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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2023**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2023**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Sivan 14, 5783 – June 2/3 2023** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com%20) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**A Prayer for our Beloved Hakhamim**

We would like to ask for prayers on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

**“VaYishlach”**- **“And sent”**

**Sivan 14, 5783 -** **June 2/3, 2023**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּשְׁלַח** |  | **Saturday Afternoon** |
| **“VaYishlach”** | Reader 1 – B’Resheet 32:4-12 | Reader 1 – B’resheet 35:9-15 |
| **“And sent”** | Reader 2 – B’Resheet 32:13-30 | Reader 2 – B’resheet 35:16-20 |
| **“Y envió”** | Reader 3 – B’Resheet 32:31-33:15 | Reader 3 – B’resheet 35:21-29 |
| B’resheet (Genesis) 32:4 – 35:8 | Reader 4 – B’Resheet 33:16-34:5 |  |
| Ashlamatah:  Yoel (Joel) 4:13-21 & Amos 1:11-12 | Reader 5 – B’Resheet 34:6-17 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Resheet 34:18-24 | Reader 1 – B’resheet 35:9-15 |
| Tehillim (Psalms) 28:1-9 & 29:1-11 | Reader 7 – B’Resheet 34:25--31 | Reader 2 – B’resheet 35:16-20 |
|  | Maftir – B’Resheet 35:1-8 | Reader 3 – B’resheet 35:21-29 |
| N.C.: Jude 6-10, Luke 6:43 - 7:10 | Joel 1:11-12 & 4:13-21 |  |

