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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Shebat 10, 5774 – Jan 10/Jan 11, 2014** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jan 10 2014 – Candles at 5:35 PM  Sat. Jan 11 2014 – Habdalah 6:35 PM | **Austin & Conroe, TX, U.S.**  Fri. Jan 10 2014 – Candles at 5:30 PM  Sat. Jan 11 2014 – Habdalah 6:28 PM | **Brisbane, Australia**  Fri. Jan 10 2014 – Candles at 6:30 PM  Sat. Jan 11 2014 – Habdalah 7:27 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jan 10 2014 – Candles at 5:30 PM  Sat. Jan 11 2014 – Habdalah 6:29 PM | **Everett, WA. U.S.**  Fri. Jan 10 2014 – Candles at 4:18 PM  Sat. Jan 11 2014 – Habdalah 5:29 PM | **Manila & Cebu, Philippines**  Fri. Jan 10 2014 – Candles at 5:25 PM  Sat. Jan 11 2014 – Habdalah 6:18 PM |
| **Miami, FL, U.S.**  Fri. Jan 10 2014 – Candles at 5:29 PM  Sat. Jan 11 2014 – Habdalah 6:25 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jan 10 2014 – Candles at 4:38 PM  Sat. Jan 11 2014 – Habdalah 5:39 PM | **Olympia, WA, U.S.**  Fri. Jan 10 2014 – Candles at 4:24 PM  Sat. Jan 11 2014 – Habdalah 5:34 PM |
| **San Antonio, TX, U.S.**  Fri. Jan 10 2014 – Candles at 5:35 PM  Sat. Jan 11 2014 – Habdalah 6:32 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jan 10 2014 – Candles at 4:15 PM  Sat. Jan 11 2014 – Habdalah 5:21 PM | **Singapore, Singapore**  Fri. Jan 10 2014 – Candles at 6:55 PM  Sat. Jan 11 2014 – Habdalah 7:47 PM |
| **St. Louis, MO, U.S.**  Fri. Jan 10 2014 – Candles at 4:40 PM  Sat. Jan 11 2014 – Habdalah 5:42 PM | **Tacoma, WA, U.S.**  Fri. Jan 10 2014 – Candles at 4:22 PM  Sat. Jan 11 2014 – Habdalah 5:32 PM |  |
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**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 Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

His Excellency Adon Tsuriel ben Abraham and beloved wife Giberet Gibora bat Sarah

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

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

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

**Shabbat “Taz’ria” – “has conceived”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תַזְרִיעַ** |  | **Saturday Afternoon** |
| **“Taz’ria”** | Reader 1 – Vayiqra 12:1-8 | Reader 1 – Vayiqra 13:29-31 |
| **“has conceived”** | Reader 2 – Vayiqra 13:1-5 | Reader 2 – Vayiqra 13:32-34 |
| **“cuando concibiere”** | Reader 3 – Vayiqra 13:6-8 | Reader 3 – Vayiqra 12:35-37 |
| Vayiqra (Lev.) 12:1 – 13:28 | Reader 4 – Vayiqra 13:9-11 |  |
| Ashlamatah:  Isaiah 9:5-6 + 11:1-9 | Reader 5 – Vayiqra 13:12-17 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 13:18-23 | Reader 1 – Vayiqra 13:29-31 |
| Psalm 78:17-31 | Reader 7 – Vayiqra 13:24-28 | Reader 2 – Vayiqra 13:32-34 |
|  | Maftir – Vayiqra 13:24-28 | Reader 3 – Vayiqra 12:35-37 |
| 1 Pet 3:18-4:6; Lk 12:54-59  Acts 23:1-10 | Isaiah 9:5-6 + 11:1-9 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Purification After Childbirth – Leviticus 12:1-8
* Early Symptoms of Miraculous Leprosy – Leviticus 13:1-8
* Diagnosing Miraculous Leprosy – Leviticus 13:9-17
* Special Symptoms of Miraculous Leprosy – Leviticus 13:18-28

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. XI: The Divine Service**

By: Rabbi Yaaqov Culi & Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1989)

Vol. 11 – “The Divine Service,” pp. 275-292

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 12:1 – 13:28**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. And the Lord spoke to Moses, saying: | 1. And the Lord spake with Mosheh, saying: |
| 2. Speak to the children of Israel, saying: If a woman conceives and gives birth to a male, she shall be unclean for seven days; as [in] the days of her menstrual flow, she shall be unclean. | 2. Speak with the sons of Israel, saying: When a woman hath conceived and borne a male child, she shall be unclean seven days, as the days of the removal of her uncleanness shall she be unclean. |
| 3. And on the eighth day, the flesh of his foreskin shall be circumcised. | 3. But on the eighth day she shall be loosed, and her child shall be circumcised in the flesh of his foreskin. |
| 4. And for thirty three days, she shall remain in the blood of purity; she shall not touch anything holy, nor may she enter the Sanctuary, until the days of her purification have been completed. | 4. And thirty and three continuous days she shall have for the purification of the whole blood; but she must not touch things sacred, nor come into the sanctuary until the time when the days of her purification be completed. |
| 5. And if she gives birth to a female, she shall be unclean for two weeks, like her menstruation [period]. And for sixty six days, she shall remain in the blood of purity. | 5. And if she hath borne a daughter, she shall be unclean fourteen continuous days according to (the law of) her separation; and on the fifteenth she shall be released; but sixty and six continuous days shall she have for the (full) purification of the blood. |
| 6. And when the days of her purification have been completed, whether for a son or for a daughter, she shall bring a sheep in its first year as a burnt offering, and a young dove or a turtle dove as a sin offering, to the entrance of the Tent of Meeting, to the kohen. | 6. And when the days of her purification are completed for the son or the daughter, she shall bring a lamb of its year for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the priest at the door of the tabernacle of ordinance; |
| 7. And he shall offer it up before the Lord and effect atonement for her, and thus, she will be purified from the source of her blood. This is the law of a woman who gives birth to a male or to a female. | 7. and the priest shall offer it before the Lord and make atonement for her; then shall she be purified from either source of (her) blood. This is the law of the purification of her who hath borne a son or a daughter. |
| 8. And if she cannot afford a sheep, she shall take two turtle doves or two young doves: one as a burnt offering and one as a sin offering. And the kohen shall effect atonement for her, and she shall become clean. | 8. But if she find not her hand sufficient to bring a lamb, let her bring two turtle doves or two young pigeons; one for the burnt offering, and one for the sin offering, and the priest shall make atonement for her, and she shall be clean. |
|  |  |
| 1. And the Lord spoke to Moses and Aaron, saying: | 1. And the Lord spake with Mosheh, saying: |
| 2. If a man has a se'eith, a sappachath, or a bahereth on the skin of his flesh, and it forms a lesion of tzara'ath on the skin of his flesh, he shall be brought to Aaron the kohen, or to one of his sons, the kohanim. | 2. If a man have in the skin of his flesh a rising tumor or a white spot, and it be in the skin of his flesh (as) the plague of leprosy, let him be brought unto Aharon the priest, or to one of the priests his sons.  JERUSALEM: A tumor, or sore, or white spot, |
| 3. The kohen shall look at the lesion on the skin of his flesh, and [if] hair in the lesion has turned white and the appearance of the lesion is deeper than the skin of his flesh, it is a lesion of tzara'ath. When the kohen sees this, he shall pronounce him unclean. | 3. And the priest shall look at the plague in the skin of the flesh,--and if the hair of the stricken place be turned to whiteness, and the appearance of the plague be deeper (than the surface), and be whiter than the skin of his flesh, like snow, it is the plague of leprosy; and the priest having inspected him shall make him to be unclean. |
| 4. But if it is a white bahereth on the skin of his flesh, and its appearance is not deeper than the skin, and its hair has not turned white, the kohen shall quarantine the [person with the] lesion for seven days. | 4. But if the bright spot be white like chalk in the skin of his flesh, and the appearance of it be not deep, with whiteness like snow rather than skin, the hair, too, not being turned to whiteness like chalk, the priest shall shut up him who is plagued seven days; |
| 5. And on the seventh day, the kohen shall see him. And, behold! the lesion has remained the same in its appearance; the lesion has not spread on the skin. So the kohen shall quarantine him for seven days a second time. | 5. and the priest shall inspect him on the seventh day, and, behold, if the plague stand as it was, and have not gone on wider in the skin, the priest shall shut him up a second seven days. |
| 6. And the kohen shall see him on the seventh day a second time. And, behold! the lesion has become dimmer, and the lesion has not spread on the skin, the kohen shall pronounce him clean. It is a mispachath. He shall immerse his garments and become clean. | 6. And the priest shall inspect him the second seventh day; and, behold, if the plague hath become darker, and hath not gone wider in the skin, the priest shall make him to be clean; it is an obstinate sore, and he shall wash his clothes and be clean. |
| 7. However, if the mispachath.spreads on the skin after it has been shown it to the kohen for its purification, it shall be shown to the kohen a second time. | 7. But if the inveterate sore widen in the skin after he had been shown to the priest who had pronounced him clean, let him a second time be seen by the priest. |
| 8. The kohen shall look [at it]. And, behold! the mispachath has spread on the skin. The kohen shall pronounce him unclean. It is tzara'ath. | 8. And the priest shall look; and, behold, if the widening of the inveterate sore hath gone on in the skin, the priest shall make him unclean; for it is the leprosy. |
| 9. If a man has a lesion of tzara'ath, he shall be brought to the kohen. | 9. When the plague of leprosy is upon a man, let him be brought to the priest. |
| 10. The kohen shall look [at it]. And, behold! there is a white se'eith on the skin, and either it has turned the hair white, or there is healthy, live flesh in the se'eith, | 10. And the priest shall observe; and, behold, if there be a white tumour rising on the skin like pure wool, and the hair be turned to whiteness as the white of an egg, and the sign of quick flesh be in the tumour, |
| 11. it is old tzara'ath on the skin of his flesh, and the kohen shall pronounce him unclean; he need not quarantine him because he is unclean. | 11. it is an inveterate leprosy in the skin of his flesh; and the priest shall adjudge and pronounce him unclean, but not shut him up, for he is (known to be) unclean. |
| 12. And if the tzara'ath has spread over the skin, whereby the tzara'ath covers all the skin of the [person with the] lesion, from his head to his feet, wherever the eyes of the kohen can see it, | 12. Yet if the leprosy increasing increaseth in the skin, and the leprosy covereth all the skin of his flesh, from his head even to his feet, in whatever part the eyes of the priest may look on, in deliberating between cleanness and uncleanness, |
| 13. then the kohen shall look [at it]. And, behold! the tzara'ath has covered all his flesh, he shall pronounce [the person with] the lesion clean. He has turned completely white; he is clean. | 13. the priest shall consider; and, behold, if the leprosy covereth all his flesh, the plagued man shall be (pronounced) to be clean: all of him is turned to whiteness, he is clean. |
| 14. But on the day that live flesh appears in it, he shall become unclean. | 14. But in the day that live flesh appeareth in him he is unclean. |
| 15. When the kohen sees the healthy, live flesh, he shall pronounce him unclean. The live flesh is unclean; it is tzara'ath. | 15. And the priest shall observe the live flesh, and make him to be unclean; on account of the live flesh in him he is unclean; it is leprosy. |
| 16. But, if the healthy, live flesh once again turns white, he shall come to the kohen. | 16. Or if the live flesh be turned and changed into whiteness, he shall be brought to the priest; |
| 17. And the kohen shall look at it. And, behold! the lesion has turned white; the kohen shall pronounce the lesion clean. He is clean. | 17. and the priest shall observe, and, behold, the plague is turned white, and the priest shall adjudge the plague to be clean; he is clean. |
| 18. If [a person's] flesh has an inflammation on its skin, and it heals, | 18. And if a man have in his skin an ulcer, and it hath healed; |
| 19. and on the place of the inflammation there is a white se'eith, or a reddish white bahereth, it shall be shown to the kohen. | 19. but in the place of the ulcer there hath come a white rising tumour, or a bright fixed spot, (in colour) white mixed with red; he shall be seen by the priest. |
| 20. The kohen shall look [at it]. And, behold! its appearance is lower than the skin, and its hair has turned white; so the kohen shall pronounce him unclean. It is a lesion of tzara'ath that has erupted on the inflammation. | 20. And the priest shall look; and, behold, if the appearance of it be deeper than the skin, and it becometh white, and the hair is turned white, the priest shall make him to be unclean; for it is a plague of leprosy which increaseth in the ulcer. |
| 21. But if the kohen looks at it, and behold! it does not contain white hair, nor does it appear to be lower than the skin, and it is dim, the kohen shall quarantine him for seven days. | 21. And if the priest look, and, behold, the hair in it is not whitened, and the whiteness (of the spot) is not in appearance deeper than the skin, and that it hath become dim, then must the priest shut him up seven days. |
| 22. And if it spreads on the skin, the kohen shall pronounce him unclean. It is a lesion. | 22. And the priest shall look on the seventh day; and if it hath gone on widening in the skin, the priest shall make him to be unclean; for it is the plague of leprosy. |
| 23. But if the bahereth remains in its place, not spreading, it is the scar tissue of the inflammation, and the kohen shall pronounce him clean. | 23. But if the spot abideth in its place, and hath not gone on widening in the skin, but hath become fainter, it is an inflamed blotch; and the priest shall make him to be clean; it is a burning scar. |
| 24. If [a person's] flesh has a fire burn on its skin, and on the healed area of the burn, there is a reddish white or white bahereth, | 24. Or if there be in a man's skin a hot burning, and in the burning wound a spot of white mixed with red, or white only; |
| 25. the kohen shall look at it. And, behold! the hair has turned white in the bahereth, and its appearsance is deeper than the skin, it is tzara'ath which has spread in the burn. So, the kohen shall pronounce him unclean. It is a lesion oftzara'ath. | 25. the priest shall look upon it: and, behold, the hair is turned white as chalk, and its appearance is deeper than the skin becoming white as snow; it is leprosy growing in the burning spot; and the priest shall make him unclean, it is the plague of leprosy. |
| 26. But, if the kohen looks at it, and, behold! there is no white hair in the bahereth, and it is not lower than the skin and it is dim, the kohen shall quarantine him for seven days. | 26. But if the priest look on it, and, behold, the hair on the burning place be not white, and it be not deep, nor becoming whiter than the skin, though it may be dim; then the priest shall shut him up seven days. |
| 27. And the kohen shall look at it on the seventh day. If it has spread on the skin, the kohen shall pronounce him unclean. It is a lesion of tzara'ath. | 27. And the priest shall see him on the seventh day; and if it hath gone on widening in the skin, the priest shall make him unclean; it is the plague of leprosy. |
| 28. But if the bahereth remains in its place, not increasing on the skin, and it is dim, it is a se'eith of the burn, and the kohen shall pronounce him clean, because it is the scar tissue of the burn. | 28. But if the inflamed spot abide in its place, and go not on to widen in the skin and it be dim (in appearance), it is a burning spot; and the priest shall make him to be clean, for it is a burning wound. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Leviticus) 12:1 – 13:28**

**2** **If a woman conceives** Rabbi Simlai said: "Just as in the Creation, man was created after all domestic animals, wild beasts, and birds, so too, the law [concerning the cleanness] of man is stated after the law [concerning the cleanness] of domestic animals, wild beasts, and birds."-[*Vayikra Rabbah* 14:1]

**If [a woman] conceives** Heb. כִּי תַזְרִיעַ. [These words are stated] to include the case of [a woman] who gave birth to a dissolved [fetus, i.e., the fetus had matured, but had subsequently] dissolved [in the womb], resulting in a semen- like mass (זֶרַע akin to תַזְרִיע), its mother has the impurity of birth.-[*Niddah* 27b]

**as [in] the days of her menstrual flow** According to the order of all the uncleanness mentioned in regard to the menstruating woman (נִדָּה), she becomes unclean on account of giving birth. [This is true] even if the womb opens without [any issue of] blood.

**flow** Heb. דְּוֹתָהּ This expression denotes a substance that flows from her body. Another explanation: It denotes illness (מַדְוֶה) and sickness, for there is not a woman who sees [menstrual] blood without feeling ill, [since] her head and limbs become heavy upon her.

**4** **she shall remain** The word תֵּשֵׁב means only staying [or remaining], like, “And you dwelled (וַתֵּשְׁבוּ) in Kadesh” (Deut. 1:46), “and he dwelt (וַיֵּשֶׁב) in the plain of Mamre” (Gen. 13:18).

**in the blood of purity** [I.e., during this interim period,] although she may see blood [issued from her], she is ritually clean.-[*Torath Kohanim* 12:15]

**in the blood of purity** Heb. טָהֳרָה. [This could be mistakenly understood as “in the blood of *her* purity.” However,] this is not an aspirate “hey,” [as is evidenced by the absence of a dot in the final letter ה]. Therefore, it is an [unqualified] noun, like the word טֹהַר [meaning “purity”].

**the days of her purification** Heb. טָהֳרָהּ. [Here,] this is an aspirate “hey,” meaning “the days of her purification.”

**she shall not touch [anything holy]** [Although the verse says “shall not touch,” this is] a warning against one eating [anything holy] as is taught in Tractate *Yev.* (75a).

**[she shall not touch] anything holy** This comes to include *terumah* [being prohibited to this woman, before she is ritually clean (*Torath Kohanim* 12:16). This woman is considered a טְבוּל יוֹם, i.e., someone who has immerses in a *mikvah*, but must still wait for that day to elapse in order to become completely clean. Now, how is she considered a טְבוּל יוֹם ? We are talking here about a thirty-three day period. However, she does fall under this category] because she is considered a יוֹם אָרֹךְ טְבוּלַת [i.e., she must wait a “prolonged day,” insofar as] she immerses after seven [days], but the sunset that she must wait for [in order to become pure is not the sunset of the day of her immersion, but rather, it] is the sunset of the fortieth day [from birth], since it is [only] on the following day that she may bring the atonement [sacrifice] of her purification. [Thus, the whole period is to be considered one prolonged day, in the context of the law regarding her eating anything holy.]

**7 And he shall offer it up** Heb. וְהִקְרִיבוֹ. This [singular object comes] to teach you that only one [of these sacrifices, if it has not yet been brought], holds her back from eating anything holy. And which one is it? It is the sin-offering, for it says, “a sin-offering. And [the *kohen*] shall effect atonement for her, and thus, she will be purified” (verse 8). The one through which her atonement is effected [namely, the sin-offering], is the same one upon which her purification is dependent.-[*Torath Kohanim* 12:27]

**and she will thus become clean** From here, [we can conclude] that until here [namely, the offering up of her sacrifices, she is called unclean [and may not eat sacrificial flesh or enter the Sanctuary]. -[*Yeb.* 74b].

**8 One as a burnt-offering and one as a sin-offering** Scripture places [the burnt-offering] before [the sin-offering] only insofar as how they must be read [in the Torah. This is due to the higher esteem of the burnt-offering, because it is burned in its entirety (*Maskil LeDavid*).] But the sacrificing of the sin-offering precedes [that of]the burnt-offering. Thus we learned in *Zevachim*, in the chapter entitled כָּל-הַתָּדִיר (90a).

