too, called it that, as it is said (43:16): “And the altar (וְהָאֲרִיאֵל) twelve [cubits] in length,” [because of the heavenly fire that lay like a lion atop the altar, as we learned in Tractate Yoma (21b)]. Our Sages, however, explained it in reference to the heichal (the Temple proper), which was narrow from the rear and wide in the front.

**the city wherein David encamped** The altar that was built in the city wherein David encamped [from Jonathan].

**add year to year** And always your sins are continuously increasing until your sacrifices are cut off (יִנְקֽפוּ) , an expression similar to (supra 17:6): “like the cutting (כְּנֽקֶּף) of an olive tree.”

**2 and it shall be to Me like Ariel** It shall be surrounded by those slain by the sword, like the altar, which is surrounded by animal sacrifices.

**3 in a circle like a row of surrounding troops.** ([Other editions read:] In a row of surrounding troops.) ([Some manuscripts read:] An expression of the encampment of surrounding troops.)

**a camp of siege** ( מֻצַּב , lit. stationed,) an expression of a camp of siege stationed against the towns.

**siege works** (מְצֻרוֹת) an expression of מָצוֹר , a siege.

**4 from the earth shall you speak** It shall appear as though the speech that comes out of your mouth comes from below the ground.

**shall your speech chirp to supplicate to Me,** and because of your supplication, My mercies shall be aroused. צִפְצוּף is an expression of a whispering (var. weak) voice like the voice of small birds.

**5 And the multitude of your foreigners shall be like fine dust** The army of Sennacherib, which will be consumed by fire and will become dust.

**and it shall be** this thing.

**a sudden happening** (לְפֶתַע פִּתְאֽם) a sudden happening.

**6 From the Lord of Hosts shall he be visited** And after you become humble and your speech chirps, Ariel shall be visited by Me to save them, with thunder and with earthquake, etc.

**7 And shall be like a dream** that one imagines that he saw, yet he did not see, so will this multitude of all the nations contemplate to conquer, but they will not succeed.

**those stationed around her** who set up against her a garrison and raiders called cenbel in O.F., as it is stated regarding Saul (I Sam. 14:15): “The garrison and the raiders trembled.”

**8 yearns** (שׁוֹקֵקָה) desires. Comp. (Gen. 3:16) “And to your husband shall be your yearning (תְּשׁוּקָתֵךְ) .”

**So shall be, etc.** They shall not achieve their desire which they planned to do.

**9 stop** Be patient to reflect [to think] about your deeds. and wonder And wonder about your corruption.

**they became blind** (הִשְׁתַּעַשְׁעוּ) an expression related to (supra 6:10) “And his eyes are becoming sealed (הָשַׁע),” they were blind, not being able to see [lit., from seeing].

**They were intoxicated** yourselves (sic) but not from wine. Why? ([Parshandatha claims that this reading is erroneous. The correct reading, according to all manuscripts is:] their wise men, but not from wine.)

**10 For the Lord has poured upon you, etc.** (נָסַךְ) an expression of mixing wine. Comp. (Prov. 9:2) “She mixed (מָסְכָה) her wine.” It may also be an expression of princedom (נְסִיכוּת). He caused a spirit of deep sleep to overcome you, (lit., to rule over you). **Concerning the transgressors of Israel he was prophesying, for they were stargazers and were experts in adjuring the heavenly princes, each one with the proper name for adjuring him.** Therefore, they say, “Who will encamp upon us (Jer. 21:13)? If the enemy comes upon us, we can make for it a wall of fire around, ([Most manuscripts read:] If the enemy comes upon the city, we can make for it a wall of fire around,) or surround it with the Great Sea.” Said the Holy One, blessed be He, “I will change the heavenly princes; the one appointed over fire, is appointed over water. When he adjures the prince of fire to bring him fire, he will reply, “This is not mine,” And, likewise, the prince of water. And even the name by which you adjure him, he does not recognize. **This is the closing of the eyes and the covering of the heads of the stargazers.**

**11 the vision of everything** All that you used to see in the constellations shall be concealed from you like the words of a letter sealed with wax, which, if they give to read one able to read a letter, he will say, “I cannot, for I see not what is inside, for it is sealed.”

**12 And if the book is given** And when they take it from him and open its seal and give it to one who does not understand the language of the letter, and they say to him, “now read this,” he will say, “I cannot read.” Similarly, when you adjure the prince of fire, he will say, “I cannot, for the matter is sealed from me,” and when you adjure his colleague, he will say, “I do not recognize this name, by which you adjure me, for this is not my name.” This is what Jeremiah said (Jer. 21:4): “Behold I will turn around my implements of war that are in your hands.” This refers to the Explicit Name. In Midrash Tehillim (36:8).

**13 Because this people has come near** Jonathan renders: **Because this people has aggrandized itself. I.e., they have come near to raise themselves up to the heavens.** They show themselves as though honoring Me with mouth and lip, but their heart they have drawn far away from Me.

**and their fear of Me has become not wholehearted, but by the command of the people who teach them,** they show themselves as humbled before Him in order to entice Him with your mouth.

**14 Therefore, I will continue** I am He Who will continue to perform additional obscurity upon obscurity, concealment upon concealment, sealing upon sealing. And what is this obscurity upon obscurity? And the wisdom of their wise men shall be lost. **The taking away of the sages of Israel is twice as hard as the destruction of the Temple and all the curses in Deuteronomy, for all of them are only one obscurity**, as it is said (Deut. 28:59): “And the Lord shall make your plagues obscure (וְהִפְלָא) ,” whereas here are two obscurities.

**15 to hide counsel** (לַסְתִּיר) equivalent to לְהַסְתִּיר .

**16 Shall your perversion be regarded like the potter’s clay** (Heb. הָפְכְּכֶם ) Your perversions. Do you know this, that it is like the potter’s clay? Just as the clay cannot say of its maker, “He did not make me,” so you cannot say that I do not understand your deeds.

**Shall...like the potter’s clay, etc.** This is an expression of a question, but there are questions to be answered in the affirmative.

**of him who made it** ( לְעֽשֵׂהוּ , lit. to him who made it.) Like עַל עֽשֵׂהוּ . Comp. (Ex. 14:3) “And Pharaoh shall say of the children of Israel (וְלִבְנֵי יִשְׂרָאֵל) .” (Jud. 9:54) “Lest they say of me (לִי) , ‘A woman killed him.’”

**and the impulse say concerning the One Who formed it, “He does not understand”?** Did he say concerning the One Who formed it, “He does not understand what is in my impulse”? Did He not build the hidden recesses, the inner chambers, and the thoughts?

**17 Indeed, in a short time** In a few days, it is easy in My eyes, if you return to Me

**the Lebanon shall be turned** The Lebanon, which is a forest of trees, shall be turned into a ‘karmel,’ a settlement of fields and vineyards.

and the fruitful field shall be regarded as a forest Jonathan renders: It shall be populated by large cities. And the Aggadah in Gen. Rabbah (24:1) explains it as forests of people, a settlement of cities and people, crowded and full, like this forest, which is full of trees.