**Contents of the Torah Seder**

 The Fear of Esau – Gen. 32:4-21

 Jacob Becomes Israel – Gen. 32:23-33

 The Meeting of Jacob and Esau – Gen. 33:1-17**‎**‎

 At Shechem – Gen. 33:18-20

 Dinah – Gen. 34:1-31

 The Return to Beth El – Gen. 35:1-8

**Rashi & Targum Pseudo Jonathan** **for: B’resheet (Genesis)** ‎‎‎‎‎**32:4 – 35:8**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
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| 4. Jacob **sent** angels ahead of him to his brother Esau, to the land of Seir, the field of Edom. | 4. And Yaaqob **sent** messengers before him to Esau his brother in the land of Gabla the territory of the Edomites, |
| 5. And he commanded them, saying, "So shall you say to my master to Esau, 'Thus said your servant Jacob, "I have sojourned with Laban, and I have tarried until now. | 5. and instructed them to say, Thus will you speak to my lord Esau: Thus says your servant Yaaqob, With Laban have I dwelt, and have tarried until now. |
| 6. And I have acquired oxen and donkeys, flocks, manservants, and maidservants, and I have sent to tell [this] to my master, to find favor in your eyes.' " | 6. And of all that in which my father blessed me there is nothing in my hand; but I have a few oxen and asses, sheep, and servants and handmaids; and I have sent to tell my lord that that blessing has not profited me; that I may find mercy in your eyes and that you may not maintain (enmity) against me on account thereof. |
| 7. The angels returned to Jacob, saying, "We came to your brother, to Esau, and he is also coming toward you, and four hundred men are with him." | 7. And the messengers returned to Yaaqob, saying, We came to your brother, to Esau, and he also comes to meet you, and four hundred chief--warriors with him.  JERUSALEM: And four hundred men, warlike leaders with him. |
| 8. Jacob became very frightened and was distressed; so he divided the people who were with him and the flocks and the cattle and the camels into two camps. | 8. And Yaaqob was greatly afraid, because for twenty years he had not been mindful of the glory of his father: and he had anxiety; and he divided the people who were with him, the sheep, and oxen, and camels, into three troops, for a portion. to Leah, and a portion to Rahel. |
| 9. And he said, "If Esau comes to one camp and strikes it down, the remaining camp will escape." | 9. And he said, If Esau come to the one troop of them and smite it, the remaining troop may escape. |
| 10. And Jacob said, "O God of my father Abraham and God of my father Isaac, the Lord, Who said to me, 'Return to your land and to your birthplace, and I will do good to you.' | 10. And Yaaqob said, God of my father Abraham, You, the God of my father Yizchaq, the LORD, who said to me, Return to your country and to your kindred, and I will do you good: |
| 11. I have become small from all the kindnesses and from all the truth that You have rendered Your servant, for with my staff I crossed this Jordan, and now I have become two camps. | 11. I am altogether less than any of the (acts of) goodness and truth which You have exercised towards Your servant: for with my staff, alone, I passed this Jardena, and now I am become two bands. |
| 12. Now deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest he come and strike me, [and strike] a mother with children. | 12. Deliver me I pray, from the hand of my elder brother, from the hand of Esau, for I fear him: for he has been mindful of the glory of his father; lest he come and smite the mother with the children. |
| 13. And You said, 'I will surely do good with you, and I will make your seed [as numerous] as the sand of the sea, which cannot be counted because of multitude.'" | 13. But You have promised, I will surely do you good, and will make your sons many as the sand of the sea be numbered for that cannot be numbered for multitude. |
| 14. So he lodged there on that night, and he took from what came into his hand a gift for his brother Esau: | 14. And he abode there that night; and he took what was ready at his hand a present for Esau his brother: |
| 15. Two hundred she goats and twenty he goats, two hundred ewes and twenty rams, | 15. she--goats two hundred, and he--goats twenty; ewes two hundred and rams twenty: |
| 16. Thirty nursing camels with their young, forty cows and ten bulls, twenty she donkeys and ten he donkeys. | 16. nursing camels with their young ones thirty; cows forty, and bulls ten, small colts ten.  JERUSALEM: And small colts ten. |
| 17. And he gave into the hands of his servants each herd individually, and he said to his servants, "Pass on ahead of me and make a space between one herd and another herd." | 17. And he made them ready by the hand of his servants in flocks apart, and said to his servants, Pass over before me, and put much (room) between flock and flock. |
| 18. And he commanded the first one, saying, "When my brother Esau meets you, and asks you, saying, 'To whom do you belong, and where are you going, and for whom are these before you?' | 18. And he instructed the first, Saying, When Esau my brother will meet you, and ask of you, saying, Whose are you, and where are you journeying and whose are these before you? |
| 19. You shall say, '[I belong] to your servant Jacob; it is a gift sent to my master, to Esau, and behold, he himself is behind us.'" | 19. You will say it is a gift of your servant Yaaqob, which he sends to my lord Esau, and, behold, he also comes after us. |
| 20. And he commanded also the second one, also the third one, also all those who followed the herds, saying, "In this manner shall you speak to Esau when you meet him. | 20. And so he instructed the second, and the third, and all them who followed the flock, saying According to these words You must speak with Esau when you find him, |