**Chapter 13**

**2** **se’eith, a sappachath, [or a bahereth] The [terms** *se’eith* and *bahereth* ] are the names of two [major] lesions [and the term *sappachath* refers to categories related to these two major lesions], and one [major lesion, namely, *bahereth*] is whiter than the other [*se’eith*].-[*Shev.* 6b]

**bahereth** Heb. בַּהֶרֶת, spot, *taye* in Old French. This is similar to the verse, “it is [like] bright [clouds] (בָּהִיר)in the skies” (Job 37:21) [i.e., like the spots created by bright clouds in the blue sky].

**[he shall be brought] to Aaron [the kohen, or to one of his sons]** It is a Scriptural decree that the uncleanness of lesions and their cleanness do not come about except by the pronouncement of a *kohen*.-[*Torath Kohanim* 13:43]

**3 [if] hair in the lesion has turned white** Heb. וְשֵׂעָר. At first [the hair] was black, and then it turned white in the lesion. The minimum [quantity referred to by the term] שֵׂעָר, *hair*, is two, [as opposed to שַׂעֲרָה, *a hair*, as in Jud. 20:16. Thus, there shall be a minimum of two hairs that turn white in the lesion for this law to apply].-[*Torath Kohanim* 13:4547]

**[and the appearance of the lesion] is deeper than the skin of his flesh** Anything with a white appearance seems deeper [in contrast to a darker object next to it], just as sunlight appears deeper than a shadow.-[*Shev.* 6b]

**he shall pronounce him unclean** He shall say to him: “You are unclean,” for white hair is a sign of uncleanness by Scriptural decree.

**4 [But if it is a white bahereth...] and its appearance is not deeper** I do not know its meaning [since a white *bahereth* should always appear deeper than the skin, as above, yet here the verse describes a case where it does not].

**quarantine** He shall have him confined to one house, and the person shall not be seen [by the *kohen*] until the end of the week. [Only] then will his signs indicate about him [whether he is clean or unclean].

**5 in its appearance** In its original appearance and size.

**[The kohen] shall quarantine him... a second time** But if it [the lesion] spread in the first week, he is definitely unclean. -[See *Nega’im* 3:3]

**6** **has become dimmer** [I.e.,] it became dimmer in its appearance. Hence, if it remained the same in its appearance or spread, he is unclean.

**mispachath** The name of a clean lesion.

**He shall immerse his garments and become clean** Since he was required to be quarantined, he is considered unclean and requires immersion.

**8 The kohen shall pronounce him unclean** And as soon as [the *kohen*] has pronounced him unclean, he is then “definitely” [unclean, and when he is healed, he] requires the bird offerings, shaving, and the sacrifice, specified in the section commencing: “This shall be the law of the *metzora* ” (תּוֹרַת הַמְצֹרָע) זֹאת תִּהֶיה.-[see *Lev.*, Chapter 14; *Meg.* 8b]

**It is tzara’ath** I.e., this *mispachath* [is *tzara’ath*].

**tzara’ath** Heb. צָרַעַת. [The term] צָרַעַת is feminine [which is why the verse says צָרַעַת הִוא, using the feminine word for “it”]. [The term] נֶגַע, *lesion*, however, is masculine [thus in verse 3, for instance, it says צָרַעַת הוּא, using the masculine word for “it,” referring to the נֶגַע rather than to the *tzara’ath*].

**10 healthy flesh** Heb. מִחְיַת, *sa(y)nement* in Old French, *a healing*. [It means that] part of the white in the *se’eith* lesion reverts to appear like [healthy] flesh. This is also a sign of uncleanness. [Hence, a sign of uncleanness is] either white hair without a מִחְיַָה, or a מִחְיַָה, an area of normal flesh, even without white hair. And even though מִחְיַָה is mentioned only in connection with the *se’eith*, nevertheless, in all [major] manifestations [of the lesion of *tzara’ath*] and their related categories, it is a sign of uncleanness.-[*Torath Kohanim* 13:69].

**11 it is an old tzara’ath** It is an old lesion which is under the area of normal skin. This wound appears healthy on the surface, but it is full of fluid underneath, so that one should not say, “Since healthy skin has appeared over [the lesion], I shall pronounce it clean!

**12** **from his head** [I.e., from the head] of the person [down] to his feet.

**wherever the eyes of the kohen can see it** [This phrase] comes to exclude a *kohen* whose eyesight has dimmed. [I.e., a *kohen* with one blind eye or with impaired vision in both eyes may not pronounce the status of lesions.]-[*Torath Kohanim* 13:83]

**14 But on the day that live flesh appears in it** If healthy flesh grows on it, [Scripture] has already explained that healthy flesh is a sign of uncleanness. [Therefore, what is this verse telling us here?] However, a case where the lesion was located on one of twenty-four tips of the limbs is not deemed unclean on account of healthy flesh because the lesion cannot be seen all at one glance [once an area of healthy flesh appears within the lesion], since these [limb tips] slope down on either side. [Therefore it is not deemed unclean.] If, however, such a tip of a limb altered [in its form], allowing its slanted facet to appear through fat—for example, when the tip of a limb became fat and broadened, and the healthy flesh (מִחְיַָה) became visible within [the lesion, thereby allowing the lesion to become visible all at one glance], Scripture teaches us [here] that it becomes unclean.-[*Torath Kohanim* 13:86]

**But on the day [that live flesh] appears** [The verse could have simply said, “But when live flesh appears.”] What does Scripture teach us [by saying,] “on the day”]? It [comes] to teach that there is a day on which you [the *kohen*] look [i.e., examine the suspected lesion], and there is a day on which you do not look [i.e., when he may not examine it]. From here [our Rabbis] say that a bridegroom is exempt [from having a lesion examined] throughout all the seven days of the wedding feast, for himself, his garments, and his house. Similarly, during a Festival [people] are exempt [from having a lesion examined] throughout all the days of the Festival. -[Torath Kohanim 13:87].

**15 it is tzara’ath** meaning, that flesh. Flesh (בָּשָׂר) is grammatically masculine. [Hence, the wording: צָרַעַת הוּא, rather than צָרַעַת הִיא, as in verse 8.]

**18 an inflammation** Heb. שְׁחִין. [This term] denotes heat, that the flesh became heated by the injury caused it by a blow, not by fire.-[*Chul.* 8a]

**and it heals** The inflammation healed, and in its place, another lesion appeared. [Not that the flesh healed, because, were that the case, there would be no lesion.

**19 A reddish-white bahereth** [meaning] that the lesion is not solid white, but streaked and blended of two colors, white and red.

**20 its appearance is lower than the skin** But its substance is not lower. Rather, because of its whiteness, the lesion [only] appears lower and deeper [than the skin], just as sunlight appears deeper than a shadow. -[Torath Kohanim 13:50].

**22 It is a lesion** Heb. נֶגַע הִוא. [Here, the pronoun is feminine. Since נֶגַע is masculine, however, it requires the masculine pronoun הוּא. But our verse here uses the feminine הִיא because the word “it” is referring to] this *se’eith* or this *bahereth* [both of which are feminine].

**23 in its place** Heb. תַּחְתֶּיה, [lit., “under it,” here meaning:] In its place.

**it is the scar tissue of the inflamation** Heb. צָרֶבֶת הַשְּׁחִין, as the *Targum* [*Onkelos*] renders it: רוֹשַׁם שִׁיחֲנָא, a residual impression of the inflammation, identifiable on the flesh [i.e., a scar]. Every expression of צָרֶבֶת [in Scripture] denotes the contraction of skin that has become shriveled because of heat. Similarly, the verse, “And all faces [from the south to the north] will be shriveled by it” (Ezek. 21:3), *retrire* in Old French, to contract.

**it is scar tissue** Heb. צָרֶבֶת, *retriyemant* in Old French, *shriveling*

**24 the healed area of the burn** *Saynement* [in Old French]. When the burn healed, the area changed to become a blended *bahereth* [of white and red], or pure white one. The signs of a burn (מִכְוָה) and the signs of an inflammation (שְׁחִין) are the same. [If so,] why does Scripture separate them [into two sections]? To teach us that they do not become combined with each other, [i.e., while a *griss*, the area of a bean, is the minimum surface area of a lesion for it to be deemed unclean,] if a lesion the size of half a *griss* emerges in an inflammation, and [another] the size of half a *griss* in a burn, they are not judged as [though] a full *griss* [of lesion has emerged].-[*Chul.* 8a].

**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:** **Vayiqra (Leviticus) 12:1 – 13:28**

2. Rashi commented: ***"If a woman have conceived seed, and born [a male].***This includes a case where she gave birth to [the male child as] a fleshy mass which had dissolved, so that it became liquefied and like seed, in which case his mother becomes impure because of the birth" [as if it were a normal child]. The explanation of this matter[[1]](#footnote-1) is that we know that the child has been formed already in human form, and then became liquefied, for anything that does not have a human form is not considered a child, and similarly, whatever is not fit to become a creature with a soul, is not considered a child. But even if it is a fleshy dissolved mass at the time of birth, it makes the mother impure [for the prescribed number of days] provided we recognize its form, such as a foetus with its human parts fashioned, in which case the mother is certainly impure, and if not [i.e., the matter is in doubt] she is impure because of a doubt. This is what this verse comes to include according to the words of our Rabbis.[[2]](#footnote-2)

Now with regard to the implication of the verse the Rabbis have said:[[3]](#footnote-3) ***"Ishah ki thazria***—[[4]](#footnote-4) if the woman emits seed first, she will bear a son." [[5]](#footnote-5) The intent of the Rabbis was not that the child is formed from the woman's seed, for although the woman has generative organs [i.e., ovaries] like those of the man, yet seed is not formed by them at all, or [if it is formed], that seed is not thick and does not contribute anything to the embryo. Rather, the Rabbis used the term "she emits seed" with reference to the blood of the womb, which gathers in the mother at the time of the consummation of coition, and attaches itself to the seed of the male. For in the opinion of the Rabbis the child is formed from the blood of the female and the white [semen] of the man, and both of them are called "seed." Thus the Rabbis have said:[[6]](#footnote-6) "There are three partners in [the formation of] man: The male emits the white [semen], from which are formed the sinews, the bones, and the white substance in the eye. The female emits a red secretion from which are formed the skin, the flesh, the blood, the hair, and the black substance in the eye."[[7]](#footnote-7) The opinion of doctors as to the formation [of the embryo of the child] is also the same. In the opinion of the Greek philosophers, [[8]](#footnote-8) however, the whole body of the child is formed from [the substance of] the blood of the mother, the father only contributing that generative force which is known in their language as ***hyly****,* which gives form to matter.[[9]](#footnote-9) For there is no difference at all between the egg of a chicken which is laid because it was fructified by a male, and that laid as a result of the mother rolling herself in the dust, except that the egg [that had been fructified by a male] germinates into a young bird, while the other is *not sown, nor bears,[[10]](#footnote-10)* because it is deprived of the elemental heat which is its ***hyly****.* And if so, the word ***tazria***[in ***ishah ki thazria****]* will be like ***u'cheganah zeiru'eha thatzmiach*** *(****as the garden causes the seeds that are sown in it to spring forth****).[[11]](#footnote-11)* And so did Onkelos render it: "If a woman conceives."

**'D'VOTHAH.'** "This is an expression for anything which flows from her body, derived from the wording[[12]](#footnote-12) for malady *[****madveh****]* and sickness, for no woman sees an issue of blood without becoming unwell, and her head and her limbs feeling heavy on her." This is Rashi's language. But I do not know on the basis of which root the word ***d'vothah***can be an expression in the Sacred Language for "anything which flows." But it is possible that it is an expression of malady, on the basis of what the Rabbis have said,[[13]](#footnote-13) "and her head and limbs are heavy on her." So also is the opinion of Rabbi Abraham ibn Ezra, who writes: ***"D'vothah***is a noun and means sickness, for the blood which issues indicates a sickness in the woman." Now it is true that the flow constitutes a cleansing of surpluses [of blood], and due to the fact that her head and her limbs feel heavy upon her, the flow is perhaps termed "a sickness." The correct interpretation, however, is that ***d'vothah***is an expression derived from the word ***madveh***[which does not mean "sickness," i.e., an unnatural occurrence in the body, since a woman's menses are natural; and ***d'vothah***is therefore like the terms] plague and pain, just as in the expressions: ***My heart is 'davoi' (faint) within me****;[[14]](#footnote-14)* ***for this our heart is 'daveh' (faint)****,[[15]](#footnote-15)* and like: ***the plague of his heart****.[[16]](#footnote-16)* Thus menstruation is an affliction upon the woman even though it is in her nature [to experience it regularly]. A similar expression is ***upon the bed of 'd'voi' (illness****).[[17]](#footnote-17)*

**4. AND SHE WILL THEN TESHEV[[18]](#footnote-18)** **(REMAIN) IN THE BLOOD OF PURIFICATION THREE AND THIRTY DAYS**. "The term ***yeshivah***[literally: ***sitting****]* signifies here 'remaining,' just like in the verses: ***'vateishvu'(and you stayed) in Kadesh****;[[19]](#footnote-19)* ***'vayeishev'(and he dwelled) by the terebinths ofMamre****." [[20]](#footnote-20)* This is Rashi's language. But if so, the verse is stating: "for another thirty-three days she should still wait, touching no hallowed thing nor coming into the Sanctuary, even though they are days of purity as far as [physical relationship with] her husband,"[[21]](#footnote-21) this being the sense of the expression ***in the blood of purification****.* Scripture uses this expression ['remain' in the blood of purification, instead of saying "and she will then be . . . "] in order to inform us that even though she sees no issue of blood during these [thirty-three days for a male child, or sixty-six for a female], she must still wait this entire period on account of the childbirth [before she may eat of the hallowed food or enter the Sanctuary]. It is possible that the expression ***teishev*** here is like in the verse, ***Many days 'teishvi' (you will sit solitary) for me; you will not play the harlot, and then you will not be any man's wife****, [[22]](#footnote-22)* for a woman who has intercourse with her husband is called ***yosheveth lo***(sitting for him). Now since He said in regard to the seven days [after the birth of the male child], ***she will be unclean seven days; as in the days of the impurity of the sickness will she be unclean****,[[23]](#footnote-23)* meaning that she be impure to her husband and for hallowed food during all these seven days, He now said that after the seven days she may sit for her husband [i.e., she may have intercourse with him] for thirty-three days in the blood of purification, but still she may not touch hallowed things nor come into the Sanctuary, even if she sees [no issue of blood], and she may be with her husband even if she sees [an issue].[[24]](#footnote-24)

The correct interpretation appears to me to be that a woman in the days of her menstruation is called ***niddah*** (shunned) because she was avoided by and kept distant from all people. Men and women would not approach her, and she would sit alone and not speak with them, for even her speech was considered by them impure, and they regarded the dust upon which she stepped to be impure as the dust of the decomposed bones of the dead. Our Rabbis have mentioned this.[[25]](#footnote-25) Even her gaze was considered harmful, and I have already mentioned this in Seder ***Vayeitzei Ya'akov***.[[26]](#footnote-26) Thus it was the custom of menstruants to sit in a special tent, this being the intent of Rachel's words to her father [Laban], ***Let not my lord be angry that I cannot rise up before you; for the manner of women is upon me***,[[27]](#footnote-27) since it was their custom that a woman in that condition should not walk, nor let the sole of her foot step upon the ground. That is why the Torah was more stringent in regard to what the menstruant sits upon or lies upon [in that both the person who touches them and his garments are rendered impure][[28]](#footnote-28) than with respect to touching [the menstruant herself, in which case the person himself is rendered impure, but not his garments].[[29]](#footnote-29) Similarly Scripture said in regard to the leper: ***he will dwell [literally: "sit"] alone; without the camp will his dwelling be***,[[30]](#footnote-30) and it did not say as it did in the case of the other impure persons, ***and he will go out of the camp, he will not come within the camp***.[[31]](#footnote-31) Rather, it mentioned the term ***"sitting,"*** meaning that he is to avoid walking, since his odor and breath are harmful. It is for this reason that Scripture says here that for another thirty-three days ***she will 'sit' in the blood of purification***, in the same place where she sat in the [seven] days of impurity on account of the childbirth, and further prohibited by means of a negative commandment from touching hallowed things or coming into the Sanctuary during that time. The [Rabbinical] interpretation thereof is as follows:[[32]](#footnote-32) ***"She will continue [in the blood of purification for three and thirty days].*** This comes to include a woman in hard labor during the eleven days,[[33]](#footnote-33) that she be pure from zivah (the law of' flux').[[34]](#footnote-34) I might think that she should also be regarded as pure from [the impurity conveyed through] menstruation; Scripture therefore says ***[as in the days of the impurity of her sickness] will she be unclean***."[[35]](#footnote-35)

**IN THE BLOOD OF TAHORAH' (PURIFICATION)**. According to Rashi this means that even though she sees [an issue of blood during this period of thirty-three days for a male child, and sixty-six for a female], she is nevertheless pure by law of the Torah. And so did Rabbi Abraham ibn Ezra write, that the meaning of the above expression is that "it constitutes pure blood in contrast to the blood of the menstruant, and therefore does not convey impurity, G-d having decreed in the case of a male child [a forty-days period for the after­effects of the childbirth upon the mother — seven impure days and thirty-three pure days], corresponding to the number of days necessary for the form of the male child to be completed in the womb, while that of the female child is double [fourteen impure days and sixty-six pure days, corresponding to the eighty days it takes for the female child to be formed in the mother's womb]. This is clear and tested."

But in my opinion the meaning of the word ***tahorah***is cleanness [in a physical sense], similar in meaning to ***'zahav tahor' (pure gold)****,[[36]](#footnote-36)* which means smelted and refined. A similar expression is found in the verse, ***And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and purge them as gold and silver****.[[37]](#footnote-37)* Thus the meaning of the expression here is as follows. Having commanded that a woman who gives birth to a male child be impure for seven days ***as in the days of her impurity****,* because then she usually sees issues of blood from the interior of the womb [from which the menses are discharged], He further commanded that she should wait for another thirty-three days, staying in her house in order to cleanse her body; for during all these days she will emit the remnants of blood and the turbid, ill-smelling secretions which come from these bloods, and then she will become cleansed ***from the childbirth, pregnancy and conception****,[[38]](#footnote-38)* and she may come to the House of G-d. Now our Rabbis have received the tradition that during these [thirty-three days for a male child and sixty-six for a female], she is pure for her husband, because with reference to the seven impure days it says that they are ***as in the days of the impurity of her sickness****,* but in connection with these [thirty-three days etc.] He said that she is impure as regards [***eating or touching] hallowed things and entering the Sanctuary***, but not for non-holy things nor for her husband, just as the Rabbis have said,[[39]](#footnote-39) "Her husband is not a holy object."

The reason that the time is doubled in the case of the birth of a female child [i.e., fourteen impure days and sixty-six pure days], is perhaps as Rabbi Abraham ibn Ezra said [as mentioned above] in accordance with the opinion of Rabbi Yishmael, that the formation of a male child is completed on the forty-first day, and that of a female child on the eighty-first day. But according to the opinion of the Sages who say that both male and female are completed on the forty-first day, we must say that the reason [why the time is doubled in the case of a female child] is that the nature of the female is cold and moist, and the white [fluid] in the mother's womb is then exceedingly abundant and cold, this being the reason why she gave birth to a female child. Hence she needs a longer time to become clean [in a physical sense], on account of the abundant moisture in her which contains the ill-smelling blood, and on account of the coldness [of her body], as is well-known that sick people who suffer from cold need a longer period to restore their vigor than those who are hot.