**18 And on that day...shall hear, etc.** And the curse stated above (v. 10 14): “For the Lord has poured upon you, etc....And the vision of everything has been to you, etc....And the wisdom of his wise men shall be lost,” shall be repealed.

**19 And those who suffered** The suffering ones, who bore the yoke of the Holy One, blessed be He, and His decrees.

**20 those eager to commit violence** Those who hurry and give thought how they will commit violence.

**21 Those who cause man to sin by a word** **They are the false prophets.**

**and him who reproves in the gate they trap** ( יְקשׁוּן . Jonathan renders:) And for the one who reproves them, they seek for him into a stumbling-block. ( יְקשׁוּן is) an expression related to מוֹקֵשׁ , a trap.

**and they mislead the righteous through fraud** And they pervert with fraud the cause of the just [from Jonathan].

**Verbal Tallies**

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

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

**Beresheet (Genesis) 41:1-37**

**Tehillim (Psalm) 33**

**Yeshayahu (Isaiah) 29:8-14, 18-19**

**Mk 3:19b-27, Lk 11:24-26, Acts 9:10-22**

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

Full / day - יום, Strong’s number 03117.

Dream - חלם, Strong’s number 02492.

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

Stood - עמד, Strong’s number 05975.

**Beresheet (Genesis) 41:1-2** And it came to pass at the end of two full <03117> years, that Pharaoh dreamed <02492> (8802): and, behold, he stood <05975> (8802) by the river.

**Yeshayahu (Isaiah) 29:8** It shall even be as when an hungry man dreams <02492> (8799), and, behold, he eats; but he awakes, and his soul is empty: or as when a thirsty man dreams <02492> (8799), and, behold, he drinks; but he awakes, and, behold, he is faint, and his soul has appetite: so will the multitude of all the nations be, that fight against mount Zion.

**Yeshayahu (Isaiah) 29:18** And in that day <03117> will the deaf hear the words of the book, and the eyes of the blind will see out of obscurity, and out of darkness.