| 21. And you shall say, 'Also, behold, your servant Jacob is behind us.' " For he said, "I will appease his anger with the gift that is going before me, and afterwards I will see his face, perhaps he will favor me." | 21. and say, And, behold, your servant Yaaqob also comes after us. For he said, I will make his countenance friendly by the gift which goes before me, and afterward will see his face: peradventure he may accept me. |
| 22. So the gift passed on before him, and he lodged that night in the camp. | 22. And the present passed over before him, and he abode that night in the camp. |
| 23. And he arose during that night, and he took his two wives and his two maidservants and his eleven children, and he crossed the ford of [the] Jabbok. | 23. And he arose in the night and took his two wives, and his two concubines, and eleven children, and went over the ford Jubeka. |
| 24. And he took them and brought them across the stream, and he took across what was his. | 24. And taking them he made them pass over the torrent, and all that he had went over. |
| 25. And Jacob was left alone, and a man wrestled with him until the break of dawn. | 25. And Yaaqob remained alone beyond the Jubeka; and an Angel contended with him in the likeness of a man. And he said, Have you not promised to give the tenth of all that is yours? And, behold, you have ten sons and one daughter: nevertheless you have not tithed them. Immediately he set apart the four firstborn of the four mothers, and there remained eight. And he began to number from Shimeon, and Levi came up for the tenth. Michael answered and said, Lord of the world, this is Your lot. And on account of these things he (Michael) remained from God at the torrent till the column of the morning was ascending. |
| 26. When he saw that he could not prevail against him, he touched the socket of his hip, and the socket of Jacob's hip became dislocated as he wrestled with him. | 26. And he saw that he had not power to hurt him, and he touched the hollow of his thigh, and the hollow of Ya’aqob's thigh was distorted in his contending with him. |
| 27. And he (the angel) said, "Let me go, for dawn is breaking," but he (Jacob) said, "I will not let you go unless you have blessed me." | 27. And he said, Let me go, for the column of the morning ascends; and the hour comes when the angels on high offer praise to the LORD of the world: and I am one of the angels of praise, but from the day that the world was created my time to praise has not come until now. And he said, I will not let you go, until you bless me.  JERUSALEM: And the hollow of Ya’aqob's thigh was displaced in contending with him. And he said, Send me away, for the column of the dawn arises, and, behold, the hour comes for the angels to praise. And he said, I will not release you until you bless me. |
| 28. So he said to him, "What is your name?" and he said, "Jacob." | 28. And he said, What is your name? He answered, Yaaqob. |
| 29. And he said, "Your name shall no longer be called Jacob, but Israel, because you have commanding power with [an angel of] God and with men, and you have prevailed." | 29. And he said, Your name will be no more be called Ya’aaqob but Yisrael, because you are magnified with the angels of the LORD and with the mighty, and you have prevailed with them. |
| 30. And Jacob asked and said, "Now tell me your name," and he said, "Why is it that you ask for my name?" And he blessed him there. | 30. And Yaaqob asked and said, Show me now your name. And he said, Why do you ask for my name? And he blessed Yaaqob there. |
| 31. And Jacob named the place Peniel, for [he said,] I saw an angel face to face, and my soul was saved." | 31. And Yaaqob called the name of the place Peniel; for he said, I have seen the Angels of the LORD face to face, and my soul is saved. |
| 32. And the sun rose for him when he passed Penuel, and he was limping on his thigh. | 32. And the sun rose upon him before his time, (the sun) which on his account had set before his time, on his going out from Beersheba, as he crossed over Peniel. And he began to journey, and was lame upon his thigh. |
| 33. Therefore, the children of Israel may not eat the displaced tendon, which is on the socket of the hip, until this day, for he touched the socket of Jacob's hip, in the hip sinew. | 33. Therefore the sons of Israel eat not the sinew which shrank, which is in the hollow of the thigh of cattle and of wild animals, until this day; because the Angel touched and laid hold of the hollow of the right thigh of Yaaqob, in the place of the sinew which shrank. |
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| 33:1. Jacob lifted his eyes and saw, and behold, Esau was coming, and with him were four hundred men; so he divided the children with Leah and with Rachel and with the two maidservants. | 1. And Yaaqob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men of war. And be divided the children unto Leah, and to Rachel, and to the two concubines, |
| 2. And he placed the maidservants and their children first and Leah and her children after, and Rachel and her Joseph last. | 2. and placed the concubines and their sons foremost; for he said, If Esau come to destroy the children and abuse the women, he will do it with them, and meantime we will arise and encounter him in fight; and Leah and her children after, and Rachel and Yoseph after them. |
| 3. And he went ahead of them and prostrated himself to the ground seven times, until he came close to his brother. | 3. And he himself went over before them, praying and asking mercy before the LORD; and he bowed upon the earth seven times, until he met with his brother. |