**7. AND HE WILL OFFER IT BEFORE THE ETERNAL, AND MAKE ATONEMENT FOR HER; AND SHE WILL BE CLEANSED FROM THE FOUNTAIN OF HER BLOOD.** Scripture is stating that she will offer a ransom for her soul[[40]](#footnote-40) before the Eternal so that she shall be cleansed ***from the fountain of her blood****,* for a woman in childbirth has ***a troubled fountain and a tainted spring****,[[41]](#footnote-41)* and after she has completed the number of days of becoming clean [as explained above in Verse 4], or the days of the formation of the child, male or female,[[42]](#footnote-42) she shall then bring a ransom for her soul so that her fountain should be stayed, and that she should become cleansed, for G-d, praised be He, ***"heals all flesh and does wondrously."*** [[43]](#footnote-43)

Now our Rabbis have said[[44]](#footnote-44) that [the reason for these offerings is] that at the moment that she bends down to give birth she rashly swears [because of the pains of childbirth]: "I will no longer have relationships with my husband" [so as not to conceive again]. The main purport of this statement of the Rabbis is that since she only swears on account of her pain, and the oath is moreover not capable of fulfillment, because she is subject to her husband, therefore the Torah wished for her to atone for that which came into her mind [and therefore commanded her to bring these offerings]. G-d's thoughts, blessed be He, are deep,[[45]](#footnote-45) and His mercies are bountiful, for it is His desire to justify His creatures.

**13:1. AND THE ETERNAL SPOKE UNTO MOSES AND UNTO AARON**. Because it is according to the word of the priest ***that every strife and every plague shall be****,[[46]](#footnote-46)* therefore this communication came also to Aaron. Or it may mean that G-d spoke to Moses that he should tell it to Aaron, as our Rabbis have explained.[[47]](#footnote-47) It does not state here, "speak unto the children of Israel," [[48]](#footnote-48) because it is the priests [who have the duty] when they see the impure [with leprosy] to force them to be quarantined and be cleansed. Now in the section dealing with cleansing of the leper it says, ***And the Eternal spoke unto Moses, saying: This will be the law of the leper in the day of his cleansing****,[[49]](#footnote-49)* [and there it mentions neither "speak to the children of Israel," nor to the priests], because there is no need to urge the Israelite to become cleansed [when his plague of leprosy is healed], nor to urge the priest to perform the rites of the offerings, as they do so willingly. In the section dealing with a person suffering from an issue it does say, ***Speak unto the children of Israel, and say unto them****,[[50]](#footnote-50)* because since the matter is of an intimate nature, unknown to others, He admonished them that they should each inform the priest of their sickness.[[51]](#footnote-51)

**2. 'SE'EITH O SAPACHATH O BAHERETH' (A RISING, OR A SCAB, OR A BRIGHT SPOT).** "These are the names of the plagues, each one whiter than the other." This is Rashi's language. Rabbi Abraham ibn Ezra wrote that ***"se'eith***is a term for 'burning,' the word being associated with the expressions: ***'v'hamaseith' (and the*** ***beacon) began to arise up****;[[52]](#footnote-52)* ***'va'yisa'eim' (and) David (burned them)****.[[53]](#footnote-53)* It is possible that it is called ***se'eith***[literally: 'uprising,' 'swelling'], because it is in the nature of fire to rise upwards. ***Sapachath***is of the root: ***'sphacheini' (attach me), I pray****;[[54]](#footnote-54)* ***'v'nispechu' (and they shall cleave) to the house of Jacob*** *[[55]](#footnote-55)* — signifying a sickness which attaches to one place. ***Bahereth***is of the root, ***'bahir' (bright) in the skies****,[[56]](#footnote-56)* becoming a sort of sign or mark." [Thus far is Ibn Ezra's interpretation.] If so, the term ***se'eith***is the name of the plague caused by the bitter green burning fluid [in the body],[[57]](#footnote-57) and ***bahereth***is caused by the white fluid, and ***sapachath***is brought about by a combination of both of these fluids. Now our Rabbis have said:[[58]](#footnote-58) "The word ***se'eith***is always an expression of 'rising,' and so it is stated in Scripture, ***And upon all the high mountains, and upon all the hills 'hanisa'oth' (that are lifted up)****,[[59]](#footnote-59)* and ***sapachath***always means 'attachment,'[[60]](#footnote-60) and so it is stated in Scripture, ***'sphacheini' (attach me), I pray****."*

**3. AND THE APPEARANCE OF THE PLAGUE BE DEEPER THAN THE SKIN OF THE FLESH.** "Every white color appears deep [in contrast to the darker color surrounding it], just as a color illuminated by the sun appears deeper than the shadow." This is Rashi's language. For this reason when the Rabbi [Rashi] reached the following verse, stating, ***And if the bright spot be white in the skin of*** ***his flesh, and the appearance thereof be not deeper than the skin****,[[61]](#footnote-61)* he wrote, "I do not know the meaning of this." The sense of Rashi's statement is as follows: It appeared to him difficult, for since the bright spot is white, it is impossible that the appearance thereof should ***not***be deeper than the skin, even as the color of anything illuminated by the sun appears deeper than the shadow!

Now we are in a position to remove this difficulty. For the verses do not speak of the appearance of a plague seeming deeper than the skin, unless two hairs in the plague become white [such being the case in Verse 3 before us]. But when it states [as it does in the following verse], ***and the hair thereof be not turned white****,* it says, ***and the appearance thereof be not deeper than the skin****.* For such is the distinctive characteristic of anything illuminated by the sun: if there is something black scattered about in it, there will not be an appearance of depth to a person who looks at it. Now hair in its natural state is dark, and therefore destroys the appearance of depth of the plague. When the hairs in the plague have turned white or yellow,[[62]](#footnote-62) then only does the whiteness of the plague shine brightly, and appears to anyone who looks at it from a distance as if it were deeper [than the skin of the flesh].

Yet despite all this, that which the Rabbi [Rashi] has said — "Every white color is deeper [in contrast to dark colors surrounding it]" — does not appear to me to be correct. For the Rabbis have said:[[63]](#footnote-63) "The word ***se'eith*** is always an expression of 'rising,' " and the ***se'eith*** is white, as it is written, ***'se'eith I'vanah'*** (***a white rising****),[[64]](#footnote-64)* and the Rabbis have further said:[[65]](#footnote-65) ***"Se'eith***is [as white] as white wool, and its second [subsidiary] shade is as white as the membrane of an egg." Thus ***se'eith***is very white, and [according to Rashi] it should appear very deep, so why then do the Rabbis call it "rising?" Scripture also does not state anywhere concerning the color of ***se'eith***that it is deeper than the skin![[66]](#footnote-66) And in the Torah Kohanim the Rabbis have said:[[67]](#footnote-67) "What is the meaning of the term ***se'eith?***It is 'rising,' just as the color of the shadow is ***higher***than that of anything illuminated by the sun." And if every white color is deep [in contrast to a dark color surrounding it, as Rashi put it], then the fact is the opposite [of what the Rabbis have said in the Torath Kohanim]! Perhaps we may say that the terms ***se'eith*** signifies "rising" in contrast to ***bahereth****,* so that if you place both of them together, the ***bahereth***will appear as if illuminated by the sun, and the ***se'eith***at its side will have the appearance of the shadow, while both of them in relation to the skin [which is darker] will appear as deeper.[[68]](#footnote-68) Yet Scripture [nonetheless] does not speak of the color of ***se'eith***as being deeper than the skin!

The explanation of this matter appears to me to be as follows. There is a kind of white which shines into and dazzles the eyes just as the appearance of the sun does, with the result that the eyes are incapable of receiving the intense color of that whiteness, and therefore it seems to him [a person looking] as if it were deep, just as the color illuminated by the sun appears deeper than the shadow, because the eye can receive the darker color and it is fixed thereon, whereas the white color scatters the visionary power and appears further removed from it, and therefore seems to be deep. Thus the whiteness of ***bahereth***which is a bright white like snow,[[69]](#footnote-69) causes the visionary power to be weakened, just as it becomes weak in a place illuminated by the sun, provided that there is no black hair in the ***bahereth****,* in which case the visionary power concentrates on the black and from there it spreads out to the whole appearance of the plague and does not "flee" from it [on account of its intense whiteness, and therefore it does not appear to be deeper than the skin].[[70]](#footnote-70) Now the plague known as *se'eith* is also white, but its whiteness is not intense [as that of ***bahereth****][[71]](#footnote-71)* and it does not weaken the visionary power; therefore the eye spreads out [over the whole plague] and sees it closely with the result that the ***se'eith***appears near to it and elevated, just as when one looks at the stars which appear to be high in the heavens.

Now in the case of an inflammation [in the skin, in which symptoms of leprosy occurred], Scripture mentions two colors, ***a white'se'eith' (rising) or a white 'bahereth' (bright spot)*** *[[72]](#footnote-72)* intermingled with red, and states concerning it, ***behold, it be in sight 'lower' than the skin[[73]](#footnote-73)***but does not say "deeper" [than the skin], because although that *bahereth* is an intense white, the redness in it lessens the "depth" thereof and makes it appear only slightly "lower" [than the skin].

But by way of the plain meaning of Scripture the phrase ***behold, it be in sight 'lower' than the skin* only refers back to the *bahereth,* but of *the white se'eith'(risin***71 it does not say so.[[74]](#footnote-74) And concerning both of them ***[se'eith* and *bahereth]***Scripture says [in the case of an inflammation in the skin], ***But behold, if there be no white hairs therein, and it be not lower than the skin, but be dim****,[[75]](#footnote-75)* for on account of the redness [which is intermingled in the white], and the blackness of the hair, the plague has lost even its appearance of being "lower" [than the skin] and is only "dim."

In the case of a burning by fire Scripture mentions, ***and the quick flesh of the burnt part have a white 'bahereth' (bright spot), reddish-white or white****,[[76]](#footnote-76)* and then it continues [in the following verse] to state, ***and it be in sight 'deeper' than the skin****;[[77]](#footnote-77)* [that refers back only] to "the white" [in the preceding verse, but not to the reddish-white, which, as explained above, does not appear to be "deeper" than the skin]. Then it states further on, ***But if the priest look on it, and behold, there be no white hair in the 'bahereth' (bright spot), and it be no lower than the skin****. [[78]](#footnote-78)* In this case He mentioned the matter of being "lower" or not with reference [also] to "the reddish-white" [in Verse 24], thus teaching that the appearance of the plague either as "deep" or "low" is an indication of impurity, and that they are only pure if there is no appearance at all [of the bright spot] being "lower" than the skin, but instead it is only "dim." [[79]](#footnote-79)

Now the Torah desired the purity of Israel and the cleanliness of their bodies, and it therefore took measures to keep this sickness [of leprosy] far from them at its very inception, for these colors [of the plagues] are not yet the real leprosy, but they lead to it. Doctors state in their books: "We should fear ***beharoth*** [bright spots in the skin of the flesh] more than the leprosy itself." That is the reason why Scripture calls them when they are just beginning, ***the affliction of leprosy****,[[80]](#footnote-80)* meaning an affliction of a leprous nature, but not yet the actual leprosy. It is when the symptoms of impurity are clearly identified, after the leper has been put in quarantine [for a trial period], that Scripture says, ***it is leprosy*** *[[81]](#footnote-81)* meaning that it is possible that it is a genuine form of leprosy. At times Scripture will say of impurity, ***and the priest will pronounce him unclean****;* ***it is an affliction of leprosy****,[[82]](#footnote-82)* the meaning thereof being to state that the priest will declare him impure at once, for it is an affliction of a leprous nature that will surely result in actual leprosy, and therefore it is advisable that he be separated from the people from that moment on. Similarly, ***and the priest will pronounce him unclean; it is an affliction****,[[83]](#footnote-83)* means that it is a great affliction which will not be healed [easily], but instead will grow the whole day and spread [into the skin] as it has done till now.

As to that which Rashi stated [in Verse 3 before us] that: "It is a Scriptural ordinance [the reason of which is not known] that hair that has become white is a symptom of impurity" — ***this is the interpretation of the thing****;[[84]](#footnote-84)* ***it is******the decree of the Most High, which is come upon*** *[[85]](#footnote-85)* that person, for a plague which does not turn the hair white, is only an ugly spot in the skin, but not a secretion which will cause any sickness.

**5. AND THE PRIEST WILL LOOK AT HIM ON THE SEVENTH DAY, AND BEHOLD, IF THE PLAGUE STAY 'B'EINAV.'** "This means in its original color and size." [[86]](#footnote-86) This is Rashi's language. Similarly, ***'v'eino' (and the appearance thereof) was as the appearance of bdellium****;[[87]](#footnote-87)* and so also, ***Vein'(like the color of) the crystal ice****.[[88]](#footnote-88)*

But in the Torath Kohanim we have been taught as follows:[[89]](#footnote-89) "[From the expression here] I know only that the plague so appeared [i.e., in its original size] in his own [i.e., the priest's] eyes. Whence do I know that the same law applies if it so appeared in the eyes of his pupil? Scripture therefore says [in Verse 27]. ***But if the scall stay 'b'einav.'***"Now if so, the meaning of the verse here would be: "and if the plague is at a stay in the sight of the aforementioned priest," namely that it has remained as it was, neither having changed its place nor having spread in the skin, where so ever the priest looks [then he will shut him up for another seven days]. The usage [of the term ***a'yin***(eye)] is often found in the words of the Sages.[[90]](#footnote-90) Thus: "So it appears in my eyes." So also you find [in Scripture]: ***O man of G-d, I pray thee, let my life be precious 'b'einecha' (in thy sight]****,[[91]](#footnote-91)* meaning, in your opinion and thought. Thus the verse here alludes to the principle that the priest in examining whether the plague has extended in the skin need only judge it as he sees it, but it is not necessary that [he base his decision] upon measuring the plague.

**6. AND THE PRIEST WILL SEE HIM A SECOND TIME THE SEVENTH DAY, AND BEHOLD, IF THE PLAGUE BE KEIHAH' (DIM), AND THE PLAGUE BE NOT SPREAD IN THE SKIN, THE PRIEST WILL PRONOUNCE HIM CLEAN.** Rashi commented: ***"Keihah***means it has become paler[[92]](#footnote-92) than its [former] color. [This allows the inference] that if the plague remains in its former color and has not extended in the skin, he is impure."

This indeed is the sense of the verse.[[93]](#footnote-93) But the interpretation of our Rabbis is not so, for we have been taught in the Mishnah:[[94]](#footnote-94) "To cause to be put in quarantine [for a second week] such a plague which continues unchanged at the end of the first week; to pronounce pure such a plague which continues unchanged by the end of the second week." And in the Torath Kohanim the Rabbis have expressly said[[95]](#footnote-95) that in the case of garments, if the plague is at a stay at the end of the first week, they are to be put in quarantine [for a second week], and if it be at a stay at the end of the second week, they are to be burnt; but in the case of a person, if the plague be at a stay at the end of the first week the priest is to put him in quarantine for another week, but if at the end of the second week it is still at a stay he is to pronounce him pure. And in Tractate Megillah the Rabbis have further said:[[96]](#footnote-96) "This excludes a leper who has been put in quarantine for a week, whose state of leprosy is determined not by his bodily condition, but merely by days." [[97]](#footnote-97) Now if it were necessary that the plague should become dim, then his purity ***would***be dependent upon his bodily condition! Rashi himself explained it there in such language, saying that the leper's purity is not dependent on the physical state of the plague, for if at the end of seven days a symptom of impurity — white hair or extension of the plague — is not found, the priest is to pronounce him pure although the plague has stayed in its appearance, that is at the end of the second week.[[98]](#footnote-98)

Rather, this is what the Sages said:[[99]](#footnote-99) at the end of the second week, whether the plague has paled from the color of snow to [the shade of white of] the lime used in the Sanctuary, or like the white of an egg's membrane, or even if it has become stronger, namely, that it was at first like the lime [used in the Sanctuary] and then [at the end of the second week] it had become bright-white like snow, and all the more so if it remained in its original color — as long as it did not spread in the skin, the priest pronounces it pure. If so, the interpretation of this verse is as follows: ***"if the plague be 'keihah,'***meaning that it has turned into the color of another plague, such as from that of snow to that of lime, since ***it has not spread in the skin, the priest will pronounce him clean; it is but a scab****."* For in order that one should not say, "since the plague has changed into the color of another plague it must be inspected from anew," Scripture therefore expressly taught that he is deemed pure. The same law applies if the color became stronger, since Scripture has already taught you that a change from color to color is not a symptom of impurity, but rather is considered as if it is at a stay, and as long as it did not spread in the skin [the afflicted person] is pure. Should you ask: "But why did Scripture not mention expressly the case of a change to a stronger color [as being pure], and we would know that this is all the more so if it became paler?" [The answer is that Scripture] came to teach you that although it became paler, if it spread in the skin he is nevertheless impure. Now the meaning of the word ***keihah***is that the plague has become paler, changing to one of the colors of leprosy-signs, such as from that of snow to that of an egg's membrane, which can still be a leprosy-sign. But if it has become paler than the colors of leprosy-signs, in that case the person is already healed, and there is no longer a plague; thus even a spreading thereof no longer renders him impure at all. In a similar manner to this presentation has it been explained in the Torath Kohanim.[[100]](#footnote-100)

**10. AND THE PRIEST WILL SEE, AND, BEHOLD, IF THERE BE A WHITE RISING IN THE SKIN, AND IT HAVE TURNED THE HAIR WHITE, AND THERE BE QUICK RAW FLESH IN THE RISING.** The meaning of this verse is not that it is necessary for both to be present, namely, the white hair and the quick flesh [before the afflicted person is declared impure], since in the first section Scripture declared him impure because of white hair alone; [[101]](#footnote-101)

similarly, the appearance of the live flesh alone is a symptom of impurity. If so, the meaning of the verse is: *"and it have turned the hair white,* or *there be quick raw flesh in the rising. "* It mentions here white hair in the case of *se'eith* (rising) although it stated it already in the case of *bahereth* (bright spot), 100 in order to teach us that in the case of both colors white hair is a symptom of impurity. Our Rabbis have explained 101 that the reason [why white hair is mentioned here when it has already been said above that it is a symptom of impurity] is in order to establish the minimum size of the quick flesh [mentioned here], that it must be large enough to contain the white hair, [the smallest number implied] being two.

**12. AND IF THE LEPROSY BREAK OUT ABROAD IN THE SKIN, AND THE LEPROSY COVER ALL THE SKIN OF THE PLAGUE[[102]](#footnote-102)** **FROM HIS HEAD EVEN TO HIS FOOT ... [HE IS CLEAN].** Now the breaking out of the leprosy is not deemed a symptom of purity, until it spreads over the entire body, except for the places which the Sages enumerated in the Mishnah,[[103]](#footnote-103) which do not prevent a person who has turned completely white [from being pronounced pure]. If so, what is the meaning of the phrase ***all the skin of the plague***[which would indicate that only the area of the plague need be turned white]? Rather, the meaning thereof is as follows: ***"and the leprosy cover all the skin of the plague***and ***from his head even to his foot****.*" Scripture is thus stating that the place of the plague and the whole body have turned white, but if the whole body has become white, and the appearance of [the area of] the plague has turned to ***bohak[[104]](#footnote-104)*** or it became healed, the person is impure.