**Tehillim (Psalm) 33:9** For he spoke, and it was done; he commanded, and it stood fast <05975> (8799).

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen 41:38 – 42:17** | **Psalms****Psa 34:1-22** | **Ashlamatah****Is 11:2-10, 16** |
| --- | --- | --- | --- | --- |
| **!z<ao** | ear |  | Ps 34:15 | Isa 11:3 |
| **dx'a,** | one | Gen 42:11Gen 42:13Gen 42:16 | Ps 34:20 |  |
| **!yIa;**  | no, one | Gen 41:39Gen 41:49Gen 42:13 | Ps 34:9 |  |
| **vyai** | man | Gen 41:38Gen 41:44Gen 42:11Gen 42:13 | Ps 34:12 |  |
|  **#r,a,** | land, earth, ground | Gen 41:41Gen 41:43Gen 41:44Gen 41:45Gen 41:46Gen 41:47Gen 41:48Gen 41:52Gen 41:53Gen 41:54Gen 41:55Gen 41:56Gen 41:57Gen 42:5Gen 42:6Gen 42:7Gen 42:9Gen 42:12Gen 42:13 | Ps 34:16 | Isa 11:4Isa 11:9Isa 11:16 |
| **rv,a]**  | whom, which | Gen 41:38Gen 41:48Gen 41:50Gen 41:53Gen 41:55Gen 41:56Gen 42:9 |  | Isa 11:10Isa 11:16 |
| **!Be**  | old, sons, children | Gen 41:46Gen 41:50Gen 42:1Gen 42:5Gen 42:11Gen 42:13 | Ps 34:11 |  |
| **ld;G"**  | greater | Gen 41:40 | Ps 34:3 |  |
| **rb;D'**  | spoke | Gen 42:7Gen 42:14 | Ps 34:13 |  |
| **vr;D'** | sought, seek, resort |  | Ps 34:4Ps 34:10 | Isa 11:10 |
| **hy"h'**  | occurred, been, will come | Gen 41:48Gen 41:53 |  | Isa 11:10 |
| **%l;h'** | go,departed, come | Gen 41:55 | Ps 34:1Ps 34:11 |  |
| **hz<**  | this | Gen 41:38Gen 41:39Gen 42:15 | Ps 34:6 |  |
|  **dy"**  | hand | Gen 41:42Gen 41:44 |  | Isa 11:8 |
| **hwhy**  | LORD |  | Ps 34:1Ps 34:2Ps 34:3Ps 34:4Ps 34:6Ps 34:7Ps 34:8Ps 34:9Ps 34:10Ps 34:11Ps 34:15Ps 34:16Ps 34:17Ps 34:18Ps 34:19Ps 34:22 | Isa 11:2Isa 11:3Isa 11:9 |
| **~Ay**  | day, today | Gen 42:13Gen 42:17 | Ps 34:12 | Isa 11:10Isa 11:16 |
| **~y"** | sea | Gen 41:49 |  | Isa 11:9 |
| **ha'r>yI** | fear |  | Ps 34:11 | Isa 11:2Isa 11:3 |
| **laer'f.yI** | Israel | Gen 42:5 |  | Isa 11:16 |
| **lKo** | all, every | Gen 41:39Gen 41:40Gen 41:41Gen 41:43Gen 41:44Gen 41:46Gen 41:48Gen 41:51Gen 41:54Gen 41:55Gen 41:56Gen 41:57Gen 42:6Gen 42:11 | Ps 34:1Ps 34:4Ps 34:6Ps 34:10Ps 34:17Ps 34:19Ps 34:20Ps 34:22 | Isa 11:9 |
| **rypiK.**  | young lion |  | Ps 34:10 | Isa 11:6 |
| **aol**  | no, none, nor | Gen 41:44Gen 42:10Gen 42:12 | Ps 34:22 | Isa 11:3 |
| **tWm**  | die, slay | Gen 42:2 | Ps 34:21 | Isa 11:4 |
| **~yIr;c.mi** | Egypt | Gen 41:41Gen 41:43Gen 41:44Gen 41:45Gen 41:46Gen 41:48Gen 41:53Gen 41:54Gen 41:55Gen 41:56Gen 41:57Gen 42:1Gen 42:2Gen 42:3 |  | Isa 11:16 |
| **bybis'**  | surrounding, around | Gen 41:48 | Ps 34:7 |  |
| **rWs**  | took off, depart | Gen 41:42 | Ps 34:14 |  |
| **db,[,** | servants | Gen 41:38Gen 42:10Gen 42:11Gen 42:13 | Ps 34:22 |  |
|  **!yI[;**  | eyes |  | Ps 34:15 | Isa 11:3 |
| **dm;['** | stood, stand | Gen 41:46 |  | Isa 11:10 |
| **wn"['** | humble |  | Ps 34:2 | Isa 11:4 |
| **hP,** | command | Gen 41:40 | Ps 34:1 | Isa 11:4 |
| **~ynIP'** | before, face, presence | Gen 41:43Gen 41:46Gen 41:56 | Ps 34:5Ps 34:16 |  |
| **q[;c'** | cried | Gen 41:55 | Ps 34:17 |  |
| **ar'q'** | proclaimed, called | Gen 41:43Gen 41:45Gen 41:51Gen 41:52 | Ps 34:6 |  |
| **ha'r'** | see, saw, look | Gen 41:41Gen 42:1Gen 42:7Gen 42:9Gen 42:12 | Ps 34:8Ps 34:12 |  |
| **x;Wr**  | spirit | Gen 41:38 | Ps 34:18 | Isa 11:2Isa 11:4 |
| **~Wr**  | raise, exalt | Gen 41:44 | Ps 34:3 |  |
| **b[er'**  | famished | Gen 41:55 | Ps 34:10 |  |
| **[v'r'** | wicked, evil |  | Ps 34:21 | Isa 11:4 |
| **~ve** | named | Gen 41:45Gen 41:51Gen 41:52 | Ps 34:3 |  |
| **[m;v'** | heard, hear | Gen 42:2 |  Ps 34:2Ps 34:6Ps 34:11Ps 34:17 |  |
| **hp'f'** | lips |  | Ps 34:13 | Isa 11:4 |
| **wD'x.y:** | together |  | Ps 34:3 | Isa 11:6Isa 11:7 |
|  | just | Gen 41:54 |  | Isa 11:16 |
|  **~[;** | people | Gen 41:40Gen 41:55Gen 42:6 |  | Isa 11:10Isa 11:16 |
| **hf'['** | brought forth, do, evildoers | Gen 41:47Gen 41:55 | Ps 34:14Ps 34:16 |  |
| **!joq'**  | youngest, little | Gen 42:13Gen 42:15 |  | Isa 11:6 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Gen 41:38 – 42:17** | **Psalms****Ps 34:1-22** | **Ashlamatah****Is 11:2-10, 16** | **Peshat****Mk/Jude/Pet****Mk 3:28-30** | **Remes 1****Luke****Lk 12:10** | **Remes 2****Acts/Romans****Acts 9:23-31** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἅγιον | holy |  | Ps 34:9 | Isa 11:9 | Mar 3:29  | Lu 12:10 | Act 9:31 |
| ἄγω | led, lead |  |  | Isa 11:6  |  |  | Act 9:27  |
| ἀδελφός | brother | Gen 42:4 Gen 42:6 Gen 42:7 Gen 42:8 Gen 42:13 Gen 42:15 Gen 42:16  |  |  |  |  | Act 9:30  |
| ἄν | ever | Gen 41:55 |  |  | Mar 3:28 Mar 3:29 |  |  |
| ἄνθρωπος | man | Gen 41:38Gen 41:44Gen 42:11Gen 42:13 | Ps 34:12 |  | Mar 3:28  | Lu 12:10 |  |
| ἀφίημι | left, leave |  |  |  | Mar 3:28 | Lu 12:10 |  |
| βλασφημέω | blasphemed |  |  |  | Mar 3:28 Mar 3:29 | Lu 12:10 |  |
| γινώσκω | know, known |  |  | Isa 11:9  |  |  | Act 9:24 |
| εἴδω | beheld | Gen 42:1 Gen 42:7 Gen 42:9 Gen 42:12  | Ps 34:8 Ps 34:12  |  |  |  | Act 9:27  |
| εἰρήνη | peace |  | Ps 34:14  |  |  |  | Act 9:31  |
| ἐρέω | spoken, said | Gen 42:14 |  |  |  | Lu 12:10 |  |
| ἡμέρα | day | Gen 42:13Gen 42:17 | Ps 34:12 | Isa 11:10Isa 11:16 |  |  | Act 9:23Act 9:24  |
| κατά | according to |  |  | Isa 11:3  |  |  | Act 9:31  |
| κρίσις | judgment |  |  |  | Mar 3:29 | Lu 12:10 |  |
| λαλέω | spoke | Gen 42:7Gen 42:14 | Ps 34:13 |  |  |  | Act 9:27 Act 9:29  |
| λαμβάνω | take | Gen 42:16 |  |  |  |  | Act 9:25 |
| λέγω | saying | Gen 42:14 |  |  | Mar 3:28 Mar 3:30  |  |  |
| λόγος | words, matter |  |  | Isa 11:4  |  | Lu 12:10 |  |
| ὅλος | whole, all | Gen 41:43  |  |  |  |  | Act 9:31  |
| ὄνομα | name | Gen 41:45Gen 41:51Gen 41:52 | Ps 34:3 |  |  |  | Act 9:27Act 9:29  |
| πᾶς | all, every | Gen 41:39Gen 41:40Gen 41:41Gen 41:43Gen 41:44Gen 41:46Gen 41:48Gen 41:51Gen 41:54Gen 41:55Gen 41:56Gen 41:57Gen 42:6Gen 42:11 | Ps 34:1Ps 34:4Ps 34:6Ps 34:10Ps 34:17Ps 34:19Ps 34:20Ps 34:22 |  | Mar 3:28 | Lu 12:10 | Act 9:26  |
| πνεῦμα | spirit | Gen 41:38 | Ps 34:18 | Isa 11:2Isa 11:4 | Mar 3:29 Mar 3:30  | Lu 12:10 | Act 9:31  |
| ποιέω | made, did, having, committing | Gen 41:47 Gen 41:51 Gen 41:55  | Ps 34:14 Ps 34:16  |  |  |  |  |
| υἱός | son | Gen 41:50 Gen 42:1 Gen 42:5 Gen 42:11  |  |  | Mar 3:28  | Lu 12:10 |  |
| φοβέω | fear not |  | Ps 34:7 Ps 34:9  |  |  | Lu 12:10 |  |
| φόβος | fear |  | Ps 34:11 | Isa 11:2Isa 11:3 |  |  | Act 9:31 |