| 4. And Esau ran toward him and embraced him, and he fell on his neck and kissed him, and they wept. | 4. And Esau ran to meet him, and embraced him, and fell upon his neck and kissed him, and they wept. Esau wept on account of the pain of his teeth which were shaken; but Yaaqob wept because of the pain of his neck.  JERUSALEM: And Esau ran to meet him, and hugged him, and fell upon his neck and kissed him. Esau wept for the crushing of his teeth, and Yaaqob wept for the tenderness of his neck. |
| 5. And he lifted his eyes and saw the women and the children, and he said, "Who are these to you?" And he said, "The children with whom God has favored your servant." | 5. And he lifted up his eyes and saw the wives and the children, and said, Who are these with you? And he said, They are the souls which have been given to me through mercy from before the LORD upon you servant. |
| 6. And the maidservants and their children drew near and prostrated themselves. | 6. And the concubines came near, they and their children, and bowed themselves; |
| 7. And Leah and her children drew near and prostrated themselves, and after [them], Joseph and Rachel drew near and prostrated themselves. | 7. and Leah also approached, and her children, and bowed; and afterward Yoseph came near and stood before Rachel, and hid her by his stature, and they bowed. |
| 8. And he said, "What is to you [the purpose of] all this camp that I have met?" And he said, "To find favor in my master's eyes." | 8. And he said, What to you is all this troop that I have met? And he said, It is a present I have sent to find mercy in the eyes of my lord. |
| 9. But Esau said, "I have plenty, my brother; let what you have remain yours." | 9. And Esau said, I have much substance, my brother; let what you have be confirmed to you. |
| 10. Thereupon Jacob said, "Please no! If indeed I have found favor in your eyes, then you shall take my gift from my hand, because I have seen your face, which is like seeing the face of an angel, and you have accepted me. | 10. And Yaaqob said, Say not so, I beseech you. If now I have found favor in your eyes, accept my present from my hand; because I have seen the look of your face, and it is to me as the vision of the face of your angel; for, behold, you are propitious to me. |
| 11. Now take my gift, which has been brought to you, for God has favored me [with it], and [because] I have everything." He prevailed upon him, and he took [it]. | 11. Receive now the present which is brought to you, because it has been given me through mercy from before the LORD, and because I have much substance. And he urged upon him, and he received. |
| 12. Thereupon, he said, "Travel and we will go, and I will go alongside you." | 12. And he said, Let us journey and proceed, and I will go along with you, till you come to the house of your habitation. |
| 13. And he said to him, "My master knows that the children are tender, and the flocks and the cattle, which are raising their young, depend upon me, and if they overdrive them one day, all the flocks will die. | 13. And he said to him, My lord knows that the children are tender, and the flocks and kine giving milk are with me; and if I overdrive them one day, all the flock may die.  JERUSALEM: That the children are tender. |
| 14. Now, let my master go ahead before his servant, and I will move [at] my own slow pace, according to the pace of the work that is before me and according to the pace of the children, until I come to my master, to Seir." | 14. Let me beseech my lord to pass over and journey before your servant, and I will lead on quietly alone, according to the foot of the work which is before me, and according to the foot of the instruction of the children; until the time that I come to my lord at Gabla. |
| 15. Thereupon Esau said, "Let me leave with you some of the people who are with me." But he said, "Why [do] that? May I find favor in my master's eyes." | 15. And Esau said, Let me now leave with you some of the soldiers who are with me. But he said, Why this? Let me find favour before you, my lord. |
| 16. So Esau returned on that day on his way to Seir. | 16. And a miracle was wrought for Yaaqob, and that day Esau returned on his way to Gabla. |
| 17. And Jacob traveled to Succoth and built himself a house, and for his cattle he made booths; therefore he named the place Succoth. | 17. And Yaaqob journeyed to Succoth, and sojourned there the twelve months of the year; and he built in it a midrasha, and for his flocks he made booths; therefore he called the name of the place Succoth. |
| 18. And Jacob came safely [to] the city of Shechem, which is in the land of Canaan, when he came from Padan aram, and he encamped before the city. | 18. Then came Yaaqob in peace with all that he had to the city of Shekem, in the land of Kenaan, in his Coming from Padan Aram; and he dwelt near the city, |
| 19. And he bought the part of the field where he had pitched his tent from the sons of Hamor, the father of Shechem, for a hundred kesitas. | 19. and bought the possession of a field where lie spread his tent from the hand of the sons of Hamor father of Shekem, for a hundred pearls. |
| 20. There he erected an altar, and he named it "God is the God of Israel." | 20. And he raised there an altar, and there he gave the tithes which he had set apart of all that he had before God, the God of Israel. |
| 34:1. Dinah, the daughter of Leah, whom she had borne to Jacob, went out to look about among the daughters of the land. | 1. And Dinah the daughter of Leah whom she bare to Jakob, went forth to see the manners of the daughters of the people of the land. |