**Ketubim: Tehillim (Psalms) 78:17-31**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A maskil of Asaph. Hearken, my people, to my instruction, extend your ear to the words of my mouth. | 1. A teaching of the Holy Spirit, composed by Asaph. Hear, O My people, My Torah; incline your ears to the utterances of my mouth. |
| 2. I shall open my mouth with a parable; I shall express riddles from time immemorial. | 2. I will open my mouth in a proverb; I will declare riddles from ancient times. |
| 3. That we heard and we knew them, and our forefathers told us. | 3. Which we have heard and known, and which our fathers told to us. |
| 4. **We shall not hide from their sons; to the last generation they will recite the praises of the Lord, and His might and His wonders, which He performed.** | 4. **We will not hide it from their sons, recounting the psalms of the LORD to a later generation, and His might, and the wonders that He performed.** |
| 5. **And He established testimony in Jacob, and He set down a Torah in Israel, which He commanded our forefathers to make them known to their sons.** | 5. **And He established a witness among those of the house of Jacob, and He decreed a Torah among those of the house of Israel, which He commanded our fathers to teach to their sons.** |
| 6. **In order that the last generation might know, sons who will be born should tell their sons.** | 6. **So that another generation, sons still to be born, should know; they will arise and tell it to their children.** |
| 7. **And they should put their hope in God, and not forget the deeds of God, and keep His commandments.** | 7. **And they will place their hope in God, and not forget the works of God, and they will keep His commandments.** |
| 8. **And they should not be as their forefathers, a stubborn and rebellious generation, who did not prepare its heart and whose spirit was not faithful to God.** | 8. **And they will not be like their fathers, a stubborn and vexing generation, a generation whose heart was not firm with its lord, and its spirit was not faithful to God.** |
| 9. The sons of Ephraim, armed archers, retreated on the day of battle. | 9. While they were living in Egypt, **the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time**, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle. |
| 10. **They did not keep the covenant of God, and they refused to follow His Torah.** | 10. **Because they did not keep the covenant of God and refused to walk in His Torah.** |
| 11. **They forgot His deeds and His wonders, which He showed them.** | 11. **And the people, the house of Israel, forgot His deeds and His wonders that He showed them.** |
| 12. Before their forefathers He wrought wonders, in the land of Egypt, the field of Zoan. | 12. In front of Abraham, Isaac, and Jacob, and the tribes of their ancestors, He performed wonders in the land of Egypt, the field of Tanis. |
| 13. He split the sea and took them across, He made the water stand as a heap. | 13. He split the sea with the staff of Moses their leader, and made them to pass through, and He made the water stand up, fastened like a skin bottle. |
| 14. He led them with a cloud by day, and all night with the light of fire. | 14. And He guided them with the cloud by day, and all of the night with the light of fire. |
| 15. He split rocks in the desert and gave them to drink as [from] great deeps. | 15. He split mountains with the staff of Moses their leader in the wilderness; and He gave drink as if from the great deeps. |
| 16. He drew flowing water from a rock and brought down water like rivers. | 16. And He brought forth streams of water from the rock, and He made water come down like flowing rivers. |
| 17. But they continued further to sin against Him, to provoke the Most High in the desert. | 17. But they continued still to sin before him, to provoke anger in the presence of the Most High in the dry wilderness. |
| 18. They tried God in their heart by requesting food for their craving. | 18. And they tempted God in their heart, to ask for food for their souls. |
| 19. And they spoke against God; they said, "Can God set a table in the desert? | 19. And they complained in the presence of the LORD; they said, "Is there the ability in the presence of God to set a table in the wilderness?" |
| 20. True, He struck a rock and water flowed, and streams flooded. Can He give meat too? Can He prepare flesh for His people?" | 20. Behold, he already has smitten a rock, and water gushed out, and streams flowed; is he also able to give bread, or to arrange food for his people? |
| 21. Therefore, God heard and was incensed; fire was kindled against Jacob, and also wrath ascended upon Israel. | 21. Then it was heard in the presence of God, and he was angry, and fire was made to come up on those of the house of Jacob, and also harsh anger came up on Israel. |
| 22. Because they did not believe in God and did not trust in His salvation. | 22. For they did not believe in God, and did not put their trust in his redemption. |
| 23. And He had commanded the skies from above, and He had opened the portals of heaven. | 23. And he commanded the skies above and he opened the windows of heaven. |
| 24. He had rained upon them manna to eat, and He had given them corn of heaven. | 24. And he made descend on them manna to eat, and he gave them the grain of heaven. |
| 25. Men ate the bread of the mighty; He sent them provisions for satisfaction. | 25. The sons of men ate food that came down from the abode of angels; he sent them provisions unto satiety. |
| 26. He caused the east wind to set forth in heaven, and He led the south wind with His might. | 26. He made the east wind move in the heavens, and guided the south wind by his strength. |
| 27. He rained down flesh upon them like dust, and, like the sand of the seas, winged fowl. | 27. And he made flesh descend on them like dust, and flying fowl like the sand of the sea. |
| 28. And He let it fall in the midst of their camp, around their dwellings. | 28. And he made them fall in the midst of his camp, round about its tents. |
| 29. They ate and were very satisfied, and He brought them their desire. | 29. And they ate and were very satisfied; so he brought to them their craving. |
| 30. They were not estranged from their desire; while their food was still in their mouth, | 30. They did not turn from their craving, still their food was in their mouth. |
| 31. The wrath of God ascended upon them and slew [some] of their stoutest and caused the chosen of Israel to fall. | 31. And the anger of God went up on them, and he slew some of their champions, and he subdued the young men of Israel. |
|  |  |

**Rashi’s Commentary for: Psalms 78:17-31**

**17 to provoke** Heb. למרות, to provoke, as (Deut. 9:7): “you have been provoking (ממרים).”

**20** **flesh** Heb. שְׁאֵר, flesh.

**21 fire was kindled against Jacob** Heb. נשקה, as (Ezek. 39:9): “and make fires and heat up (והשיקו),” which is an expression of heating and burning. As it is written (Num. 11:1): “and God’s fire broke out against them.”

**25 bread of the mighty** Bread of the angels. Another explanation: אַבִּירִים means אֵבָרִים, limbs, for it was absorbed into the limbs, and they did not have to excrete.

**26 He caused the east wind to set forth** (Num. 11:31): “And a wind set forth from the Lord, and it made quails fly.”

**30** **They were not estranged from their desire** They did not become estranged from their desire, for they achieved all their desire. Another explanation: מתאותם לא זרוּ They were not distanced from their desire until the retribution came upon them. “While their food was still in their mouth, the wrath of the Lord (sic), etc.”

**31 and...the chosen of Israel** The chosen of them and the men of the assembly, הָאסַפסוּף (Num. 11:4). They are the elders, as it is said (Num. 11:16): “Assemble (אספו) to Me, etc.”

**Meditation from the Psalms**

**Psalms ‎‎78:17-31**

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

I want to reiterate the opening from last week as we look at the second part of Psalms chapter 78.

**The superscription of this psalm ascribes authorship to Assaf.** The Talmud says that any psalm that begins with the word “Maskil”, which comes from the word that means *enlightenment*, was made public and explained to the entire people by a skilled interpreter and orator.[[105]](#footnote-105) This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

**I**n this composition, the psalmist surveys the history of Israel from the bondage in Egypt until the reign of King David. The events of this period, spanning more than 400 years, do not seem to follow any apparent order. However, the discerning student of Jewish history quickly discovers that the varied events of these four centuries all stem from a single source: HaShem’s desire that His holy Torah should be the supreme authority over Israel.[[106]](#footnote-106) HaShem humbled the Jews as slaves in Egypt so that they would be prepared to accept the exclusive sovereignty of the Torah at Sinai. HaShem then settled them as an independent nation in the Holy Land, so that He might appoint a monarch who would rule the Jewish people in the name of the Torah. The monarch whom God chose was David. David’s son Solomon built the Bet HaMikdash, the sacred Temple in which HaShem’s Torah was enshrined and venerated as the supreme law.

But the authority of David did not go unchallenged. From the earliest times, the powerful tribe of Ephraim, the heir of royal line of Joseph, demanded dominion. They were proud that Yehoshua ben Nun, the conqueror of the land, was from the tribe of Ephraim and that the Tabernacle had been situated in Shiloh, in the territory of Ephraim, for ***369*** years.[[107]](#footnote-107)

Even when the spiritual and political capital of Israel transferred to Jerusalem, Ephraim did not forget its former glory. Yeravam ben Nevat of Ephraim arose to challenge Solomon. He eventually caused the ten tribes to secede from Judean rule; these tribes were known collectively as Ephraim.

Malbim and Hirsch explain that this psalm is a firm proclamation that HaShem recognizes none but David and his seed as the true Torah rulers of all Israel: *He despised the tent Joseph the tribe of Ephraim He did not choose; but chose the tribe of Judah, Mount Zion which He loves****.***[[108]](#footnote-108)

The end of our psalm portion contains pesukim that I would like to explore a bit:

***Tehillim (Psalms) 78:27*** *He caused flesh also to rain upon them as the dust, and winged fowl as the sand of the seas;* ***28*** *And He let it fall in the midst of their camp, round about their dwellings.* ***29*** *So they did eat, and were well filled; and He gave them that which they craved.* ***30*** *They were not estranged from their craving, their food was yet in their mouths,* ***31*** *When the anger of God went up against them, and slew of the lustieth among them, and smote down the young men of Israel.*

This passage is speaking about an incident recorded in Bamidbar (Numbers) chapter 33. This chapter contains the 42 camping places that the Bne Israel stayed in while marching from Egypt to the Promised Land. The 12th camping place was **Kibroth Hattaavah**. The Jewish People were complaining about the absence of meat in their diet. The name, which means "the graves of craving", was given to the place on account of its being the burial-ground of the multitudes that died through glutting themselves with quail flesh, which G-d sent in response to their complaints.[[109]](#footnote-109)

This stop was mentioned in the Torah:

***Bamidbar (Numbers) 33:16*** *They left the Desert of Sinai and camped at the Graves of Craving[[110]](#footnote-110) (****Kibroth Hattaavah*** *-* הַתַּאֲוָה קִבְרוֹת***camp #12****).*

Chazal note the following points about this place:

**1.** The people ate quail for an entire month according to Bamidbar (Numbers) 11:31.

**2.** It was so named because they buried those who craved other food according to Bamidbar (Numbers) 11:34.

**3.** Those who craved other food were struck by a plague from HaShem according to Bamidbar (Numbers) 11:33-34.

**4.** They set out from the wilderness of Sinai, came to the Graves of Desire, and stayed there for 30 days as it says:[[111]](#footnote-111) "Not one day shall you eat and not two days . . . but a full month . . ."[[112]](#footnote-112)

The Targum also provides a snippet of information:

***Targum Pseudo Jonathan for Bamidbar (Numbers) 33:****15. thence to the Graves of those who desired flesh;*

In this place, Moshe anointed new Elders. The first Elders died at the time of the golden calf. These Elders were chosen because they were the Jewish over-seers in Egypt who took the punishment of the Jews. This portion is found in Numbers 11:24-30. They were anointed at this time because the Bne Israel were about to be punished for rebelling against HaShem, and they needed the Elders to again help them bear their punishment. In the Triennial Torah cycle, this portion [Numbers ‎11:16 - 12:16[[113]](#footnote-113)] is read on the first Shabbat after Pesach, in the Tishri cycle, and on Shabbat Nachamu 6, near the middle of Elul.

The Question: Why was the place where those who complained against HaShem named Kivrot *HaTaavah* [“the graves of the desire“] rather than Kivrot *HaMitavim* [“the graves of those who craved”]?

The Answer: The *Maayanah Shel Torah* cites the *Binah L’Itim* as explaining that it was not only the people who craved meat and wanted to return to Egypt who were buried there, but also the craving itself that was laid to rest. Everyone present who witnessed the punishment meted out to those who had complained was purged of his craving. Hence, the burial of those who craved also resulted in the burial of the craving itself, which is why the site was named Kivrot *HaTaavah* [“the graves of the desire“].

This is essentially all I have been able to find about this camping location. In our psalm this place appears to be a singular event for the wilderness wandering and the testing of HaShem. So what was the point of listing these forty-two places?

The Midrash tells us one of the purposes for the recording of these journeys in the Torah:

***Midrash Rabbah - Numbers XXIII:1*** *The Holy One, blessed be He, said to Israel: ‘During all those forty years that you spent in the wilderness I did not make it necessary for you to escape, but I cast your enemies down before you by merely being with you. Nay, more! There were numerous snakes, fiery serpents, and scorpions there’; as it says, The... wilderness, wherein were serpents, fiery serpents, and scorpions (Deut. VIII, 15) ‘yet I did not allow them to harm you.’ For this reason the Holy One, blessed be He, said to Moses: ‘ Write down the stages by which Israel journeyed in the wilderness, in order that they shall know what miracles I wrought for them.’*

The Midrash goes on to tell us another reason for recording these journeys in the Torah:

***Midrash Rabbah - Numbers XXIII:3*** *THESE ARE THE STAGES (XXXIII, 1). It is like the case of a king whose son was ill. He took him to a certain place to cure him. On their return journey his father began to recount all the stages, saying: ‘Here we slept; here we cooled ourselves; here you had a headache.’ So the Holy One, blessed be He, said to Moses: ‘Recount to them all the places where they provoked Me.’ Consequently it says, THESE ARE THE STAGES, etc.*

Rashi also provides us with the reason for recording these journeys in the Torah:

*Why were these journeys recorded? To make the Omnipresent’s benevolence known. For, although He decreed to move them about and cause them to wander in the wilderness, do not say that they wandered and were moved about from journey to journey all forty years, and had no rest--- for there are only forty-two* *journeys here. Subtract fourteen, all of which took place during the first year, before the decree, from their journey from Rameses until they reached Rithmah, from where the spies were dispatched, as it is said, “after, the people journeyed from Chatzeroth, etc.* *Send, for yourself, men, etc.,”* *and here it says, “they journeyed from Chatzeroth and camped at Rismah,”* *you learn that it* *was in the desert of Paran. Exclude, further, from there, eight journeys which took place after Aharon’s death, from Mount Hor to the plains of Moav,* *during the fortieth year, it is found that, throughout the thirty eight years, they took only twenty journeys.**[[114]](#footnote-114)*

The fact that the Midrash records more than one reason for recording the journeys and Rashi tells us a third reason, suggests that there is more to these journeys than meets the eye. Further, we need to ask another similar question: What is the reason for these forty-two stops in the desert? There is a mystical concept that the purpose of these encampments was for the Children of Israel to release and gather the sparks of holiness which are trapped in the desert’s emptiness. Each of these stopping places correspond to a letter of HaShem’s forty-two letter Name[[115]](#footnote-115) (The first forty-two letters of the Torah), and so by gathering the sparks from each place a little more of HaShem’s Name, His recognition in the world, is revealed.

Three thousand years later, the Jewish People are still journeying, a hundred years here, two hundred there. On their journeys through Spain, England, China, and America, etc., the Jewish people “extract” and redeem the sparks of holiness which are trapped throughout the world. When this process is complete, Mashiach will gather all the Jewish People to the land of Israel and HaShem will be revealed to be the One True G-d. “On that day, HaShem will be One, and His Name, One“.[[116]](#footnote-116)

The whole trip the Bne of Israel take from Mitzrayim (Egypt) to the Promised Land is understood spiritually as a metaphor for the journey that we all take from leaving the straits of the birth canal, to the many years of our life that we spend trying to do the right thing (traveling in the desert and messing up for forty years), to the moment of our own death (The Promised Land).

Each Jew’s life may be analyzed in terms of these forty-two journeys of Bne Israel from Egypt to Israel. In other words, it is possible to identify each person’s journey through life with the forty-two stages of the journey described in this chapter.

***Bamidbar (Numbers) 33:1-2*** *“These are the journeys of Bne Israel who went forth from the land of Egypt according to their legions under the hand of Moshe and Aharon. Moshe wrote motza’aihem / their goings- forth le’masai’hem / according to their journeys . . . and these are masai’hem / their journeys le’motza’aihem / according to their goings-forth.”*

R’ Shlomo Halberstam z”l[[117]](#footnote-117) asks: What is added by “motza’aihem / their goings-forth”? The main focus of the parasha appears to be on Bne Israel’s journeys! Also, what is added by mentioning that Bne Israel went forth from Egypt? Surely we already know this! Finally, why is the order of the words reversed, first “motza’aihem / their goings-forth le’masai’hem / according to their journeys” and then “masai’hem / their journeys le’motza’aihem / according to their goings-forth”?

Our parasha alludes to all of the major exiles that Bne Israel were destined to undergo in their history: The initial letters of “Eleh masei Bne Israel” / “These are the journeys of Bne Israel” allude to the four exiles of the Jewish people: alef-Edom (Rome - our current exile); mem-Madai (Persia); bet-Bavel (Babylon); and yud-Yavan (Greece). But the verse also alludes to our redemption.

In light of all of the above, we can answer the questions we posed, says R’ Halberstam. The word “motza’aihem / their goings- forth” alludes to the future “goings-forth” of Bne Israel, i.e., our future redemptions. The placement of “masai’hem / their journeys” before “le’motza’aihem / according to their goings-forth” alludes to the fact that our constant travels in exile hasten the eventual “going-forth.” And, lest one lose faith in the redemption because of our suffering, Moshe mentioned that Bne Israel already went forth from Egypt. Surely, then, we will be redeemed again.[[118]](#footnote-118)

**And these are their journeys according to their starting places (Num.33:2)** The Hebrew word for starting places or departures (motza’eihem) comes from the same root as *descendants*, alluding to the future redemption and the ingathering of the exiles that will occur in the Messianic era. At that time, all forty-two journeys made by the Children of Israel in the desert will be duplicated by the Jewish people as they make their way back to the Land of Israel.[[119]](#footnote-119)

The forty-two journeys, therefore, relate to forty-two states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Jericho, the Messianic redemption.

**These stages are not only a record of the past, but also an allusion to the future exiles and the ultimate redemption through Mashiach.**

These forty-two camp sites are synonymous with Bne Israel’s forty-two stages of spiritual development, spiritual awareness and getting to know HaShem. Each location was another opportunity for Bne Israel to grow spiritually. For example, the 19th century European commentator, The Chatam Sofer explained that when Bne Israel, traveled to and camped at Kibroth Hattaavah (literally “burial of desire“), they learned to confront the animalistic desires that are part of being human. By recognizing and confronting these desires, we acknowledge our human-ness and our continued striving towards holiness. When Bne Israel traveled to and camped at Chatzerot (literally “courtyards”). Bne Israel learned that this ephemeral world was merely a courtyard to Olam HaBa, the World to Come. This journey was not merely a physical journal of packing up camp and shlepping to the next truck stop. This was a spiritual journey where Bne Israel grew and learned to incorporate the spiritual into the physical world and into their collective consciousness.

Journeys 1 through 11 were in the first year following the Exodus, journeys 32-42 in the fortieth year, meaning that there were nineteen journeys in the intervening thirty-eight years. According to the Midrash, 19 of these 38 years were spent in Kadesh, and the other 19 wandering through the desert.

Rabbenu Bachya tells us that “All the predictions of our prophets concerning the redemption of the future clearly indicates that this redemption will largely reflect earlier redemptions. The more we know about the redemption from Egypt, etc., the better we can picture how the redemption of the future will develop.”