# NAZAREAN TALMUD

**Sidra Of B’resheet (Gen.) 41:1-37**

**“VaY’hi MiQetz” “And it was at the end of”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luke 11:24-26)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mk 3:19b-27)****Mishnah א:א** |
| **“When the unclean Shade[[82]](#footnote-82)** (spirit) **goes out of a man, it passes through waterless places seeking rest, and not finding any, it says,” “I will return to my house from which I came.” “And when it comes, it finds it swept and put in order.[[83]](#footnote-83) Then it goes and takes *along* seven other shedim** (spirits) **more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.”** | **And** when **he came home,[[84]](#footnote-84) the congregation assembled again, to such an extent that they could not even eat a meal. When the people** of his own Esnoga**[[85]](#footnote-85) heard** of this**, they went out to take custody of him; for they were saying, "He has lost His senses.” The soferim** (scribes from the School of Shammai)[[86]](#footnote-86) **who came down from Yerushalayim, said, “He is possessed by Ba’al Zevul,” and “He casts out the shedim** (demons) **by the ruler of the shedim.” And he called them to himself and began speaking to them in comparative analogies, “How can HaSatan cast out HaSatan? If a kingdom is divided against itself, that kingdom cannot stand. If a house is divided against itself, that house will not be able to stand. If HaSatan has risen up against himself and is divided, he cannot stand, but he is finished! But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he plunders his house.”** |
| **School of Hakham Shaul****Remes****(2 Luqas - Acts 9:10-22)****Pereq א:א** |
| **Now there was a talmid** (of Yeshua)[[87]](#footnote-87) **at Dammesek named Chananyah; and the master** (Yeshua) **said to him in a vision, “Chananyah.” And he said, "Here I am, master." And the Master *said* to him, "Get up and go to the street called Straight, and inquire at the house of Y’hudah for a man from Tarsus named Shaul, for he is praying, and he has seen in a vision a man named Chananyah come in and lay his hands on him, so that he might regain his sight." But Chananyah answered, “Master, I have heard from many about this man, how much harm he did to Your saints at Yerushalayim; and here he has authority from the Kohen Gadol to bind[[88]](#footnote-88) all who call on your name.” But the master said to him, “Go, for he is a chosen instrument of mine, to bear my name before the Goyim** (Gentiles) **and kings and the B’ne Yisrael; for I will show him how much he must suffer for my name's sake.” So Chananyah departed and entered the house[[89]](#footnote-89), and after laying his hands on him said, “Brother Shaul, the Master Yeshua, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the** (Master’s) **Orally breathed Torah.” And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was immersed; and he ate food and was strengthened. Now for several days, he was with the talmidim who were at Dammesek, and immediately he *began* to proclaim Yeshua as Messiah in the Esnogas (synagogues), saying, “He is the Ben Elohim (Son of the Judge).” All those hearing him continued to be amazed, and were saying, “Is this not he who in Yerushalayim destroyed those who called on this name, and** who**had come here for the purpose of bringing them bound before the Kohen Gadol?” But Shaul kept increasing in strength and confounding the Jewish people who lived at Dammesek by proving[[90]](#footnote-90) that this Yeshua is the Messiah.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **\*Gen 41:1-37** | **Psa. 33** | **Is 29:8-14, 18-19** | **Mk 3:19b-27** | **Lk 11:24-26** | **Acts 9:10-22** |

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

**Iyov 28:3**. He made an end to darkness, and every end He fathoms a stone of darkness and the shadow of death.

**קֵץ** שָׂם לַחֹשֶׁךְ וּלְכָל־תַּכְלִית הוּא חוֹקֵר אֶבֶן אֹפֶל וְצַלְמָוֶת׃

The passage of Iyov is bound to this passage through verbal tally. The present pericope of Mordechai (Mark) verbally connecting to Iyov demonstrates Hakham Tsefet’s deep foundational awareness of the Torah. As we have taught before we understand that, the principle materials of Peshat prepare materials for all subsequent levels of hermeneutic. Hakham Tsefet accomplishes this through careful placement of refined vocabulary. Last week’s pericope brought us face to face with the Yetser HaRa. This week’s Peshat deals with accusations against Yeshua, suggesting that he was possessed with a Shade (demon). We opine that the Shammaite Soferim foster these charges.[[91]](#footnote-91) We have argued these points nominally in the footnotes above. We hope to develop these thought more fully here.

**Zugot**

We cite here only the parts of the Mishnah, which illustrate our point.

**m. Abot 1:1** Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly.

1:2 Simeon the Righteous was one of the last survivors of the great assembly.

1:3 Antigonos of Sokho received [the Torah] from Simeon the Righteous.

1:4 Yose b. Yoezer of Seredah (from the side of Chesed) **and** Yose b. Yohanan (from the side of Din) of Yerushalayim received [it] from them.

It is well known that during the life of Yeshua and his talmidim, there were two schools of P’rushim (Pharisees). The School of Hillel and the School of Shammai, flourished during the first century. Close to the end of the first century and beginning of the second century the Shammaite Scholl disappeared. The rivalry of the two schools has played a very large role in establishing Jewish halakhah. It would appear from the writings of the Nazarean Codicil that the Shammaite School was initially more popular. We alluded to this in the previous pericope. We lookd at Hakham Shaul from the Remes part of the Nazarean Talmud and determined that the Shammaite School of thought deeply persuaded him. The Shammaite School was legalistic and imbalanced. Following the pattern of the Zugot as projected in the Mishnah, we see that each of the “pairs” needed his counterpart. Each of the Zugot represents a collaborative government balanced between chesed and din. As long as these halves function collaboratively, the B’ne Yisrael was administrated properly. In similar manner the Nebi’im (prophets) kept the B’ne Yisrael in stability by balanced prophesy. When one side dominated, the balance was lost and the B’ne Yisrael suffered. According to the Mishnah this is exactly what happened in the early first century.

**﻿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

**If a kingdom is divided against itself, that kingdom cannot stand.**

Yeshua’s statement teaches us that the Hierarchy of the B’ne Yisrael cannot be divided. The Shammaite Soferim had resorted to name calling and insults because they were not able to withstand the Hokhmah of the Master. If we read the text carefully, we can see that Yeshua is telling us that there will be a final synthesis of the two schools. Yeshua, against all odds proved that the only thing that can stand is solid hermeneutic and balanced judgment.

**m. Abot 1:1** Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly. They said three things:

(1) **“Be prudent in judgment.**

(2) “Make many talmidim to Stand.

(3) “Make a fence for the Torah.”

The cycle of division had found its way into the Halakhic Schools of the first century in the same way that the Kingdom of Yisrael had divided in the period just after the death of King Shlomo (Solomon). This rivalry and contention divided the B’ne Yisrael dragging them into dispersion and exile. We are forced to believe that Hillel and Yeshua saw the coming of the Great Exile. They realized that a fractured kingdom could not withstand the exile that was approaching. The B’ne Yisrael could survive so long as there was a unified halakhic train of thought.

Two great religious forces exist in the world today. One promotes strict justice (if we can call it that) while the other heralds strict chesed. Neither of these schools of thought can effectively manage their constituents. When these two ideologies marry, the combination will be based on treachery. This is because neither has its basis in the legitimate Torah. The Luqan Tosefta clarifies what the Master was saying in the Peshat of Mordechai.

**“When the unclean Shade** (spirit) **goes out of a man, it passes through waterless places seeking rest, and not finding any, it says,” “I will return to my house from which I came.” “And when it comes, it finds it swept and put in order.”**

When the goyim are delivered of the anarchic shedim, they must turn to Torah. The Torah (both Oral and Written) **sets the house in order**! Should the Gentle return to his previous behaviours it will be seven times more destructive than before. This was the case with the Galil during the time of Yeshua and his talmidim. This was most likely not the case with the more metropolitan city of Yerushalayim, but it was certainly true of the Galil.