| 2. And Shechem the son of Hamor, the Hivvite, the prince of the land, saw her, and he took her, lay with her, and violated her. | 2. And Shekem, the son of Hamor the Hivite, prince of the land, saw her, and took her by force, and lay with her and afflicted her. |
| 3. And his soul cleaved to Dinah the daughter of Jacob; he loved the girl and spoke to the girl's heart. | 3. And his soul delighted in Dinah the daughter of Yaaqob; and he loved the girl, and spoke kindly to the heart of the girl. |
| 4. And Shechem spoke to his father Hamor saying, "Take this girl for me as a wife." | 4. And Shekem spoke to Hamor his father, saying, Take for me this damsel to wife. |
| 5. Jacob had heard that he had defiled his daughter Dinah, but his sons were with his livestock in the field, and Jacob kept silent until they came [home]. | 5. But Yaaqob had heard that he had polluted Dinah his daughter, And his sons were with the flocks in the field, and Yaaqob was silent until they came. |
| 6. And Hamor, the father of Shechem, went out to Jacob to speak with him. | 6. And Hamor the father of Shekem came forth to Yaaqob to speak with him. |
| 7. And Jacob's sons had come from the field when they heard, and the men were grieved, and they burned fiercely, because he had committed a scandalous act in Israel, to lie with a daughter of Jacob, and such ought not to be done. | 7. And the sons of Yaaqob had come up from the field when they heard. And the men were indignant, and very violently moved, because Shekem had wrought dishonour in Israel in lying with the daughter of Yaaqob; for so it was not right to have been done. |
| 8. And Hamor spoke with them, saying, "My son Shechem his soul has a liking for your daughter. Please give her to him for a wife. | 8. And Hamor spoke with them, saying, The soul of Shekem my son delights in your daughter: give her, I pray, to him to wife; |
| 9. And intermarry with us; you shall give us your daughters, and you shall take our daughters for yourselves. | 9. and conjoin yourselves by marriage with us. Give your daughters to us, and take our daughters to you; |
| 10. And you shall dwell with us, and the land shall be before you; remain, do business there and settle there." | 10. and dwell with us, and the land will be before you, to dwell where you please and do business in it and possess it. |
| 11. And Shechem said to her father and to her brothers, "May I find favor in your eyes. Whatever you tell me I will give. | 11. And Shekem said to her father and to her brethren, Let me find grace in your sight, and what you will tell me I will give. |
| 12. Impose upon me a large marriage settlement and gifts, and I will give as [much as] you ask of me, but give me the girl for a wife." | 12. Multiply upon me greatly dowry and gift, and I will give as you will tell me; only give me the damsel to wife.  JERUSALEM: Dotation and marriage portion. |
| 13. Thereupon, Jacob's sons answered Shechem and his father Hamor with cunning, and they spoke, because [after all] he had defiled their sister Dinah. | 13. But the sons of Yaaqob answered Shekem. and Hamor his father with subtlety, and so spoke, because he had polluted Dinah their sister, |
| 14. And they said to them, "We cannot do this thing, to give our sister to a man who has a foreskin, for that is a disgrace to us. | 14. and said to them, We cannot do this thing, to give our sister to a man who is uncircumcised, because that would be a disgrace to us. |
| 15. But with this, however, we will consent to you, if you will be like us, that every male will be circumcised. | 15. But in this we will accede to you, if you will be as we are by circumcising every male. |
| 16. Then we will give you our daughters, and we will take your daughters for ourselves, and we will dwell with you and become one people. | 16. And we will give our daughters to you, and will take your daughters to us, and dwell with you, and be one people. |
| 17. But if you do not listen to us to be circumcised, we will take our daughter and go." | 17. But if you will not hearken to us to be circumcised, we will take our daughter by force and will go. |
| 18. Their words pleased Hamor and Shechem, the son of Hamor. | 18. And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem, the son of Hamor. |
| 19. And the young man did not delay to do the thing because he desired Jacob's daughter, and he was the most honored in all his father's household. | 19. And the young man delayed not to do the thing; because he wished for the daughter of Yaaqob; and he was more honourable than all his father's house. |
| 20. And Hamor and his son Shechem came to the gate of their city, and they spoke to the people of their city, saying, | 20. And Hamor and Shekem his son came to the gate of their city, and spoke with the men of the gate of their city, saying, |
| 21. "These men are peaceful with us, and they will dwell in the land and do business there, and the land behold it is spacious enough for them. We will take their daughters for ourselves as wives, and we will give them our daughters. | 21. These men are friendly with us; and they may dwell in the land and do business in it; and the land, behold, it is broad (in) limits before them; let us take their daughters to us for wives, and give our daughters to them. |
| 22. However, [only] with this [condition] will the men consent to dwell with us, to become one people, by every male among us being circumcised, just as they are circumcised. | 22. But in this only will the men accede to us, to dwell with us, and to be one people, by every male of us being circumcised as they are. |