The Baal Shem Tov teaches that the forty-two journeys in the wilderness – from Egypt to Israel – reflect the forty-two journeys or phases that each person experiences throughout life. “These are the journeys of the Israelites, who had left Egypt“ on the way to the Promised Land: All the forty-two journeys are about freeing ourselves and transcending the constraints and limitations (Mitzrayim) of our material existence which conceals the Divine, subduing and sublimating the harsh “wilderness” of selfish existence, and discovering the “Promised Land” – a life of harmony between body and soul.

These forty-two journeys allow us to align our lives to the compass a higher rhythm, as defined by the forty-two journeys in the Torah, and actually create a strategy that rides and taps into these rhythms.

Rabbenu Bachaye in his commentary on the Torah says that besides shedding light on what happened in the desert on the journeys, the account of the journeys and their stations has for us an additional benefit in that it gives us a glimpse into the future.

Paraphrasing an idea which is brought by the Ramban in his argument with Pablo Christiani and based on a little known Midrashic work, he says that the words of all the prophets allude to the fact that the final redemption of the Jewish people will be identical to the first one. Just as the Jewish people went out of Egypt into the desert, so in the future will Israel take to the desert.

They will travel to the same stations that Israel travelled to, after the Exodus. HaShem will sustain them and lead them as before. The final remaining sparks will be gathered up, the final healings completed and the redemption realized. The whole world will know that HaShem is Echad - One.

This is alluded to in the verse which twice mentions the word “mozta’eihem”, their stations. First it is written, “Moshe recorded the stations of their journeys...”. Then the verse says afterwards, “ ...these are their journeys between the stations.” The first mention of “mozta’eihem”, their stations, refers to the going out of Egypt, the second mention to the going out of this, the last of the bitter Exiles.

Curiously, we are reading this portion of Psalm 78 on the Shabbat immediately before **Tu B’Shebat**.

In the annual Torah cycle this parasha is normally read during the three weeks between Tammuz 17 and Tisha B’Ab – six days before Tu B’Ab! In the Triennial, or Septennial, Torah cycle, we read this portion on the Shabbat closest to Tu B’Shebat (late winter) in the Tishri cycle, and around the second Shabbat of Nachamu, the Shabbat closest to Tu B’Ab (mid-summer), in the Nisan cycle. These two festivals are very mystical and are intimately linked, as we saw in the study titled: [RAINS](http://www.betemunah.org/rains.html).

The beginnings of love (and a baby) on Tu B’Ab lines up with the new year for trees. Man is likened to a tree.

Tu B’Shebat is mystically parallel to Tu B'Ab, the fifteenth day of the Summer month of Av. Tu B'Ab is forty days before the twenty-fifth of Elul, the date of the beginning of the creation of the world (which is five days prior to Rosh HaShanah). The Talmud, at the end of tractate Taanit, suggests that Tu B'Abrepresents the 'subconscious' glimmer of love that led to the act of creation. The Baalei HaTosefot, in tractate Rosh HaShanah 27b, say that on Rosh HaShanah, the 'thought' of creating humanity entered the Creator's consciousness. The actual Creation of humanity took place six months later, on the first of the month of Nisan.

Important symbols of Tu B'Shevat include different types of dried fruit arranged on a platter, flowering almond trees and the "seven species". These are:
Barley.
Dates.
Figs.
Grapes.
Olives.
Pomegranates.
Wheat.Tu B’Shebat is forty days before the twenty-fifth of Adar. According to the Baalei HaTosefot, the twenty-fifth of Adar would be the first day of creation of the world, as it is five days before the first of Nisan. Tu B’Shebat would thus be the first glimmer of love before the act of creation. According to Jewish law, it is the day that new sap begins to stir and flow within the fruit trees of the land of Israel. It is the first glimmer of the new fruits that will blossom in Nisan. It is the first glimmer of the chesed that will nourish us in the coming year.

As I said before: Curiously, we are reading this portion of Psalm 78 on the Shabbat immediately before **Tu B’Shebat** because of it’s connection with ‘orlah’ with both our Torah portion and Tu B’Shebat.[[120]](#footnote-120) Lets briefly explore this minor festival.

Our sages designated the fifteenth of Shevat as the boundary between one year and another regarding fruit-bearing trees, for by this date, most of the annual rain has fallen. Fruits that grow after this date are therefore considered to be produce of a new year. Fruit that ripened on a three year old tree before Tu B’Shebat is considered orlah and is forbidden to eat, while fruit ripening on or after Tu B’Shebat of the tree's third year is permitted. In the 1st, 2nd, 4th and 5th years of the Shmita[[121]](#footnote-121) cycle Maaser Sheni[[122]](#footnote-122) is observed today by a ceremony redeeming tithing obligations with a coin; in the 3rd and 6th years, Maaser Ani[[123]](#footnote-123) is substituted, and no coin is needed for redeeming it. Tu B’Shebat is the cut-off date for determining to which year the tithes belong.

Tu B’Shebat determines whether the fruit is orlah, uncircumcised.[[124]](#footnote-124) For example, fruit trees planted before the 15th of Av,[[125]](#footnote-125) after three years have passed, three times passing Rosh HaShana. After that point, the plant is no longer considered a "sapling", whose new year is Tishre with relation to orlah. It is now a "tree" whose new year is Tu B’Shebat, then we could think that the years of orlah are over. But if the fruits ripen before Tu B’Shebat (of the fourth year of the tree), they are still orlah, meaning that they are still categorized as orlah of the previous year. Only fruits which ripen after Tu B’Shebat of the fourth year are considered to be after the years of orlah.[[126]](#footnote-126) What makes this so fascinating is that ‘orlah’ is used in the v.3 of our Torah portion regarding the circumcising of a boy on the eighth day. Thus the Torah associates the orlah of the foreskin with the orlah of the fruit trees, which bears on Tu B’Shebat which we will celebrate in five days.

The *Sfat Emet* mentions over and over the subject of new vitality that a man receives on Rosh HaShana for the entire year, and the trees undergo a similar process on Tu B’Shebat. This renewal is also seen in our Torah portion where the birth of a son will carry his father through time.[[127]](#footnote-127)

**Ashlamatah: Yeshayahu (Isaiah) 9:5-6 + 11:1-9**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The people who walked in darkness, have seen a great light; those who dwell in the land of the shadow of death, light shone upon them. | 1. For none that comes to distress them will be wearied. As in the former time the people of the land of Zebulun and the people of the land of Naphtali have gone into exile, and a strong king will exile what remains of them, because they did not remember the prodigy of the sea, the wonders of Jordan, the war of the Gentile fortresses. |
| 2. You have aggrandized this nation; you have magnified the joy for them; they have rejoiced over You like the joy of harvest, as they rejoice when they divide spoils. | 2. The people, the house of Israel, who walked in Egypt as in darkness have come out to see a great light; those who dwelt in a land of the shadows of death, on them light shined. |
| 3. For, the yoke of his burden and the staff of his shoulder, the rod of the one who oppressed him have You broken, as on the day of Midian. | 3. You have increased the people, the house of Israel, You have increased their joy; they rejoice before You as with the joy of war victors, as men who rejoice when they divide the spoil. |
| 4. For every victory shout sounds with clamor, and garments wallow in blood, but this shall be burnt, consumed by fire. | 4. For You have removed the yoke of his mastery and the rule of his tribulation, the ruler who was subjugating him is broken as on the day of Midian. |
| 5. For a child has been born to us, a son given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father, called his name, "the prince of peace." | 5. For all their dealing is with wickedness; they are defiled with sins, even as a garment kneaded in blood whose stain marks are not cleansed from it, just as there is no use for it except to be burned in the fire. Therefore the Gentiles who are strong as the fire will come upon them and kill them. |
| 6. To him who increases the authority, and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness; from now and to eternity, the zeal of the Lord of Hosts shall accomplish this. **{P}** | 6. The prophet said to the house of David, For to us a child is born, to us a son is given; and he will accept the law upon himself to keep it, and his name will be called before the Wonderful Counselor, the Mighty God, existing forever, "The messiah in whose days peace will increase upon us." **{P}** |
|  |  |
| 1. And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots. | 1. And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons. |
| 2. And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord. | 2. And aspirit beforethe LORD will rest upon him (the Messiah), a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and the fear of the LORD. |
| 3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise. | 3. And the LORD will bring him (the Messiah) near to His fear. And he will not judge by the sight of his eyes, and he will not reprove by the hearing of his ears; |
| 4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death. | 4. but in truth he (the Messiah) will judge the poor, and reprove with faithfulness for the needy of the people; and he will strike the sinners of the land with the command of his mouth, and with the speaking of his lips the wicked will die. |
| 5. And righteousness shall be the girdle of his loins, and faith the girdle of his loins. | 5. And the righteous/generous will be all around him (the Messiah), and the faithful will be brought near him. |
| 6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them. | 6. In the days of the Messiah of Israel will peace increase in the land. and the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling child will lead them. |
| 7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw. | 7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox. |
| 8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. | 8. And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs. |
| 9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. **{S}** | 9. They will not hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea. **{S}** |
| 10. And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor. **{P}** | 10. And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the peoples, to him will kingdoms be obedient, and his resting place will be glorious. **{P}** |
|  |  |

**Rashi’s Commentary to: Yeshayahu (Isaiah) 9:5-6 + 11:1-9**

**1** **The people who walked in darkness** The inhabitants of Jerusalem, who were darkened by their concern [of falling into the hands] of Sennacherib. Comp. with what Hezekiah said (infra 7:3), “This day is a day of distress, debate, and blasphemy.”

**have seen a great light** with Sennacherib’s downfall.

**2 You have aggrandized this nation** They have become aggrandized to all who hear of them, when the nations heard the miracles that were performed for them.

**You have magnified the joy for them** Heb. לוֹ, [lit. for him.] And not for his enemies. It is written לֹא, [spelled ‘lammed aleph,’ meaning ‘not,’] since Hezekiah’s joy was incomplete, because, at that time it was said to him (infra 39: 6), everything in your palace...will be carried off to Babylonia.”

**like the joy of harvest** Jonathan renders: like the joy of the victors of a battle, which is similar to the harvest; those who slay men cut throats. Scripture deviated from being explicit [lit. changed its language] to expound that the miracle took place on the night of the harvest of the omer.

**as they rejoice when they divide spoils** of Egypt in Moses’ time, for here, too, they divided the spoils of Cush and Egypt and the coveted treasures of all the nations, for, when he returned from Tirhakah, king of Cush, he came to Jerusalem with all the treasures of Cush and Egypt, as it is stated (infra 45:14): “The toil of Egypt and the merchandise of Cush and the Sebaites...” And all this Hezekiah and his people plundered.

**3** **For the yoke of his burden** The yoke which was a burden to Hezekiah, and that he bent his shoulder for this heavy burden to pay harsh tribute, and the rod with which he had oppressed Hezekiah.

**have You broken** You broke them together in one night.

**like the day of Midian** in Gideon’s time, for they, too, fell together in one night, and on the night of the harvest of the Omer, as it is said (Judges 7:13): “And behold, a roasted cake of barley bread tumbled into the camp of Midian.”

**For, every victory shout sounds with clamor** Heb. כִּי כָל־סְאוֹן סֹאֵן בְרַעַשׁ. Some (Machbereth Menachem, p. 125, who claims that the root is סא interpret this as an expression of a ‘seah’ and a measure, as our Rabbis expounded it (Sotah 8b, Tosefta 3:1, Mid. Psalms 91:2, [where the Rabbis interpret this passage to mean that a person is rewarded with the same measure he metes out to others]), but, according to the simple interpretation of the language of the Scriptures, it is impossible to explain it as an expression [of a ‘seah,’] since the ‘vav’ and the ‘nun’ are not radicals but like שָׁאוֹן from שׁוֹאֶה, and הָמוֹן from הוֹמֶה, and חָרוֹן from חָרָה, this root will not assume a verb form with a ‘nun’ to say סוֹאֵן, but סוֹאֶה, just as from הָמוֹן, we say הוֹמֶה, and from שָׁאוֹן, שׁוֹאֶה, but one does not say: שׁוֹאֵן, הוֹמֵן, חוֹרֵן. I [therefore,] say that its interpretation is according to the context, and that it is hapax legomenon in Scripture. Its interpretation is an expression of a shout of victory in battle. [We, therefore, explain the words: כָל־סְאוֹן סֹאֵן בְרַעַשׁ כִּי as follows:] The sound of [var. every] victory of any victor in war, is with clamor; it is the galloping of horses and the striking of shields against each other. And the garments of those killed in battle wallowing in blood. But in this victory there is no clamor, and there is no blood.

**but this shall be burnt** He shall be burnt, consumed by fire.

**5** **For a child has been born to us** Although Ahaz is wicked, his son who was born to him many years ago [nine years prior to his assuming the throne] to be our king in his stead, shall be a righteous man, and the authority of the Holy One, blessed be He, and His yoke shall be on his shoulder, for he shall engage in the Torah and observe the commandments, and he shall bend his shoulder to bear the burden of the Holy One, blessed be He.

**and...called his name** The Holy One, blessed be He, Who gives wondrous counsel, is a mighty God and an everlasting Father, called Hezekiah’s name, “the prince of peace,” since peace and truth will be in his days.

**6 To him who increased the authority** To whom will He call this name? To the king who increases the authority of the Holy One, blessed be He, upon himself, to fear Him.

**authority** an expression of government. [This is to refute those who disagree with us [the Christians]. But it is possible to say that “Prince of Peace,” too, is one of the names of the Holy One, blessed be He, and this calling of a name is not actually a name but an expression of (var. for the purpose of) greatness and authority. Comp. (Ruth 4:11) “And be famous (וּקְרָא שֵׁם) in Bethlehem. Also (II Sam. 7:9, I Chron. 17:8): “And I shall make for you a name.” Here too, Scripture means, “And He gave him a name and authority.”]

**and for peace** which is given to him, there will be no end, for he had peace on all his sides, and this “end” is not an expression of an end to eternity, but there will be no boundaries. On the throne of the kingdom of David shall this peace be justice and righteousness that Hezekiah performed.

**and for peace** Heb. וּלְשָׁלוֹם. This ‘vav’ is to rectify the word, thus: He [Hezekiah] increased the authority upon his shoulder, and what reward will He [God] pay him? Behold, his peace shall have no end or any limit.

**from now and to eternity** The eternity of Hezekiah, viz. all his days. And so we find that Hannah said concerning Samuel (I Sam. 1:22): “and abide there forever.” And, in order to refute those who disagree [i.e., the Christians, who claim that this (Prince of Peace) is their deity], we can refute them [by asking], What is the meaning of: “from now”? Is it not so that the “deity” did not come until after five hundred years and more?

**the zeal of the Lord of Hosts** Who was zealous for Zion concerning what Aram and Pekah planned about it.

**shall accomplish this** but Ahaz does not deserve it, moreover, the merit of the Patriarchs has terminated. Addendum: And our Rabbis said: The Holy One, blessed be He, wished to make Hezekiah the Messiah and Sennacherib, Gog and Magog. Said the ministering angels before the Holy One, blessed be He, Should the one who stripped the doors of the Temple and sent them to the king of Assyria, be made Messiah? Immediately, Scripture closed it up.

**Chapter 11**

**1** **And a shoot shall spring forth from the stem of Jesse** And if you say, ‘Here are consolations for Hezekiah and his people, that they shall not fall into his hands. Now what will be with the exile that was exiled to Halah and Habor, is their hope lost?’ It is not lost! Eventually, the King Messiah shall come and redeem them.

**a shoot** [This is symbolic of] the royal scepter.

**and a twig** an expression of a sapling.

**and a twig shall sprout from its roots** and the entire section, and at the end (v. 11), “And it shall come to pass, that on that day, the Lord shall apply His hand again...[from Assyria]...Hence, [it is obvious] that this prophecy was said to console those exiled to Assyria.

**3 And he shall be animated by the fear of the Lord** He shall be filled with the fear of the Lord. [ed enos mera il luy in O.F., and He shall be enlivened.]

**and neither with the sight of his eyes shall he judge** For, with the wisdom of the Holy One, blessed be He, which is within him, will he know and understand who is innocent and who is guilty.

**4 with equity** This is an expression of mildness and tenderness.

**and he shall smite the earth with the rod of his mouth** As the Targum states: And he shall smite the sinful of the earth.

**and with the breath of his lips** Jonathan [renders:] And with the speech of his lips.

**5 And righteousness shall be the girdle of his loins** Jonathan [renders:] And the righteous shall surround him; i.e., they will cleave to him like a girdle (robe).

**6** **and a fatling** a fattened ox [following Jonathan].

**8 shall play** Heb. וְשִׁעֲשַׁע, shall play.

**over the hole of an old snake** over a hole in the ground in which the snake makes its nest [krot in O.F.], a cave.

**an old snake** פֶּתֶן. A snake, when it ages, becomes deaf and is called פֶּתֶן. From then on, it cannot be charmed; as it is said (Psalms 58:6): “Who will not hearken to the voice of charmers.”

**and over the eyeball of a venomous snake** Jonathan renders: the eyeballs of venomous snakes [מְאוּרַת from אוֹר, light]. Menahem (Machbereth Menachem p. 32) interpreted it as an expression of a hole, namely holes in the ground. Comp. (Gen. 11:28) “The valley of the Chaldees (אוּר) ”; (infra 24:15) “In the valleys (בָּאוּרִים) honor the Lord.”

**a weaned child** a child weaned from his mother’s breasts.

**shall stretch forth his hand** Heb. הָדָה. Jonathan renders: shall stretch forth his hands (sic). Comp. (Ezekiel 7:7) “The joyful call (הֵד) of the mountains, also (infra 16:9) “The cry (הֵידָד),” which is an expression of raising the voice. This, too, is an expression of raising, and the final [letter] ‘heh’ appears in it as a radical which sometimes falls out, like עָשָׂה(made), בָּנָה (built), קָנָה (acquired).

**9** **knowledge of the Lord** [lit.] to know the Lord.

**10** **as a banner for peoples** that peoples should raise a banner to gather to him.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 12:1 – 13:28**

**Yeshayahu (Isaiah) 9:5-6 + 11:1-9**

**Tehillim (Psalms) 78:17-31**

**1 Pet 3:18 – 4:6, Lk 12:54-59, Acts 23:1-10**

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

LORD - יהוה, Strong’s number 03068.

Children / Son - בן, Strong’s number 01121.

Born - ילד, Strong’s n umber 03205.

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

LORD - יהוה, Strong’s number 03068.

Spake / Speak - דבר, Strong’s number 01696.

Said / Saying - אמר, Strong’s number 0559.

Israel - ישראל, Strong’s number 03478.

**Vayikra (Leviticus) 12:1** And the LORD <03068> spake <01696> (8762) unto Moses, saying <0559> (8800), 2 Speak <01696> (8761) unto the children <01121> of Israel <03478>, saying <0559> (8800), If a woman have conceived seed, and born <03205> (8804) a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

**Yeshayahu (Isaiah) 9:6** For unto us a child is born <03205> (8795), unto us a son <01121> is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

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

**Tehillim (Psalms)** **78:19** Yea, they spake <01696> (8762) against God <0430>; they said <0559> (8804), Can God furnish a table in the wilderness?