**Peroration**

While the Oral Torah paints a bleak picture of the union between Shammai and Hillel, it would appear that Yeshua saw far enough into the future to call for the **end of darkness** by merging the two schools into one ideology through the Oral Torah. It was for this reason that the Master joined each Talmid with his appropriate counterpart. This is a living model of the words…

***m. Avot 1:6*** *Joshua the son of Perachia and Nitai the Arbelite received from them. Joshua the son of Perachia would say: Find for yourself a Hakham,* ***acquire for yourself a chaver****, and judge every man to the side of merit.*

## Remes Commentary Of Hakham Shaul

**Now there was a talmid** (of Yeshua) **at Dammesek named Chananyah;**

The humour of G-d never ceases to amaze us. We have been teaching on the paradox of Judaism. The commentary above further reiterates the need for such a paradox. Furthermore, we need thorough training in the appropriate levels of hermeneutic to see the hidden truths, which needs disclosure by the light of Messiah. Our present pericope of 2 Luqas (Acts) contains such a hidden nugget, which further reiterates the points we have been discussing. Hidden in the opening phrase of 2 Luqas (Acts) is the key to our enigma.

Because our Remes text deals with Hakham Shaul as a Shammaite Paqid turning to Yeshua, we are forced to wonder how these words unfold when Remes hermeneutic is applied to them.

**Understanding the Enigmatic**

**Gal. 1:11 But I certify to you, brethren, that the Mesorah, which was handed down to me did not come from man. For I did not receive it from man, nor was I taught** *it*, **but by the revelation of Yeshua HaMashiach. For you have heard of my previous lifestyle in the past, how I in** (Shammaite) **Judaism, went beyond** (reasonable) **measure to persecute the congregation of God, and** sought to **destroy it.**

Hakham Shaul tells us several things, which we need to understand as a part of the present pericope.

* Mesorah was not from man
* The Mesorah was handed down to me
* I received it from no man?
* By revelation
* Beyond measure

Firstly, Hakham Shaul is saying that the Mesorah is the Breath of G-d and of Divine origin.

The next two items seem to be contradictory. However, we understand exactly what Hakham Shaul is saying. When we are taught by the Hakhamim we sit at their feet and drink in their wisdom.

**m. Abot 1:17** Shim’on ben Hillel[[92]](#footnote-92) says, “All my life I grew up among the sages, and I found nothing better for a person than silence. “And not the learning is the main thing but the doing. “And whoever talks too much causes sin[[93]](#footnote-93)

Shim’on ben Hillel teaches us a very profound principle of Torah Education, which was passed down from him to Hakham Tsefet. That principle is to learn in silence. Therefore, the words of the Hakhamim are like the Primordial Light. Light is the medium of revelation. Consequently, the “revelation” is not in the words of the Hakhamim but rather in the meaning behind the words. Hakham Shaul is not saying that he did not have a teacher. If he was saying that, he did not have a teacher, he was contradicting himself. And, if he did not receive the Mesorah from his mentor he would not have authority to hand the Mesorah down to other potential talmidim. His “revelation” is his apprehension of the meaning behind the words of Hakham Tsefet his, mentor.

**Beyond measure – Ultra-Din**

Hakham Shaul was an ultra-Din Paqid. There was not any chesed in him to balance his lifestyle and doctrine.

**Gal. 1:18 Then after three years I went up to Yerushalayim to see Hakham Tsefet, and resided with him fifteen days. But other of the emissaries** – **Nazarean Hakhamim/Rabbis I did not see, except Ya’aqob the Master's brother.**

This statement seems contradictory. We have stated that Hakham Shaul was the Talmid of Hakham Tsefet. So how is it that Hakham Shaul, a supposed Talmid of Hakham Tsefet can say that he did not go to Yerushalayim until **after** (the end of) three (and a half) years[[94]](#footnote-94)? [[95]](#footnote-95)

**Now there was a talmid** of Hakham Tsefet **at Dammesek named Chananyah;**

Moshe received the Torah from Sinai, Moshe handed it down to Yeshua. Yeshua handed it down to Hakham Tsefet. Hakham Tsefet handed it down to Chananyah. Chananyah handed it down to Hakham Shaul. There is no reason to believe that Hakham Shaul did not sit directly under Hakham Tsefet at some point. We will deal with this in the future.

We began the Remes commentary with the words “The humour of G-d never ceases to amaze us.” So, what is so funny? Why is it that Paqid Shaul was met on his way to Dammesek–Damascus? The encounter with Messiah could have taken place on his way back to Yerushalayim after the stoning of Stephen or at any other juncture. Why Dammesek? The answer is “**Now there was a talmid** of Hakham Tsefet **at Dammesek named Chananyah!**” We must remember we are reading in allegory. Therefore, we must ask the appropriate question to get the correct answer. What does Chananyah represent allegorically? The answer is in his name. **Chananyah means** **Chesed**! What was the one thing Paqid Shaul needed most? **Chesed!**

**Brother Saul, the master Yeshua, who appeared to you on the road by which you were coming, has sent me** Chananyah the embodiment of Chesed **so that you may regain your sight and be filled with the (**Master’s) **Orally breathed Torah.” And** He made an end to darkness (Iyov28:3) and **immediately there fell from his eyes something like scales,**

The language is sublime. That which blinded Paqid Shaul was a shell or husk (**λεπίς** / **קַשְׂקֶשֶׂת**). Yeshua made an end to the adversary Shaul. The husks that blinded the eyes of Paqid Shaul blinded every Talmid of Shammaite persuasion. By the end of the first century only a small remnant of Shammaite talmidim were left. When Messiah ben David comes, will he be a legalist that leans more towards the Shammaite way of thinking? In Jewish fashion, was David a legalist? Anyone who has read the Psalms knows the answer to that question. The book of Messiah’s Revealing (Revelation) depicts some earth shaking events. The astute Bible student will notice that the “earth shaking” is the transformation or annihilation of obstinate Gentile nations that will not conform to Torah as a way of life. The problem is not making stricter rules. The global problem is the acceptance of the Torah. The world was created by the Torah, it functions and operates by Nomos/Torah and therefore, demands Torah observance. Messiah will restore everything to its original status of unity (Yom Echad).

### Peroration

There is a great deal of healing and casting out of shedim in the works of Hakham Tsefet. The astute will note the relationship between Mordechai (Mark), Yehudah (Jude), and 1-2 Tsefet (Peter) and the Apocalypse. The Apocalypse is only a retelling of Hakham Tsefet’s Peshat from So’od hermeneutic. The Galil experienced the first-fruits of Messiah. The healings and liberation from demonic control was the result of applying the Torah like a healing balm to those souls by embracing the Torah (Law) of liberty.[[96]](#footnote-96)

**Halakhic Implications**

***Judicial Positive laws***

*224. Whipping Transgressors of Certain Commandments* **Dt.25:2**

*225. The Law of Manslaughter* **Num.35:25**

*226. Transgressors of Certain Commandments to be Beheaded* **Ex.21:20**

*227. Transgressors of Certain Commandments to be Strangled* **Ex.21:16**

*228. Transgressors of Certain Commandments: Death By Burning* **Lev.20:14**

*229. Transgressors of Certain Commandments to be Stoned* **Dt.22:24**

*230. Bodies of Certain Transgressors to be Hanged After Execution* **Dt.21:22**

*231. The Law of Burial* **Dt.21:23**

***Torts***

*236. Penalty for Inflicting Injury* **Ex.21:18**

*237. The Law of Injuries Caused By An Ox* **Ex.21:28**

*238. The Law of Injuries Caused By A Pit* **Ex.21:33-34**

*239. The Law of Theft* **Ex.21:37-22:3**

*240. The Law of Damage Caused By A Beast* **Ex.22:4**

*241. The Law of Damage By A Fire* **Ex.22:5**

*242. The Law of An Unpaid Bailee* **Ex.22:6-8**

*243. The Law of A Paid Bailee* **Ex.22:9-12**

*244. The Law of A Borrower* **Ex.22:13**

*245. The Law of Buying and Sellings* **Lev.25:14**

*246. The Law of Litigants* **Ex.22:8**

*247. Saving the Life of the Pursued* **Dt.25:12**

*248. The Law of Inheritance* **Num.27:8**

**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. 41:1?
3. What questions were asked of Rashi regarding Gen. 41:7?
4. What questions were asked of Rashi regarding Gen. 41:8?
5. What questions were asked of Rashi regarding Gen. 41:12?
6. What questions were asked of Rashi regarding Gen. 41:14?
7. What questions were asked of Rashi regarding Gen. 41:15?
8. What questions were asked of Rashi regarding Gen. 41:26?
9. What questions were asked of Rashi regarding Gen. 41:32?
10. What questions were asked of Rashi regarding Gen. 41:36?
11. According to Rashi what is the enigmatic meaning of Isaiah 28:13 (a favorite citation by anti-Semites)?
12. In Isaiah 28, what is the reward for all those Gentiles and recalcitrant Jews that come against Zion whether in the land of Israel or in Diaspora?
13. How many kinds of harps are mentioned in the Bible, and what is the purpose for each kind of harp?.
14. Why does the taking away of the Sages of Israel is twice as hard as the destruction of the Temple? Please explain your answer.
15. In comparing each of the Ten Words (Decalogue) with each of the Ten “Sayings” of Genesis Chapter One, what can we discover?
16. How could we deduce that the Ramban was conversant with the three and a halve years Torah Lectionary from his comments this week?
17. Why do the principle materials of Peshat prepare materials for all subsequent levels of hermeneutic‎? And in this sense why perfect knowledge of Hakham Tsefet’s writings are foundational to understanding any other part of the Nazarean Codicil? Please explain your answer.
18. Why would the Mishnah state that the edicts of Shamai were as grievous to Israel as the day when the [golden] calf was made‎? What are the implications of this text of the Mishnah? Please explain your answer.
19. How can we explain that Hakham Shaul of necessity and logically had to sit under Hakham Tsefet to study?.
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: “VaYomer Par’oh” - ‎ “And said Pharaoh”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֹּאמֶר פַּרְעֹה** |  |  |
| **“VaYomer Par’oh”** | Reader 1 – B’resheet 41:38-43 | Reader 1 – B’resheet 42:18-20 |
| **“And said Pharaoh”** | Reader 2 – B’resheet 41:44-46 | Reader 2 – B’resheet 42:21-23 |
| **“Y dijo Faraón”** | Reader 3 – B’resheet 41:47-49 | Reader 3 – B’resheet 42:24-26 |
| B’resheet (Gen) 41:38 – 42:17 | Reader 4 – B’resheet 41:50-52 |  |
| Ashlamatah: Is. 11:2-10 + 16  | Reader 5 – B’resheet 41:53-42:6 |  |
|  | Reader 6 – B’resheet 42:7-11 | Reader 1 – B’resheet 42:18-20 |
| Psalm 34:1-23 | Reader 7 – B’resheet 42:12-17 | Reader 2 – B’resheet 42:21-23 |
| N.C.: Mk. 3:28-30; Lk. 12:10; Acts 9:23-31 |  Maftir – B’resheet 42:15-17 | Reader 3 – B’resheet 42:24-26 |
|  Is. 11:2-10 + 16 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. "Rain does not fall in Egypt, but the Nile rises and irrigates the land." (Rashi, Exodus 7:17). [↑](#footnote-ref-1)
2. Exodus 7:19. [↑](#footnote-ref-2)
3. Thus the word ***nahar*** applies only to a natural ‏river, while the word ***ye 'or*** applies to both a natural river and a man-made canal. [↑](#footnote-ref-3)
4. Daniel 10:4-5 [↑](#footnote-ref-4)
5. Ibid., 12:5-6. [↑](#footnote-ref-5)
6. When he said that ***ye'or*** and ***nahar*** are both ‏terms for rivers. [↑](#footnote-ref-6)
7. Job 36:30. [↑](#footnote-ref-7)
8. Ibid., 37:11 [↑](#footnote-ref-8)
9. Beresheet Rabba 26:18 [↑](#footnote-ref-9)
10. "Luminaries." In his commentary to Job 36:30, Ibn Ezra writes: "For the rain is called ***or*** (light) on account of the small luminary (the moon), since its ‏movements, by command of the Creator, cause the rain." An identical explanation is also found in R'dak's Sefer Hashorashim, under the root ***or.*** [↑](#footnote-ref-10)
11. This explains ‏why rain is referred to in Elihu's speech as ***or*** (light), since the rain is caused by the movement of the luminaries, as explained above. [↑](#footnote-ref-11)
12. Genesis 45:6. Thus it ‏is obvious that Joseph understood the characters in the dreams - i.e. the cows and the ears of corn - as symbolizing plowing and harvesting. [↑](#footnote-ref-12)
13. Hosea 13:15. [↑](#footnote-ref-13)
14. Verse 6 here. [↑](#footnote-ref-14)
15. Verse 29 here. [↑](#footnote-ref-15)
16. Verse 48 here. [↑](#footnote-ref-16)
17. Verse 30 here. [↑](#footnote-ref-17)
18. Zechariah 6:7. [↑](#footnote-ref-18)
19. Job 8:11. [↑](#footnote-ref-19)
20. Ibid., Verses 11-12 ‏ [↑](#footnote-ref-20)
21. Proverbs 9:5. Ramban's intent is to say that if ***achu*** is the name of the grass, as he said in attempting to vindicate Rashi's explanation, the verse before us should ‏have said ***achu***, rather than ***ba'achu***. But if ***achu*** is a generic name, the term ***ba'achu*** is correct, and the verse would mean that they fed in the green foliage or ‏vegetation which was upon the bank of the river. [↑](#footnote-ref-21)
22. Verse 3 here. [↑](#footnote-ref-22)
23. See Verse 19 ‎here. [↑](#footnote-ref-23)
24. Verse 21 ‎here. [↑](#footnote-ref-24)
25. Verse 5 here [↑](#footnote-ref-25)
26. Ramban's interpretation differs from Rashi, who writes that the eating ‎‏up of the fat by the lean indicates that all joy occasioned by the years of plenty would ‎be forgotten in the days of the famine. His own opinion is presented in the text. [↑](#footnote-ref-26)
27. Verse 35 here. [↑](#footnote-ref-27)
28. Verse 36 here. [↑](#footnote-ref-28)
29. The fact that the fat ones were absorbed ‎by the lean ones was a sign to Joseph that the food from the seven years of plenty should be kept as a reserve for ‎the years of famine. [↑](#footnote-ref-29)
30. See 2 Chronicles 25:16. [↑](#footnote-ref-30)
31. Verse 30 here. ‎ [↑](#footnote-ref-31)
32. Verse 31 ‎here, [↑](#footnote-ref-32)
33. Verse 21 here. [↑](#footnote-ref-33)