**Tehillim (Psalms)** **78:21** Therefore the LORD <03068> heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel <03478>;

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 12:1- 13:28** | **Psalms**  **Psa 78:17-31** | **Ashlamatah**  **Is 9:5-6 + 11:1-9** |
| --- | --- | --- | --- | --- |
| lk;a' | eat |  | Ps 78:24 Ps 78:25 Ps 78:29 | Isa 11:7 |
| lae | God |  | Ps 78:18 Ps 78:19 | Isa 9:6 |
| rm;a' | saying | Lev 12:1 Lev 12:2 Lev 13:1 | Ps 78:19 |  |
| vae | fire | Lev 13:24 | Ps 78:21 | Isa 9:5 |
| aAB | enter, bring, spot | Lev 12:4 Lev 12:6 Lev 13:2 Lev 13:9 Lev 13:16 | Ps 78:29 |  |
| !Be | sons | Lev 12:2 Lev 12:6 Lev 12:8 Lev 13:2 |  | Isa 9:6 |
| rb;D' | spoke | Lev 12:1 Lev 12:2 Lev 13:1 | Ps 78:19 |  |
| ~D' | blood | Lev 12:4 Lev 12:5 Lev 12:7 |  | Isa 9:5 |
| hy"h' | becomes | Lev 13:2 Lev 13:18 Lev 13:24 |  | Isa 9:6 |
| dy" | afford, hand | Lev 12:8 |  | Isa 11:8 |
| hwhy | LORD | Lev 12:1 Lev 12:7 Lev 13:1 | Ps 78:21 | Isa 11:2 Isa 11:3 Isa 11:9 |
| dl;y" | bears | Lev 12:2 Lev 12:5 Lev 12:7 |  | Isa 9:6 |
| ~y" | seas |  | Ps 78:27 | Isa 11:9 |
| laer'f.yI | Israel | Lev 12:2 | Ps 78:21 Ps 78:31 |  |
| fb,K, | lamb | Lev 12:6 |  | Isa 11:6 |
| yKi | when, if | Lev 12:2 Lev 13:2 Lev 13:9 Lev 13:16 Lev 13:18 Lev 13:24 | Ps 78:22 |  |
| lKo | any, all, every | Lev 12:4 Lev 13:12 Lev 13:13 |  | Isa 9:5 Isa 11:9 |
| hs'K' | covers | Lev 13:12 Lev 13:13 |  | Isa 11:9 |
| aol | nor, cannot | Lev 12:4 Lev 12:8 |  | Isa 11:3 |
| ~yIm; | water |  | Ps 78:20 | Isa 11:9 |
| alem' | completed, full | Lev 12:4 Lev 12:6 |  | Isa 11:9 |
| !mi | than | Lev 13:3 Lev 13:4 Lev 13:20 Lev 13:21 Lev 13:25 Lev 13:26 | Ps 78:23 |  |
| ha,r>m; | appears | Lev 13:3 Lev 13:4 Lev 13:12 Lev 13:20 Lev 13:25 |  | Isa 11:3 |
| hk'n" | struck |  | Ps 78:20 | Isa 11:4 |
| !t;n" | give, gave |  | Ps 78:20 Ps 78:24 | Isa 9:6 |
| !yI[; | eyes | Lev 13:5 Lev 13:12 |  | Isa 11:3 |
| hP, | mouth |  | Ps 78:30 | Isa 11:4 |
| vd,qo | consecrated | Lev 12:4 |  | Isa 11:9 |
| gh;n" | directed, lead |  | Ps 78:26 | Isa 11:6 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Lev 12:1- 13:28** | **Psalms**  **Ps 78:17-31** | **Ashlamatah**  **Is 9:5-6 + 11:1-9** | **Peshat**  **Mk/Jude/Pet**  **1 Pet 3:18 – 4:6** | **Remes 1**  **Luke**  **Lk 12:54-59** | **Remes 2**  **Acts/Romans**  **Acts 23:1-10** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἄγω | led | Lev 13:2 |  | Isa 9:6  Isa 11:6 |  |  | Acts 23:10 |
| ἁμαρτία | sins | Lev 12:6  Lev 12:8 |  |  | 1 Pet 3:18 1 Pet 4:1 |  |  |
| ἀνάστασις | resurrection |  |  |  | 1 Pet 3:21 |  | Acts 23:6 Acts 23:8 |
| ἄνθρωπος | man, men | Lev 13:2  Lev 13:9 | Psa 78:25 |  | 1 Pet 4:2 1 Pet 4:6 |  | Acts 23:9 |
| ἀποδίδωμι | paid, give |  |  |  | 1 Pet 4:5 | Luke 12:59 |  |
| ἄρχων | rulers, magistrate |  |  | Isa 9:6 |  | Luke 12:58 | Acts 23:5 |
| γῆ | earth, land |  |  | Isa 11:4 |  | Luke 12:56 |  |
| γίνομαι | become,  became | Lev 13:2 Lev 13:18 Lev 13:24 |  | Isa 9:6 |  | Luke 12:54 Luke 12:55 | Acts 23:7 Acts 23:9 Acts 23:10 |
| γινώσκω | knows |  |  | Isa 11:9 |  |  | Acts 23:6 |
| δίδωμι | give, gave |  | Ps 78:20 Ps 78:24 | Isa 9:6 |  | Luke 12:58 |  |
| δίκαιος | just, right |  |  |  | 1 Pet 3:18 | Luke 12:57 |  |
| δύναμις | power,  forces |  | Psa 78:26 |  | 1 Pet 3:22 |  |  |
| εἷς | one | Lev 12:8 Lev 13:2 |  |  |  |  | Acts 23:6 |
| ἐξέρχομαι | come forth,  will not get |  |  | Isa 11:1 |  | Luke 12:59 |  |
| ἐπιθυμία | desire |  | Psa 78:29  Psa 78:30 |  | 1 Pet 4:2 1 Pet 4:3 |  |  |
| ἔρχομαι | coming | Lev 13:9  Lev 13:16 |  |  |  | Luke 12:54 |  |
| εὑρίσκω | find | Lev 12:8 |  |  |  |  | Acts 23:9 |
| ζάω | living | Lev 13:10 Lev 13:14 |  |  | 1 Pet 4:5 1 Pet 4:6 |  |  |
| ἡμέρα | day | Lev 12:2  Lev 12:3  Lev 12:4  Lev 12:5  Lev 12:6  Lev 13:4  Lev 13:5  Lev 13:6  Lev 13:14  Lev 13:21  Lev 13:26 |  |  | 1 Pet 3:20 |  | Acts 23:1 |
| θεός | GOD |  | Ps 78:18 Ps 78:19 | Isa 9:6 | 1 Pet 3:18 1 Pet 3:20 1 Pet 3:21 1 Pet 3:22 1 Pet 4:2 1 Pet 4:6 |  | Acts 23:1 Acts 23:3 Acts 23:4 |
| κάθημαι | sit | Lev 12:4 |  |  |  |  | Acts 23:3 |
| κρίνω | judge |  |  | Isa 11:3  Isa 11:4 | 1 Pet 4:5 1 Pet 4:6 | Luke 12:57 | Acts 23:3 Acts 23:6 |
|  |  |  |  |  |  |  |  |
| λαλέω | said | Lev 12:1  Lev 12:2  Lev 13:1 |  |  |  |  | Acts 23:7 Acts 23:9 |
| λαός | people |  | Psa 78:20 |  |  |  | Acts 23:5 |
| λέγω | say | Lev 12:1  Lev 12:2  Lev 13:1 |  |  |  | Luke 12:54 Luke 12:55 Luke 12:59 | Acts 23:1 Acts 23:3 Acts 23:4 Acts 23:5 Acts 23:8 Acts 23:9 |
| λόγος | words |  |  | Isa 11:4 | 1 Pet 4:5 |  |  |
| μέγας | great |  |  | Isa 9:6 |  |  | Acts 23:9 |
| νεκρός | dead |  |  |  | 1 Pet 4:5 1 Pet 4:6 |  | Acts 23:6 |
| νεφέλη | cloud |  | Psa 78:23 |  |  | Luke 12:54 |  |
| νόμος | law | Lev 12:7 |  |  |  |  | Acts 23:3 |
| νότος | south |  | Psa 78:26 |  |  | Luke 12:55 |  |
| ὁράω | appear | Lev 13:3  Lev 13:5  Lev 13:6  Lev 13:7  Lev 13:8  Lev 13:10  Lev 13:13  Lev 13:14  Lev 13:15  Lev 13:17  Lev 13:19  Lev 13:20  Lev 13:25  Lev 13:27 |  |  |  | Luke 12:54 |  |
| οὐδείς | no one,  any one |  |  | Isa 11:9 |  |  | Acts 23:9 |
| οὐρανός | heaven |  | Psa 78:23  Psa 78:24  Psa 78:26 |  | 1 Pet 3:22 | Luke 12:56 |  |
| πᾶς | all, every | Lev 12:4 Lev 13:12 Lev 13:13 |  | Isa 9:5 Isa 11:9 |  |  | Acts 23:1 |
| πνεῦμα | spirit |  |  | Isa 11:2 Isa 11:3  Isa 11:4 | 1 Pet 3:18 1 Pet 3:19 1 Pet 4:6 |  | Acts 23:8 Acts 23:9 |
| σάρξ | flesh | Lev 12:3  Lev 13:10  Lev 13:18  Lev 13:24 | Psa 78:27 |  | 1 Pet 3:18 1 Pet 3:21 1 Pet 4:1 1 Pet 4:2 1 Pet 4:6 |  |  |
| στόμα | mouth |  | Psa 78:30 | Isa 11:4 |  |  | Acts 23:2 |
| συνείδησις | conscience |  |  |  | 1 Pet 3:21 |  | Acts 23:1 |
| ὕδωρ / ὕδατος | water |  | Psa 78:20 | Isa 11:9 | 1 Pet 3:20 |  |  |
| υἱός | son | Lev 12:2 Lev 12:6 Lev 12:8 Lev 13:2 |  | Isa 9:6 |  |  | Acts 23:6 |
| φυλακή | prison |  |  |  | 1 Pet 3:19 | Luke 12:58 |  |
| ψυχή | lives, person |  | Psa 78:18 |  | 1 Pet 3:20 |  |  |
|  | angels |  |  |  | 1 Pet 3:22 |  | Acts 23:8 Acts 23:9 |
|  | how |  |  |  |  | Luke 12:56 | Acts 23:5 |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) Lev 12:1 – 13:28**

**“Taz’ria” - “has conceived”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **1 Tsefet (1 Pet.)**  Mishnah **א:א** |
| **And he also said to the congregations, “When you see a cloud coming up in the west, you say at once, ‘A rainstorm is coming,’ and so it happens. And when** you see **the south wind blowing, you say, ‘There will be burning heat,’ and it happens. You Painted ones! You know how to discern the appearance of the earth and the sky. But how** is it **you do not know how to discern the Olam HaZeh** (this present time)**? And why do you not also judge for yourselves** what is **right? As you are going with your accuser before the magistrate, make an effort to settle with him on the way, so that he will not drag you before the judge, and the judge will hand you over to the Chazan** (bailiff)**, and the Chazan will throw you into prison** (slavery)**. I tell you, you will never get out until you have paid back even the last penny!”** | **For[[128]](#footnote-128) even Messiah suffered[[129]](#footnote-129) once because of sin,[[130]](#footnote-130) on behalf of** **the righteous/generous**[[131]](#footnote-131) and for the judgment of the **unfaithful,[[132]](#footnote-132) in order to bring you near to God**. **His body was certainly put to death, but** he **lives on in spirit. And he judged[[133]](#footnote-133) those spirits, which were detained in prison**; **who were disobedient at the time when the longsuffering of God waited for Noach to construct the Ark, in which few, eight souls, were brought safely through water. Now this pattern[[134]](#footnote-134) shows safety,**[[135]](#footnote-135) **on the account of the resurrection of Messiah, who has preceeded us into the Heavens as is said** “***The Lord (God) says to my lord: 'Sit at My right hand, until I make your enemies your footstool,”*[[136]](#footnote-136)** **and messengers, authorities and powers are subjected to him.**  **Consequently, Messiah suffered physically and you should guard yourselves** by **being like-minded,[[137]](#footnote-137) because death to the body** (physical appetites contrary to Torah and mitzvot) **causes you to stop practicing what the Torah forbids. Be a person that no longer desires what is prohibited[[138]](#footnote-138) but live according to the will of God,** as explicated by the Hakhamim **not spending the rest of your lives** pursuing **physical** (appetites). **For you have spent sufficient time living as Gentiles, the result of which was walking in shamelessness, insolence, lust, drunken debauchery,[[139]](#footnote-139) drunken parading,[[140]](#footnote-140) drunken parties and unlawful idolatry.** These Gentiles now **think it strange that you do not run together** with them **in the same dissolute lifestyle, that results in blasphemy.** They **will recount everything to the Judge** who is **ready** to judge **the living and dead. For this purpose, the Mesorah** (Oral Torah) **was presented to the dead that they might be judged in contrast to men alive in the flesh, agreeing with the ruach** (Oral Torah)the way that **God** has instructed**.[[141]](#footnote-141)** |

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| --- |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts)**  **Mishnah א:א** |
| **And scrutinizing the council, Hakham Shaul said, “Men** and **brethren, I have lived my life in all good conscience before God to this day.” So the high priest Chananyah (**Ananias) **ordered those standing near him to strike his mouth. Then Hakham Shaul said to him, “God is going to strike you,** you **whitewashed wall! And are you sitting** there **judging me according to the Torah, and acting contrary to the Torah, how do you order me to be struck?” And those who stood nearby said, “Are you reviling the high priest of God?” And Hakham Shaul said, “Brethren I did not think that a man who talked like he does could be a high priest.[[142]](#footnote-142) For it is written, ‘You must not speak evil** of **a ruler of your people.’[[143]](#footnote-143) ”**  **Now** when **Hakham Shaul realized that one part were Tz’dukim** (Sadducees) **and the other P’rushim** (Pharisees), **he shouted out in the Council, “Men** and **brothers! I am a Perush, a son of P’rushim! I am being judged concerning the hope and the resurrection of the dead!” And** when **he said this, a dispute developed between the P’rushim and Tz’dukim, and the assembly was divided. (For the Ts’dukim say there is no resurrection or angel or spirit, but the P’rushim acknowledge** them **all.) And there was loud shouting, and some of the soferim of the P’rushim stood up** and **contended sharply, saying, “We find nothing wrong with this man! But** what **if a spirit or an angel has spoken to him?” And** when **the dispute became severe, the military Captain, fearing lest Hakham Shaul be torn apart by them, ordered the detachment to go down, take him away from their midst, and bring** him **into the barracks.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Lev 12:1 – 13:28 | Ps 78:17-31 | Is 9:5-6 + 11:1-9 | 1 Tsefet (Pet.) 3:18 – 4:6 | Lk 12:54-59 | Acts 23:1-10 |

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

**Atonement, Messiah and the Hakhamim**

Hakham Tsefet picks up on the word atonement in the Torah Seder and begins to unfold the meaning of atonement as it is associated with Messiah as a Tsaddiq.

**B’Midbar 20:1. The entire congregation of the children of Israel arrived at the desert of Zin in the first month, and the people settled in Kadesh. Miriam died there and was buried there.**

Rashi’s comment on this pasuk (verse) helps us understand what Hakham Tsefet is saying.

**Miriam died there:** Why is the passage relating Miriam’s death juxtaposed with the passage of the Red Cow? To teach you that just as sacrifices bring atonement, so the death of the righteous secure atonement. — [M.K. 28a].

Hakham Tsefet begins his pericope discussing the suffering of Messiah. Many translations render the Greek word ἔπαθεν – *epathen,* derived from πάσχω – *pascho* as “death.” This translation would then read Messiah died for sin. This is an erroneous translation. πάσχω – *pascho* means to “suffer” not to die.

This leaves us with a question. Does the suffering of Messiah atone for sin? The verse suggests that Messiah suffered for the righteous but not for the “unjust.” Furthermore, this leaves us with another question. Was Messiah the only Tsaddiq to suffer for sin? And, if Yeshua was not the only Tsaddiq to die for the sake of sin, what are we to make of all of this?

Let us state at the outset of the discussion that Yeshua is not the only Tsaddiq to die as the result of sin. Furthermore, the idea of a Tsaddiq’s death atoning for sin is a commonly held belief among the Jewish people. We see that Moshe Rabbenu ascends the mountain to plead for forgiveness and atonement for the sin of the Golden Calf, willing to give his life as atonement for the sin of the Jewish people. Note what Moshe Rabbenu says as he stands before G-d. “If not, erase me now from Your book that You have written.”[[144]](#footnote-144) It is wrong to believe that Moshe Rabbenu was trying to coerce G-d into forgiving the Jewish people for the sin of the Golden calf by these words. In other words, Moshe Rabbenu was not saying that if G-d was going to destroy the Jewish people that He should destroy him as well. Moshe Rabbenu was offering his own life as atonement for the Jewish people because of the sin of the Golden calf. From this statement, the Sages of blessed memory have deduced that the life of a Tsaddiq atones for sin. **Likewise, we understand that the “blessings and cursing” of a Tsaddiq comes true**. When a Tsaddiq offers his life as atonement before G-d he (the Tsaddiq) is drawn closer to G-d. This ideology shows us that Hakham Tsefet understood Yeshua as a Tsaddiq atoning for the righteous/generous. Furthermore, many of the benefits that we experience is the result of the Patriarchs and their standard of righteous/generosity. The **Zechut Abot -** The Merit of our fathers is a perfect example of our being atoned for by the Tsadiqim.

Why then, or how is it that the death of the Tsaddiq atones? The main reason the death of the Tsaddiq atones is that sin flows from the physicality of the body, and the soul’s withdrawal from the body signals the removal of physicality and sin. The death of the Tsaddiq atones for the whole world, for the Tsaddiq is the purpose of this world. Undeniably, the world was brought into existence for the sake of the Tsaddiqim, for whom else would the world be created for? When the Tsaddiq parts from the physical, he is the complete good, understanding that this is not a discussion proving that the body is only given to sin. Therefore, we learn that on account of one Tsaddiq the cosmos exists, as it is written, “the Tsaddiq is the eternal foundation (yesod) of the world” Mishlei (Pro.) 10:25.

**Atonement and the Parenthetical Priesthood**

What are we to make of this? From this, we learn that the Tsaddiq can atone for sin, while living, and in his death. Moshe Rabbenu remained alive when he pleaded for the Jewish people. Yom Kippur, “the day of atonement,” is the result of this petition. However, Moshe Rabbenu and Yom Kippur did not solve the problem of the Golden Calf. The sin of the Golden Calf instituted a parenthetical Priesthood from the Levite line that lasted until Yochanan HaMatvil (John the Baptist) relinquished it to Yeshua (representative of the Priesthood of the firstborn). Along with the restoration of the Priesthood of the Firstborn, the life of the Master atones for the Tsadiqim in restoring to them to the seminal work of the Oral Torah. His life was about its preservation. Therefore, we see and understand the great opposition towards the Oral Torah by other religions and anarchists. As we have stated in the recent past, with the destruction of the Temple the defunct Levitical Priesthood moved to Rome. They leave us a hint to their identity by revealing their character, which remained intact. The defunct Priesthood possessed three characteristics that we make note of here.

* They did not accept the Oral Torah
* They remained epicurean in practice
* They did not believe in the afterlife

The Tz’dukim (Sadducees) did not believe in the afterlife, therefore how can we state that they fabricated a pseudo-Nazarean Judaism? The answer is not hard when we realize that their religious invention appealed to the Pagan Romans. These priests were masters in weaving bits of paganism, mythology and Judaism into their new “religion.” Therefore, in their words, they might have said, “because man cannot resurrect we will make Messiah a deity.” Mythology is filled with deities dying and coming back to life. Therefore, the Tz’dukim blended mythology into their new religion to mask their disbelief in the afterlife by making Messiah a divine being.

**Atoning clothing?**

We will not belabor what we have discussed in the recent past concerning the atoning function of the vestments of the Hakhamim. However we will point out that association with the true Tsaddiqim brings a measure of righteous/generosity to those who will cleave to them.

**﻿b. Moed Katan 28a** R. Eleazar said, Wherefore is [the account of] Aaron's death closely followed by [the account of the disposal of] the priestly vestments?[[145]](#footnote-145) [To inform you] that just as the priest's vestments were [means] to effect atonement,[[146]](#footnote-146) so is the death of the righteous/generous [conducive to procuring] atonement.

We can readily see that the garments of the Priest are associated with the atonement by the Tsaddiqim. If Aaron’s garments as the Kohen Gadol (High Priest) of the parenthetical priesthood atone, how much the more should the vestments and garments of the Priesthood of the Firstborn atone for the Tsadiqim? Ceremonial robes, hats and regalia are all a means of bringing atonement to the talmidim of the Hakhamim. While we are not here to postulate some firing doctrine concerning the anointing of the Kohanim or others, it is common knowledge that the idea of anointing is that of rubbing oil on the recipient. By way of analogy, we note that those who “rub” gowns, robes and regalia of the Hakhamim are certainly benefited by their connection (rubbing) to G-d. This is what the Rambam is positing when he shows that “cleaving to G-d” means to “mix and associate” (rub) with the “wise men” i.e. the Hakhamim.[[147]](#footnote-147)

The topic of these vestments and their functioning is better taken up in Remes. Therefore, we will forego any real discussion on them in our Peshat commentary.

**The Judge**

The idea of judgment is found in our Peshat text and the Tosefta of Luqas (Lk). There is a verbal tally of judge and judged between these materials. In the Peshat text, the Master is the judge of the dead. In the final paragraph of the Peshat text Hakham Tsefet alludes to the idea that the Master is judge of the living and the dead.

**א ¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge)[[148]](#footnote-148)**

While we see that, the Master is the son of the “Judge” (Elohim) we can also translate this to mean that he is the sum of the Hakhamim, i.e. Judges. In other words, Messiah qualifies as the “Judge” of the living and dead because he is the repository of the wisdom of the Hakhamim. By being the repository of this collective wisdom, the master can draw on the infinitesimal wisdom of the Sages to discern every possible case.

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

**“I did not think that a man who talked like he does could be a high priest.[[149]](#footnote-149)”**

Hakham Shaul connects with the Torah Seder and the sin of the Leper, i.e. the Lashon HaRa. However the casual reader will miss what Hakham Shaul is saying if they read the pasuk (verse) too quickly. Hakham Shaul is in a council of men that are specifically gathered to hear his case. Here, we must note that this is not a formal gathering of the Sanhedrin. This council is gathered at the command of the military Captain, rather than by the normal procedure of the Sanhedrin Gadol (Great Sanhedrin). Furthermore, there would have been no reason for this case to be heard by the Sanhedrin Gadol. Hakham Shaul’s circumstance was not a capital case and therefore would not have been grounds for the Sanhedrin Gadol to meet. The council is a collection of men gathered by the Tz’dukim (Sadducees) who are vehemently opposed to Hakham Shaul and pursuing their evil vendetta. The gathering consists of Tz’dukim (Sadducees) and P’rushim (Pharisees) many of which would rather see Hakham Shaul dead or cast out of Eretz Yisrael. The “high priest” is not concerned with legalities. Hakham Shaul opposes this “high priest” because of his language. Herein is the connection to the Torah Seder and Lashon HaRa. The priest’s language is also evident in Yeshua’s trial by an ad hoc council of the Tz’dukim. They knew that they could not bring a death sentence against Yeshua because they would never have been able to sway the House of Hillel that played a great part in the Sanhedrin Gadol. The Tz’dukim would rely on the Roman hierarchy to solve those problems. However, they have a great dilemma on their hands now because Hakham Shaul has announced his Roman citizenship. The Tz’dukim will not be able to have him executed unless they have enough support by the Shammaite School, now Hakham Shaul’s rivals.

Our point is that the “High Priest” is not distinguishable from any other priest. And that he does not conduct himself in a priestly manner. Hakham Shaul must surely know that the priesthood is defunct. Furthermore, he knows what we mentioned above concerning Yochanan HaMatvil and Yeshua.

Allegorically, Hakham Shaul is denying that the so called “high priest” has any true authority. The Talmud speaks of this priest in the following parody of Tehillim (Psa) 24:7 as noted by Bruce.[[150]](#footnote-150)

**b. Pes. 57a** The Temple Court also cried out: Lift up your heads, O ye gates, and let Johanan the son of Narbai,[[151]](#footnote-151) the disciple of Pinkai,[[152]](#footnote-152) enter and fill his stomach with the Divine sacrifices.

Hakham Shaul may not have known this high priest as he had known a previous contemporary. Chananyah (Ananias) ben Nedbaeus received his office from Herod Chalcis, who was the younger brother of Herod Agrippa 1. He took office in 47 C.E. holding that office for eleven years. There may be some discrepancy in these dates because others say that he only operated as High Priest from 47 C.E through 49 C.E. Hakham Shaul imitates the Master when standing before this Priest before he was made high priest.

**Yochanan (Jn.) “Why do you question Me? Question those who have heard what I said to them; they know what I said.” When he had said this, one of the officers standing nearby struck Yeshua, saying, “Is that the way you answer the high priest?” Yeshua answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?” So Chananyah sent him bound to Kayafa the high priest.[[153]](#footnote-153)**

As a priest, Chananyah had a very bad habit of having his prisoner struck whenever they seemed confrontational. Yeshua is bold and tells the officer to be a witness and to find halakhic grounds for his words. Again, this intimates vulgarity in his speech. Interestingly, in Yeshua’s case Chananyah is not the high priest even though he is called a high priest by the “officer.” Hakham Shaul’s curse on this high priest is usually missed. The “whitewashed wall” is a subtle reference to the tombs that lined the pilgrim’s pathway to Yerushalayim. Hakham Shaul’s words might sound like this in modern vernacular. “You do not know it but you are a walking dead man.” Perhaps you missed the hint from the Peshat commentary. “**Likewise, we understand that the “blessings and cursing,” of a Tsaddiq comes true.”** Hakham Shaul is showing us that the Hakham’s speech is very powerful. Interestingly, Josephus tells us that Chananyah did suffer a violent death.[[154]](#footnote-154)

**An Allegorical Look at the Priestly Garments**

We have noted above that the garments of the Kohanim are indicative of the vestments worn by the Hakhamim and Paqidim i.e. officers of the Esnoga (Synagogue). While we will mention only minimally the vestments of the Priests and Hakhamim this topic could be fully developed.

The High Priest’s vestments were made of very special colors and fabrics. The tread was made of linen, gold and possibly sheep’s wool. Many of these same fabrics and colors were used in the Kodesh HaKodashim (Holy of Holies). The veil, which separated the Kodesh HaKodashim was actually two curtains one amah (cubit) apart.[[155]](#footnote-155) The paroket (veil) was and allegorical barrier between the seen world and the unseen. Or, we might say that the paroket (veil) was the separation between the mundane and supernal worlds. Allegorically, this would be the barr, or bench that separated the Hakhamim from the Paqidim. Because the fibers of the Kohen Gadol’s garments were mixed, we see that he was an intermediary between the two worlds.

The Midrash Rabbah teaches us that the robes of Aaron were made of materials that came from the supernal realm and the Robes of G-d himself.[[156]](#footnote-156) To deepen the allegory we understand that the Priestly coat was a representation for the (matter of) cosmos.[[157]](#footnote-157)

The Robes of the Sages are found in his educational regalia and his Talit. The corners of the talit where the fringes are tied are called “kanafot” in Hebrew. This is also the word for “wing.” Allegorically we can see that certain references bear in mind the “wings” as being the “kanafot.”

Tehillim (Ps.) 139:9 *If* I take the wings (kanfot) of the dawn, *and* dwell in the uttermost parts of the sea;

Certainly, we can understand the allegory’s connection to prayer, specifically the Amidah. As we delve deeper, we see that the wings worn by the Sages are a connection to prayer and communication with G-d. With the destruction of the Temple, how are we able to reach the Kodesh HaKodashim? When we look at the K’ruvim in the center of the Kodesh HaKodashim we understand that this is where Aaron came face to face with HaShem. In the sacred environment covered and hidden by the curtain (paroket), Aaron was able to communicate with G-d. G-d in return communicated with Aaron from between the wings of the K’ruvim.[[158]](#footnote-158) The Sage wrapped in his tallit during the Amidah is a picture of being within the Kodesh HaKodashim. There, the Hakham is within the celestial dimension where he is able to communicate with HaShem. Here the congregation is gathered under the “wings” of the Hakham where they can hear him communicate with G-d. Being gathered “under or being covered is to be atoned for. Yeshua’s tallit was of such value that the Romans who divided the other garments would not divide his tallit. They cast lots for this priceless treasure. His talmidim certainly knew of the great benefits of being under the wings of their Rabbi/Hakham.

If we were to examine the matter further, we could find many other allegorical connections between the Kohanim, Kohen Gadol and the Hakhamim.

**Questions for Reflection**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) 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!”**