34. But according to Ramban Joseph's words, *And the plenty will be forgotten*, are the interpretation of the aspect of the dream expressed by: *It could not be known that they had ‏‏eaten them up.* ‎ [↑](#footnote-ref-34)
35. Ramban finds a difficulty in Rashi's interpretation. If the sense of the verse is that Pharaoh felt that an entire dream had been presented to him, why was he ‏not troubled until the following morning? Ramban therefore presents his own interpretation. (Aboab.) [↑](#footnote-ref-35)
36. Verse 8 here. [↑](#footnote-ref-36)
37. Daniel 2:1. [↑](#footnote-ref-37)
38. Apparently this book ‏by some unknown medieval author dealt with the art of interpreting dreams. But see Tractate Berachoth 56a, in connection with a man called Bar Hadya, whose ‏profession was interpreting dreams, where the Talmud relates: "As he went away, his book fell down," thus indicating that books dealing with this topic were ‏prevalent even in Talmudic times. [↑](#footnote-ref-38)
39. Verse 15 here. ‏ [↑](#footnote-ref-39)
40. Verse 22 here. [↑](#footnote-ref-40)
41. Verse 8 here. [↑](#footnote-ref-41)
42. Further, 49:28. In the case of Jacob's ‏blessing to his sons. [↑](#footnote-ref-42)
43. Verse 22 here. [↑](#footnote-ref-43)
44. Verse 23 here. [↑](#footnote-ref-44)
45. Berachoth 39a. ‏ [↑](#footnote-ref-45)
46. The standard blessing for bread. [↑](#footnote-ref-46)
47. Rashi, ‏however, in his commentary to Berachoth, translates it as "hard pieces of bread." This is consistent with his interpretation here. [↑](#footnote-ref-47)
48. Baba Bathra 54a. [↑](#footnote-ref-48)
49. In order ‏to take legal possession of a field, the buyer must perform some constructive act indicating ownership, such as fixing a fence, etc. But this particular act, as explained ‏further, contributes nothing to the field. [↑](#footnote-ref-49)
50. Thus if the buyer took earth from one ***malya*** to another, or from one ***natza*** to another, he has not improved the land. ‏Hence it does not constitute an act of taking possession. But if he took earth from a ***malya*** and filled in a ***natza***, he has performed a constructive act, and it therefore ‏constitutes an act of taking possession. [↑](#footnote-ref-50)
51. Verse 27 here. Compare Verse 23. [↑](#footnote-ref-51)
52. Above, 13:10. [↑](#footnote-ref-52)
53. See further, 45:7. [↑](#footnote-ref-53)
54. Verse 54 here. [↑](#footnote-ref-54)
55. Ramban's intent is to point out that there are two aspects to the dreams. They depicted two subjects -- the cows and the ears of corn - and they were shown ‏in two separate dreams although they might have been shown to Pharaoh in one continuous dream. Ramban will explain that these double aspects indicated two ‏things: the fulfillment of the dream and its speedy realization. [↑](#footnote-ref-55)
56. As Ramban explained above, at the beginning of Verse 2, the cows symbolize the plowing, and ‏the ears of corn the harvest. [↑](#footnote-ref-56)
57. That is, if both the cows and the ears of corn symbolize, as is the opinion of Ibn Ezra, that the matter is set and established, and ‏not as Ramban has it, i.e., that the cows symbolize that there will be no plowing, and the ears of corn that there will be no harvest, what was the necessity of the dream ‏about the cows? The dream concerning the corn would have indicated the impending famine, and showing that *God hastens to do it* could have been accomplished ‏by repeating the same dream. [↑](#footnote-ref-57)
58. Shabbath 31a. ‏ [↑](#footnote-ref-58)
59. Machshirin VI, I. Rashi, Shabbath 88b. [↑](#footnote-ref-59)
60. 90:50 [↑](#footnote-ref-60)
61. Ecclesiastes 2:14. [↑](#footnote-ref-61)
62. “Siddur קול ששון”, *The Orot Sephardic Shabbat Siddur*, by Rabbi Eliezer Toledano, page 314. + The Complete ArtScroll Siddur page 386 [↑](#footnote-ref-62)
63. The Gemara, in Arachin 13b, infers from the Mishna that the nevel and harp are two different instruments. If this is so, it would seem that our Mishna is not in accordance with Rabbi Yehudah, for it was taught in a braita: Rabbi Yehudah said: The harp of the Temple had seven strings, and the harp (of the Temple) in the days of Mashiach will have eight strings, and the harp of the World to Come will have ten strings. He cites proof to this from a verse discussing the nevel. [Evidently, R’ Yehudah maintains that the two are identical!] [↑](#footnote-ref-63)
64. Yubal - יובל comes from the same Hebrew root as *Yobel -* יובל, the Jubilee. Curiously, a Yobel (AKA shofar) is also what we blow to announce the Jubilee. [↑](#footnote-ref-64)
65. “he took up the lyre and pipe to sing to idols.” - Rashi [↑](#footnote-ref-65)
66. Psalm 16:2. [↑](#footnote-ref-66)
67. Psalm 6:1, 12:1 [↑](#footnote-ref-67)
68. Lit., ‘on the eighth’- Psalm 12:1 [↑](#footnote-ref-68)
69. Psalm 92:4. [↑](#footnote-ref-69)
70. Psalm 33:2-3. [↑](#footnote-ref-70)
71. Devarim (Deuteronomy) 26:1-29:8 [↑](#footnote-ref-71)
72. Devarim (Deuteronomy) 28:47 [↑](#footnote-ref-72)
73. Arachin 11a [↑](#footnote-ref-73)
74. Even though the Mishna (Arachin 13) permits a limitless amount of trumpets and harps, this is not meant literally. The actual (maximum) number as stated by Rav Huna is a hundred and twenty. [↑](#footnote-ref-74)
75. Hilchot Klei HaMikdash 3:4. [↑](#footnote-ref-75)
76. It is worth remembering that our Sages teach that “the end is enwedged in the beginning and the beginning is enwedged in the end” - Sefer Yetzirah 3:1. [↑](#footnote-ref-76)
77. Stood - עמד, Strong’s number 05975, in v.9. [↑](#footnote-ref-77)
78. Psalm 150:3. [↑](#footnote-ref-78)
79. Because these were prefaced by the blowing of the shofar. [↑](#footnote-ref-79)
80. New Year being the anniversary of the creation. [↑](#footnote-ref-80)
81. Psalm 33:6. Hence the first verse of Genesis is equivalent to ‘In the beginning God said, Let there be heaven and earth’. [↑](#footnote-ref-81)
82. Here Hakham Shaul through his Amanuensis Luqas maintains, continuity of thought of “clean and unclean” as a means of differentiating those in acceptable service to the Master. [↑](#footnote-ref-82)
83. Bede the Venerable (Presbyter and Monk of Yarrow, A.D. 700) accurately states, It may be simply understood, that our Master added these words to show the distinction between the works of Satan and his own, that in truth he is ever hastening to cleanse what has been defiled, Satan to defile with still greater pollution what has been cleansed. Aquinas, St. T. (2009). *Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers* (Vol 2. Luke). London: Baronius Press Ltd. p. 408 [↑](#footnote-ref-83)
84. εἴς οἶκον idiomatic for (going) home. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 226 [↑](#footnote-ref-84)
85. The Nabi (Prophet) is without honour in his own house. This can mean that a person’s close relatives will not honour him properly. However, the notion of “house” can also mean in the local Esnoga (Synagogue). Citing Marqos 6:4 And Yeshua said to them that “a Nabi (Prophet) is without honour (or dignity) except in his native town and with relatives (or fellow citizens) or in his *own* house” meaning that the local Esnoga did not properly honour him as they should have. We would opine that this is because the School of Shammai had a stranglehold on Eretz Yisrael until about the middle 30’s C.E. This would also explain Ya’aqob’s (Yeshua’s brother) propensity for Shammaite doctrine and legalism. Bede the Venerable (Presbyter and Monk of Yarrow, A.D. 700) states that they were not able to bear his wisdom. Aquinas, S. T. (2009). *Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers* (Vol 3. Mark). London: Baronius Press Ltd. p. 64