**Coming Festival:**

**Chamishah Asar or Tu-BiShebat**

**(New Year of the Trees)**

Shebat 15 – Evening 15th of January – Evening 16th of January, 2014

For further information see: <http://www.betemunah.org/tubshevt.html>

**Next Shabbat:**

**Shabbat “B’Rosh” – “Upon the head”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּרֹאשׁ** |  | **Saturday Afternoon** |
| **“B’Rosh”** | Reader 1 – Vayiqra 13:29-31 | Reader 1 – Vayiqra 14:1-3 |
| **“Upon the head”** | Reader 2 – Vayiqra 13:32-34 | Reader 2 – Vayiqra 14:4-6 |
| **“en la cabeza”** | Reader 3 – Vayiqra 13:35-39 | Reader 3 – Vayiqra 14:7-9 |
| Vayiqra (Lev.) 13:29-59 | Reader 4 – Vayiqra 13:40-46 |  |
| Ashlamatah:  Isaiah 7:20 – 8:3 + 9:6 | Reader 5 – Vayiqra 13:47-49 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 13:50-54 | Reader 1 – Vayiqra 14:1-3 |
| Psalm 78:32-39 | Reader 7 – Vayiqra 13:55-59 | Reader 2 – Vayiqra 14:4-6 |
|  | Maftir – Vayiqra 13:57-59 | Reader 3 – Vayiqra 14:7-9 |
| 1 Pet 4:7-19; Lk 13:10-21  Acts 23:11-30 | Isaiah 7:20 – 8:3 + 9:6 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ramban is clarifying Rashi's words and saying that Rashi did not refer to a case where the abortion was a foetus filled with water, for in that event the mother does not become impure for the days prescribed for a male or for a female child. Rather, Rashi referred to a case where the child had been formed already etc. [↑](#footnote-ref-1)
2. Niddah 27b. [↑](#footnote-ref-2)
3. Ibid., 31a. [↑](#footnote-ref-3)
4. Literally: "if the woman has [an emission of] seed" first. — Then, as the verse continues, she will bear a male-child. [↑](#footnote-ref-4)
5. "And when the male is the first to emit semen, then she will bear a female-child.". [↑](#footnote-ref-5)
6. Niddah 31a. [↑](#footnote-ref-6)
7. "And the Holy One, blessed be He [i.e., the third partner in the formation of the child] gives him spirit and soul, beauty of features, power of sight, power of hearing, speech and walk, and understanding and rational faculty" (Niddah 31a). [↑](#footnote-ref-7)
8. See Vol. I, p. 76 (in Verse 18) where Ramban alludes to this controversy. [↑](#footnote-ref-8)
9. See ibid., p. 23. [↑](#footnote-ref-9)
10. Deuteronomy 29:22. The thought here suggested is: "because the seed of the male was lacking, therefore it does not bear." [↑](#footnote-ref-10)
11. Isaiah 61:11. — Ramban's meaning is as follows: According to the view of the Rabbis [and the doctors] that the child is formed both by the seed of man and the secretion of woman, the expression ***ishah ki thazria*** can be understood in its simple meaning: "when the female emits her secretion" first etc. But according to the philosophers who say that the child is formed entirely from the body of the mother, and the male semen is merely a generative force which gives form to matter, then the word ***tazria*** can no longer mean "emitting," but is like ***thatzmiach*** — "causes to spring up." [↑](#footnote-ref-11)
12. In our text of Rashi: "Another interpretation." [↑](#footnote-ref-12)
13. Niddah 9a. [↑](#footnote-ref-13)
14. Jeremiah 8:18. [↑](#footnote-ref-14)
15. Lamentations 5:17. [↑](#footnote-ref-15)
16. 1 Kings 8:38. [↑](#footnote-ref-16)
17. Psalms 41:4. [↑](#footnote-ref-17)
18. Literally: "sit" or "dwell." [↑](#footnote-ref-18)
19. Deuteronomy 1:46. [↑](#footnote-ref-19)
20. Genesis 13:18. [↑](#footnote-ref-20)
21. A woman after the birth of a male child is impure for seven days like a menstruant, and is forbidden to have conjugal relations with her husband. For the next thirty-three days, even though she has an issue of blood, she is permitted to her husband, but she may not eat of the offerings nor come into the Sanctuary until the forty-first day, when she brings her prescribed offerings (Verses 6-8). For a female child the number of impure days are fourteen, and the waiting period until she may eat of the offerings etc. is sixty-six days, and she brings her offerings on the eighty-first day. It should be pointed out that this is the Scriptural law which explains the verses and the text of Ramban before us. For the practical law to be observed today, see further. [↑](#footnote-ref-21)
22. Hosea 3:3. [↑](#footnote-ref-22)
23. Verse 2. [↑](#footnote-ref-23)
24. This as noted above is the Scriptural law. Rabbi Moshe Isserless states the law as it is to be observed today. After commenting that in some places it is customary that during the entire forty-days period for a male-child and eighty for a female, the mother does not purify herself for her husband by immersion in a ritual pool, he states the law to be as follows: "But in those places where there is no such custom, we should not be stringent at all. Rather, immediately after she has not seen blood following the seven-days for a male-child and fourteen for a female, and after she counted a further seven clean days, she is permitted to her husband. But if she again saw even a drop of blood as tiny as a grain of mustard, she is unclean. For although by Scriptural law it is clean blood, yet the custom has already been accepted in all Israel that no coition is permitted if there is clean blood, the law applicable thereto being in every respect like that of other [unclean] blood" (Yoreh Deah 194:1, Rama). [↑](#footnote-ref-24)
25. Vol. I, p. 387. [↑](#footnote-ref-25)
26. Ibid., pp. 387-388, and Note 224 there. [↑](#footnote-ref-26)
27. Genesis 31.35. [↑](#footnote-ref-27)
28. Further, 15:21-23. [↑](#footnote-ref-28)
29. Ibid., Verse 19. [↑](#footnote-ref-29)
30. Ibid., 13:46. [↑](#footnote-ref-30)
31. Deuteronomy 23:11. [↑](#footnote-ref-31)
32. Sifra, Tazria 1:7. [↑](#footnote-ref-32)
33. It is important to clarify first certain basic Scriptural concepts in order to understand the text before us: (a) Commencing with the day on which a woman first sees a menstrual issue, she is to count seven days of impurity. During these days she remains impure, and forbidden to her husband, whether or not she sees another issue in the course of them. The issue, however, having ceased before the sun has set on the seventh day, she is to immerse herself that night in a ritual pool and may enter into conjugal relations. [However, for the Rabbinic ordinance as observed today see above.] (b) After these seven days of impurity effecting the menstruant, commences "the eleven-day period" (here referred to in the text) during which she becomes subject to the law affecting the zavah (a woman suffering a flux outside her regular period). That is to say, if during this period she sees one or two issues on the same day or on two consecutive days, she only has to immerse herself in a ritual pool on the following day, and returns to her purity with the setting of the sun. A woman suffering a flux of this kind is often referred to as "a minor zavah." If, however, during the eleven-day period she sees one or more issues on three consecutive days, she becomes "a major zavah," being under the obligation to count seven "clean days" after the complete cessation of the flux. And if in the course of these seven "clean days," she sees another issue, she is to commence counting seven "clean days" anew. With the completion of the counting of seven completely "clean days," the major zavah is to immerse herself in a ritual pool, bringing on the following day the prescribed offering (further, 15:29-30). Thus it is clear that by ordinance of the Torah, the law of the menstruant is far different from that of the zavah, to which she is subject during "the eleven-day" period, or the intervening time between her regular periods. [↑](#footnote-ref-33)
34. Thus a woman who was in protracted labor for three days of this "eleven-day period" [during which ordinarily the laws of zivah would have applied], and she saw issues on these three consecutive days, is yet not subject to this law. But, as the text continues, if she was in hard labor during her seven days of menstruation and she saw an issue, she is impure as a menstruant. [↑](#footnote-ref-34)
35. It is important to note that by Rabbinic ordinance a woman seeing an issue at any time whatever, is under obligation to count seven completely "clean days" after the cessation of the issue last seen — irrespective of whether she has seen the last issue within the seven-day period, or at any time thereafter. She must then immerse herself in a ritual pool, whereupon she is considered purified, and may enter into conjugal relations — the conditions attaching to the eating of hallowed food no longer of course being in force in our days because of the destruction of the Sanctuary and the absence of certain other means of ritual purification. [↑](#footnote-ref-35)
36. Exodus 25:39. [↑](#footnote-ref-36)
37. Malachi 3:3. [↑](#footnote-ref-37)
38. See Hosea 9:11. [↑](#footnote-ref-38)
39. Chullin 31a. [↑](#footnote-ref-39)
40. See Exodus 30:12 [↑](#footnote-ref-40)
41. Proverbs 25:26. [↑](#footnote-ref-41)
42. This is a reference to Ibn Ezra's explanation mentioned by Ramban (above, Verse 4). In other words, after she has completed the forty-day period for a male child and eighty days for a female — whether the reason that the Torah decreed these days is as Ramban explained it, in accordance with the opinion of the Sages, or as Ibn Ezra explained it in accordance with that of Rabbi Yishmael (ibid.) — ***she will then bring*** etc. [↑](#footnote-ref-42)
43. Berachoth 60b. [↑](#footnote-ref-43)
44. Niddah 31b. [↑](#footnote-ref-44)
45. See Psalms 92:6. [↑](#footnote-ref-45)
46. Deuteronomy 21:5. The following is the law of plagues or leprosy, which is the subject of the coming sections: "All are qualified to inspect the leprosy-signs, but only a priest may pronounce them impure or pure" (Negaim 3:1). If the priest was unskilled in these laws, a learned person would tell him to say "pure" or "impure" (Ibid.). - It should also be pointed out that while ***tzara'ath*** is generally translated as "leprosy" and as such represents a physical disarray in the body of the person, in Jewish tradition it also carries with it a moral and spiritual meaning as illumined further on by Ramban in Verse 47. [↑](#footnote-ref-46)
47. Mechilta, at beginning. [↑](#footnote-ref-47)
48. As it says in the case of the offerings (above, 1:2, and elsewhere). [↑](#footnote-ref-48)
49. Further, 14:1-2. [↑](#footnote-ref-49)
50. Ibid., 15:2. [↑](#footnote-ref-50)
51. In view of the fact that decisions of purity and impurity in cases where a man or woman saw a flux was not dependent upon the pronouncement of the priest, unlike the law in cases of leprosy (see Note 46 above), Ramban's words must be understood in the following sense: Since the priest has occasion to perform the Service in the Sanctuary, and even when he is outside it, he may eat terumah (the heave-offering), which he is forbidden to eat when impure, therefore the Israelite who is suffering from a flux and thus rendered impure must let the priest know of his condition, so that he should not be defiled on account of him. See my Hebrew commentary, Vol. II, p. 534 (beginning with the fifth edition). [↑](#footnote-ref-51)
52. Judges 20:40. [↑](#footnote-ref-52)
53. II Samuel 5:21. [↑](#footnote-ref-53)
54. 1 Samuel 2:36. [↑](#footnote-ref-54)
55. Isaiah 14:1. [↑](#footnote-ref-55)
56. Job 37:21. [↑](#footnote-ref-56)
57. See in Seder Vayikra Note 264. [↑](#footnote-ref-57)
58. Shebuoth 6b. [↑](#footnote-ref-58)
59. Isaiah 2 :14. [↑](#footnote-ref-59)
60. This means as follows: The two principal colors of leprosy-sign are ***bahereth*** and ***se'eith***. To each of these two colors Scripture has added a ***sapachath*** - a second shade of it. Thus the number of colors is four. [↑](#footnote-ref-60)
61. Verse 4. At this point it is necessary to explain some of the basic principles on which the following discussions of Ramban in this whole section of Tazria are based: (a) Any of the four colors of white which appears in the skin of the flesh, does not of itself render the person impure, unless in addition it has one of the three symptoms of impurity, which are: if the plague has turned a minimum of two black hairs in the white patch in the flesh to white, or some "quick flesh" has appeared in the middle of the plague, or, if not having had one of these symptoms to begin with, the person was shut up for seven days, and then it was seen that the white patch of the plague had spread in the skin, (b) If any of these four colors appear in a place where there was an inflammation or a burning inflammation, the person is rendered impure only by means of one of these two symptoms: hair changing color from black to white, or the spreading of the white patch of the plague in the skin. The appearance of "quick flesh" in this case is not a sign of impurity, (c) If a plague appears in the hair, the symptoms of impurity are one of two : if the plague has caused a minimum of two hairs to turn gold-colored, or if it has spread in the skin, (d) A special lengthy discussion appears in Ramban as to the precise nature of the plague which the Torah calls ***nethek*** (Verse 30), and which laws regulate it. Other laws pertinent to these discussions are clearly set forth in the text. Finally, it should be noted that a person shut up or quarantined for a week by the priest is rendered unclean in every respect as a leper that is certified unclean, except that he need not go with unkempt hair and rent garments; also, if declared "clean" by the priest at the end of the week he need not do the cutting off of the hair and the bringing of the bird-offerings etc., as they are required of the leper that had been certified unclean when healed of his leprosy (see further Chapter 14) (Megillah 8 b). [↑](#footnote-ref-61)
62. Further, Verse 30. [↑](#footnote-ref-62)
63. Shebuoth 6b. [↑](#footnote-ref-63)
64. Ibid., Verse 10. [↑](#footnote-ref-64)
65. Shebuoth 5b. [↑](#footnote-ref-65)
66. Further in Verses 19-20 Scripture states: ***And in the place of the boil there is 'se'eith I'vanah' (a white rising) or 'bahereth'{a bright spot) . . . and the priest will look; and behold, if the appearance thereof be shaphal' (lower) than the skin****.* Now the word ***shaphal***(lower) refers obviously to both ***se'eith***and ***bahereth***mentioned before. But according to Rashi, Ramban asks, why does it not state concerning the color of ***se'eith***that it is ***'amok min ha 'or'*** ("deeper" than the skin) instead of "lower" than the skin, when, as Rashi put it, "Every white color is 'deeper' [in contrast to the black surrounding it]?" And here too (in Verse 3 before us) it merely says that ***the appearance of 'the plague' be deeper****,* but it does not say so about the ***se'eith****].* [↑](#footnote-ref-66)
67. Torath Kohanim Tazria, Negaim 1:4. [↑](#footnote-ref-67)
68. Thus we have explained the saying of the Rabbis that ***se'eith*** signifies "rising," for it is only in contrast to ***bahereth*** which is bright-white like snow, that the duller color of ***se'eith*** appears "higher." Thus there is no contradiction between this statement of the Rabbis and that which Rashi said, that "Every white color is deep etc.," since the above interpretation of the Rabbis concerning ***se'eith*** was with reference to a contrast of a still brighter color. It still remains to explain why Scripture does not speak of ***se'eith*** as appearing "deeper" than the skin, but instead speaks of it as being "lower" than the skin. This point Ramban will now proceed to explain. [↑](#footnote-ref-68)
69. Negaim 1:1. [↑](#footnote-ref-69)
70. This explains Verse 4 which states: ***And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin*** *—* on which Rashi had commented, "I do not know the meaning of this," for the reason explained above. Ramban explains it on the basis of physical laws of nature, that since the verse continues to state, ***and the hair thereof be not turned white****,* therefore the visionary power of the eye concentrates on the black hair, and from there it spreads forth to the white plague, and consequently the whiteness does not appear deeper than the skin. [↑](#footnote-ref-70)
71. The color of se'eith, as mentioned above, is as white as white wool. [↑](#footnote-ref-71)
72. Further, Verse 19. [↑](#footnote-ref-72)
73. Ibid., Verse 20. At this point Ramban interprets the phrase quoted as referring back to both **se'eith** and ***bahereth***. Further on he will explain it as referring only to ***bahereth.*** [↑](#footnote-ref-73)
74. For since Ramban has explained above that it is *not* in the nature of every form of white to appear deeper than the skin [unlike Rashi who stated categorically, "Every white color is deep etc.," as a result of which Rashi found it difficult to explain the phrase in Verse 4: ***and the appearance thereof be 'not' deeper than the skin****,* as mentioned above] and since ***se'eith***is only as white as white wool, unlike the ***bahereth***which is bright-white like snow, therefore Scripture does not speak of it as appearing "lower" than the skin. Instead, the phrase, ***behold, it be in sight 'lower' than the skin***(Verse 20) refers back only to the white ***bahereth****.* It is only according to Rashi who wrote that "Every white color appears deeper etc." that the phrase in Verse 20, ***behold, it be insight 'lower'***etc. refers back to both ***se'eith***and ***bahereth***mentioned in Verse 19. [↑](#footnote-ref-74)
75. Verse 21. [↑](#footnote-ref-75)
76. Verse 24. [↑](#footnote-ref-76)
77. Verse 25. [↑](#footnote-ref-77)
78. Verse 26. [↑](#footnote-ref-78)
79. ***And if the 'bahereth' (bright spot) stay in its place . . . but it be dim . . . the priest will pronounce him clean*** (Verse 28). [↑](#footnote-ref-79)
80. Verses 2, 3, 9, etc. [↑](#footnote-ref-80)
81. Verse 8. [↑](#footnote-ref-81)
82. Verse 25. [↑](#footnote-ref-82)
83. Verse 22. [↑](#footnote-ref-83)
84. Daniel 5:26. [↑](#footnote-ref-84)
85. Ibid., 4:21. [↑](#footnote-ref-85)
86. The literal meaning of ***b'einav***is "in his eyes," i.e., the eyes of the priest examining the plague. Ramban will further on stress this literal meaning of the word. [↑](#footnote-ref-86)
87. Numbers 11:7. [↑](#footnote-ref-87)
88. Ezekiel 1:22. These two verses bear out Rashi's interpretation of ***einav***as meaning "its appearance," thus making the sense of the verse to be: and, behold, ***if the plague stay 'in its appearance.'*** [↑](#footnote-ref-88)
89. Further, Verse 37. Thus if after having shut the person up in a house for seven days, the priest is in doubt whether the plague has spread [in which case he would pronounce it at once as a genuine case of leprosy], but his son or pupil who saw it at the beginning says definitely that the affliction did not spread, the priest may follow their opinion and may shut him up for another seven days. See my Hebrew commentary p. 70, for further discussion of this point. [↑](#footnote-ref-89)
90. The term ***chachamim*** (Sages) is evidently used by Ramban here not in the strict sense of the term, as referring to the Sages of the Talmud, as I have not found this expression in Talmudic literature. It must then be a reference to the later scholars in whose writings this expression abounds. [↑](#footnote-ref-90)
91. II Kings 1:14. [↑](#footnote-ref-91)
92. Since the term ***nega*** (plague) is masculine, and ***keihah***(pale) is in the feminine, the word ***keihah*** cannot be an adjective to ***nega*** [meaning: "if the plague is pale"]. Instead, it must mean, as Rashi points out, "if the plague ***has become* pale**," serving as a verb. [↑](#footnote-ref-92)
93. For since the verse states two conditions for the priest's pronouncement that the person is pure — namely, if the plague has become paler, and the plague be not spread in the skin — it is obvious that if only the first condition has been met, but not the second, that the person is impure. This is the meaning of Ramban's comment on Rashi's statement. [↑](#footnote-ref-93)
94. Negaim 1:3. [↑](#footnote-ref-94)
95. Torath Kohanim, Negaim 2:8. [↑](#footnote-ref-95)
96. Megillah 8b. [↑](#footnote-ref-96)
97. "For if on the seventh day the symptoms of impurity are not found in the plague, namely, the black hair in it has not turned white, or that the plague did not spread in the skin, the priest will pronounce him pure, even though the plague is still at a stay" (Rashi, ibid). [↑](#footnote-ref-97)
98. If the plague has stayed in its appearance at the end of the first week that the infected person was shut up, Verse 5 clearly states, ***then the priest will shut him up seven days more****.* The discussion here relates only to the end of the second week. [↑](#footnote-ref-98)
99. Torath Kohanim, Negaim 2:6. [↑](#footnote-ref-99)
100. Torath Kohanim, Negaim 2:6. [↑](#footnote-ref-100)
101. Above, Verse 3. [↑](#footnote-ref-101)
102. It is clear from Ramban's words further on, that he interpreted the Hebrew ***eth kol or hanega***literally: "all the skin of the plague." It is generally translated though: "all the skin of him that has the plague." As explained further, Ramban also understands the verse to apply only where the leprosy covered the whole body, while the expression ***all the skin of the plague***serves to teach us some new matter, as stated in the text. [↑](#footnote-ref-102)
103. Negaim 8:5. [↑](#footnote-ref-103)
104. Further, Verse 39. "Lentil-like spots, and between the spots the flesh shows bright with a pure brightness" (Rashi, *ibid.).* Now the verse there concludes that ***bohak***is pure. But Ramban here points out that if the leprosy broke out and covered all the person's body, except that the original place of the plague turned into ***bohak,***he is impure, since before the rule of the present verse applies, the leprosy must spread also to cover the skin of the plague. The same rule applies even if the skin of the plague became completely healed, as mentioned next in the text. [↑](#footnote-ref-104)
105. Pesachim 117a maskil [indicates that it was spoken] through a meturgeman [interpreter]. The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated. While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called [Amora](http://www.jewishencyclopedia.com/articles/1421-amora). The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. (Jewish Encyclopedia) [↑](#footnote-ref-105)
106. Israel is our verbal connection to the Torah seder: Israel - ישראל, Strong’s number 03478. [↑](#footnote-ref-106)
107. See Ibn Ezra v. 9 [↑](#footnote-ref-107)
108. Tehillim (Psalms) 78:67-68. [↑](#footnote-ref-108)
109. Bamidbar (Numbers) 11:34. [↑](#footnote-ref-109)
110. *Yalkut Meam Loez*, parsha Massey, page 403. [↑](#footnote-ref-110)
111. Bamidbar (Numbers) 11:19-20 [↑](#footnote-ref-111)
112. Seder Olam 8. [↑](#footnote-ref-112)
113. The Ashlamata is: Joel 2:16-24, 27. The Psalm is Psalm 99. The Nazarean Codicil is Mordechai 10:46-52. [↑](#footnote-ref-113)
114. This is from R’ Moshe [Hadarshan]’s commentary. [↑](#footnote-ref-114)
115. As found in the [ana bechoach](fortytwo.html) [prayer](prayer.html). [↑](#footnote-ref-115)
116. Based on the Ohr HaChaim HaKadosh, The Malbim, Rav Shmuel M’Ostropole [↑](#footnote-ref-116)
117. the “Bobover Rebbe” [↑](#footnote-ref-117)
118. Likkutei Kerem Shlomo Vol. I [↑](#footnote-ref-118)
119. Abarbanel [↑](#footnote-ref-119)
120. Tu B’Shebat first appears in the Mishnah in Tractate Rosh HaShana as one of the four new years in the Jewish calendar. "And there are four new year dates: - The first of Nisan - new year for kings and festivals - The first of Elul - new year for animal tithes. Rabbi Elazar and Rabbi Shimon say: the first of Tishre. - The first of Tishre- new year for calculation of the calendar, sabbatical years and jubilees, for planting and sowing - The first of Shevat - new year for trees, according to the school of Shammai; The school of Hillel say: the fifteenth of Shevat" (Rosh Hashana:1a) The rabbis of the Talmud ruled in favor of Hillel on this issue. Thus the 15th of Shevat became the date for the new year for trees. [↑](#footnote-ref-120)
121. Shmita = Sabbatical year. This seven year period corresponds to two triennial Torah cycles. [↑](#footnote-ref-121)
122. Thesecond tithe. [↑](#footnote-ref-122)
123. The first tithe. [↑](#footnote-ref-123)
124. The prohibition on orlah**-**fruit (lit."uncircumcised"fruit) is a command found in the Hebrew Bible not to eat fruit produced by a tree during the first three years after planting. The Hebrew word orlah literally means "uncircumcised".  [↑](#footnote-ref-124)
125. That is, the last date for planting so that the remainder of that year is already counted as a year when Rosh HaShana comes in Tishre [↑](#footnote-ref-125)
126. Rabbi Dov Lior, Rosh HaShana 10a [↑](#footnote-ref-126)
127. The Talmud calls a son the legs of his father because just as our legs carry us through this world, a son carries his father through time. See Eruvin 70b [↑](#footnote-ref-127)
128. “*For*” connects the verse with the preceding thought and gives a reason why it is better to suffer for doing good. For a deeper discussion see, Arichea, D. C., & Nida, E. A. (1994], c1980). *A Handbook on the First Letter from Peter*. Previously published under title: *A translator's handbook on the first letter from Peter.* UBS handbook series; Helps for translators. New York: United Bible Societies. p. 110 [↑](#footnote-ref-128)
129. Some variants suggest that Messiah “died” for sin or suffered because of sin. The text indicates suffering sin rather than death for sin. [↑](#footnote-ref-129)
130. This passage does not make Messiah a sin offering as is posited by others. [↑](#footnote-ref-130)
131. Here we are to understand that the Tsaddiq is brought closer to G-d because he already has a relationship with G-d. [↑](#footnote-ref-131)
132. These are the non-righteous souls that are given the choice (free will) to choose acceptance of the Torah. Their decision is against the Torah therefore they are unfaithful, disobedient and unrighteous/generous. [↑](#footnote-ref-132)
133. After much deliberation we have concluded that ἐκήρυξεν from κηρύσσω must to be translated “judged.” This is based on the Rabbinic use of the word. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament.* Grand Rapids, Mich.: Eerdmans, 1964. Vol. 3.697 – 718 [↑](#footnote-ref-133)
134. **תַּבְנִית** – *tavnit*

     1) pattern, plan, form, construction, figure

     1a) construction, structure

     1a1) meaning dubious

     1b) pattern 1c) figure, image (of idols) [↑](#footnote-ref-134)
135. The language here actually suggests the following translation. As noted above, “Ritual immersion does not remove bodily filth, but is for those who have made a conscious decision to turn to G-d.” [↑](#footnote-ref-135)
136. Psalms 110:1 [↑](#footnote-ref-136)
137. [Thayer] **ἔννοια**, ἐννοίας, ἡ (νοῦς);  **1.** the act of *thinking, consideration, meditation*; (Xenophon, Plato, others). **2.** *a thought, notion, conception*; (Plato, Phaedo, p. 73 c., etc.; especially in philosophical writings, as Cicero, Tusc. 1, 24, 57; Acad. 2, 7 and 10; Epictetus diss. 2, 11, 2f, etc.; Plutarch, plac. philos. 4, 11, 1; Diogenes Laërtius 3, 79). **3.** *mind, understanding, will; manner of thinking and feeling*; German *Gesinnung*  [↑](#footnote-ref-137)
138. Winer's Grammar, sec. 30, 3 N. 5; specifically, desire for what is forbidden, lust, i.e. Torah prohibitions. [↑](#footnote-ref-138)
139. οἰνοφλυγίαις – This word forms a verbal tally to our present Torah Seder. However, the amazing fact is that it takes into consideration the fact that the Torah Seder must be read as a double reading portion. [↑](#footnote-ref-139)
140. A nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry [↑](#footnote-ref-140)
141. Schwandt, J., & Collins, C. J. (2006; 2006). *The ESV English-Greek Reverse Interlinear New Testament.* 1 Pe 4:6. [↑](#footnote-ref-141)
142. For this translation see Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 426 [↑](#footnote-ref-142)
143. Cf. Shemot (Ex.) 22.28 [↑](#footnote-ref-143)
144. Shemot (Ex.) 32.32 [↑](#footnote-ref-144)
145. Num. XX, 26, 28. [↑](#footnote-ref-145)
146. Lev. XVI, 4, 24, 32, 33. Cf. Zeb. [↑](#footnote-ref-146)
147. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. p.9 [↑](#footnote-ref-147)
148. Cf. Mk 1:1 our translation [↑](#footnote-ref-148)
149. For this translation see Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 426 [↑](#footnote-ref-149)
150. Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. [↑](#footnote-ref-150)
151. [Ananias son of Nebedus. v. Josephus, Antiquities XX, 5, 2.] [↑](#footnote-ref-151)
152. Perhaps this is a nickname formed by a play on words, פינכא (here פינקא) being a meat dish; i.e., the gourmand. [↑](#footnote-ref-152)
153. Yochanan (Jn.) 18:21-24 [↑](#footnote-ref-153)
154. Josephus, *BJ*, 441-42, 448. [↑](#footnote-ref-154)
155. The amah (cubit) that was used here would have spaced the two curtains apart by almost 24 inches. [↑](#footnote-ref-155)
156. Shemot (Exo) Rabbah XXXVIII.8. See also Philo Questions in Exodus 2:85 [↑](#footnote-ref-156)
157. Cf. Wisdom of Solomon 18:24 [↑](#footnote-ref-157)
158. Cf. Shemot Ex. 25:22 [↑](#footnote-ref-158)