We determine that this is most likely not his family making the charges of insanity. They will come or join the congregation in a later pericope. However, we would note here that because Ya’aqob (James) Yeshua’s brother seems to have Shammaite sympathies, it is not impossible that his family may have followed the urgings of the Leaders of the Esnoga. [↑](#footnote-ref-85)
86. We opine here that the opposing Soferim (Scribes) are from the School of Shammai for several reasons. Firstly, we see from following the Triennial Torah Sederim that Hakham Shaul has just accepted the teachings from the School of Hillel by submitting to the Masters authority. As we have discussed Hakham Shaul was a Paqid in the School of Shammai. The second reason that we opine that this must be the Soferim from the School of Shammai is because the Soferim of the Tz’dukim (Sadducees) did not believe in the supernatural. Therefore, the statement that “**He is possessed by Ba’al zevul,” and “He casts out the shedim** (demons) **by the ruler of the shedim”** cannot be an argument of the Tzdukim. The notion posited demonstrates the error of their hermeneutics. The account described by Hakham Mattiyahu ben Chalfai HaLevi replaces the words καὶ οἱ γραμματεῖς with for οἱ δὲ Φαρισαῖοι. [↑](#footnote-ref-86)
87. We should learn from this that the Nazarean Codicil, like the Torah is not written in chronological order. It is also noteworthy to see how fast the Mesorah of the Master spread throughout the immediate region. This pericope of 2 Luqas perfectly aligns itself with the pericope of Mordechai “**And He** when **came home, the congregation assembled again, to such an extent that they could not even eat a meal.**” [↑](#footnote-ref-87)
88. Verbal connection to the Peshat of Hakham Tsefet Marqos 3: 27 [↑](#footnote-ref-88)
89. Verbal connection to the Peshat of Hakham Tsefet Marqos 3:19b [↑](#footnote-ref-89)
90. **συμβιβάζω** – *sumbibazo* carries the idea of proving as noted in our translation. However, its primary meaning is to “knit together.” Therefore, we see that Hakham Shaul was able to “string the pearls” or knit together the Tanakh, and the Oral Torah in such a way that proved that Yeshua was he Messiah. Cf. TDNT 7.763 **συμβιβάζω** – *sumbibazo* when paralleled to possible Hebrew words suggests “walking” and “standing.” **συμβιβάζω** – *sumbibazo* also seems to be connected to the idea of Da’at. **Midrash Rabbah Song of Songs 1:53** When they were “stringing pearls” the words of the Pentateuch with those of the prophets and the prophets with the Writings, and the fire flashed around them and the words rejoiced as on the day when they were delivered from Sinai. For was not their original delivery from Mount Sinai with fire, as it says, And the mountain burned with fire unto the heart of heaven (Deut. IV, 11)? ﻿Once as Ben Azzai sat and expounded, the fire played round him. They went and told R. Akiba, saying, “Sir, as Benn Azzai sits and expounds the fire is flashing round him. He went to him and said to him:” “I hear that as you were expounding the fire flashed round you.” He replied: “That is so.” He said to him: “Were you perhaps treating of the secrets of the Divine Chariot?” “No, he replied. I was only linking up the words of the Torah with one another and then with the words of the prophets, and the prophets with the Writings, and the words rejoiced as when they were delivered from Sinai, and they were sweet as at their original utterance. And were they not originally delivered from Sinai in fire, as it says," And the mountain burned with fire"? As R. Abbahu sat and expounded, the fire flashed around him. He said: Am I perhaps not linking together the words of the Torah in the proper way? For R. Levi said: “Some are able to link together but not to penetrate, (the extreme difficulties of the text) and some are able to penetrate but not to link together.” [↑](#footnote-ref-90)
91. Please see footnote above. [↑](#footnote-ref-91)
92. It is our belief that this is a reference to Shim’on ben Hillel and not the son of Gamaliel. This is based on the nomenclature of the mishnah. This is also argued by Herford in his comments on Abot. Cf. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Pirke Aboth, Text, Complete Translation and Commentaries.* New York: Schochen Books. pp. 35-7 [↑](#footnote-ref-92)
93. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 674 [↑](#footnote-ref-93)
94. We opine that Hakham Shaul went to Yerushalayim after 3 years in order to finish his education in the Mesorah directly from the mouth of Hakham Tsefet. It is also very likely that at that time he (Hakham Shaul) received his ordination as a Hakham. [↑](#footnote-ref-94)
95. μετὰ ἔτη τρία means after which means after three full years. Therefore, μετὰ ἔτη τρία means three and a half years. We would here opine that Hakham Shaul went up to Yerushalayim to celebrate the Simchat Torah of the Triennial Torah Reading Cycle. [↑](#footnote-ref-95)
96. Ya’aqob (James) 1:25, 2:12 [↑](#footnote-ref-96)