| 23. Then shall not their cattle, their property, and all their beasts be ours? But let us consent to them, and they will dwell with us." | 23. Their flocks, and their substance, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us. |
| 24. And all those coming out of the gate of his city listened to Hamor and his son Shechem, and every male, all who went out of the gate of his city, became circumcised. | 24. And all they who came out of the gate of his city received from Hamor and from Shekem, his son; and they circumcised every male, all who came out of the gate of the city. |
| 25. Now it came to pass on the third day, when they were in pain, that Jacob's two sons, Simeon and Levi, Dinah's brothers, each took his sword, and they came upon the city with confidence, and they slew every male. | 25. And it was on the third day, when they were weak from the pain of their circumcision, two of the sons of Yaaqob, Shimeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which was dwelling securely and killed every male. |
| 26. And Hamor and his son Shechem they slew with the edge of the sword, and they took Dinah out of Shechem's house and left. | 26. And Hamor and Shekem his son they killed with the edge of the sword; and they took Dinah from the house of Shekem, and went forth. |
| 27. Jacob's sons came upon the slain and plundered the city that had defiled their sister. | 27. And the rest of the sons of Yaaqob came to the spoil of the slain, and they sacked the city because they had polluted their sister in the midst of it. |
| 28. Their flocks and their cattle and their donkeys, and whatever was in the city and whatever was in the field they took. | 28. Their flocks, and oxen, and asses, and whatever was in the city or in the field they spoiled; and all their wealth and all their little ones they took and spoiled, and all that was in the houses. |
| 29. And all their wealth and all their infants and their wives they captured and plundered, and all that was in the house. | 29. - - - |
| 30. Thereupon, Jacob said to Simeon and to Levi, "You have troubled me, to discredit me among the inhabitants of the land, among the Canaanites and among the Perizzites, and I am few in number, and they will gather against me, and I and my household will be destroyed." | 30. And Yaaqob said to Shimeon and Levi, You have made my name to go forth as evil among the inhabitants of the land, among the Kenaanites and Phezerites. And I am a people of (small) number, and they will gather together against me, and destroy me and the men of my house. |
| 31. And they said, "Shall he make our sister like a harlot?" | 31. And Shimeon and Levi answered, It would not have been fit to be said in the congregations of Israel that the uncircumcised polluted the virgin, and the worshippers of idols debased the daughter of Yaaqob: but it is fit that it should be said, The uncircumcised were slain on account of the virgin, and the worshippers of idols on account of the daughter of Yaaqob. Shekem bar Hamor will not (now) deride us with his words; for as a whorish woman and an outcast who has no avenger would he have made our sister, if we had not done this thing.  JERUSALEM: The two sons of Yaaqob answered together, and said to Israel their father, It would not be fit to be said in the congregations of Israel, in their house of instruction, that the uncircumcised polluted the virgin, and the worshippers of idols the daughter of Yaaqob; but it is fit that it be said in the congregations of Israel and in their house of instruction, that the uncircumcised were put to death for the sake of the virgin, and the worshippers of idols because they had defiled Dinah the daughter of Yaaqob. And Shekem bar Hamor will not boast in his heart and say, As a woman who has no man to avenge her injury, so has Dinah the daughter of Yaaqob been made. And they said, As an impure woman and an outcast would he have accounted our sister. |
| 35:1. And God said to Jacob, "Arise and go up to Beth El and abide there, and make there an altar to the God Who appeared to you when you fled from your brother Esau." | 1. And the LORD said to Yaaqob, Arise, go up to Bethel and dwell there, and make there an altar unto Elohim, who revealed Himself to you in your flight from before Esau your brother. |
| 2. Thereupon Jacob said to his household and to all those who were with him, "Remove the deities of the foreign nations, which are in your midst, purify yourselves and change your clothes. | 2. And Yaaqob said to the men of his house, and to all who were with him, Put away the idols of the peoples which are among you which you took from the temple of Shekem, and purify yourselves from the uncleanness of the slain whom you have killed and change your clothes. |
| 3. And we will arise and go up to Beth El, and I will make an altar to the God Who answered me on the day of my distress, and was with me on the way that I went." | 3. And we will arise and go up to Bethel, and I will make there an altar unto Elohim, who heard my prayer in the day when I was afflicted, and whose Word was my helper in the way that I went. |
| 4. And they gave Jacob all the deities of the nations that were in their possession and the earrings that were in their ears, and Jacob hid them under the terebinth that was near Shechem. | 4. And they delivered into Ya’aqob's hand all the idols of the people which were in their hands which they had taken from the temple of Shekem, and the jewels that had been in the ears of the inhabitants of the city of Shekem, in which was portrayed the likeness of their images; and Yaaqob hid them under the terebinth that was near to the city of Shekem. |
| 5. Then they traveled, and the fear of God was upon the cities that were around them, so that they did not pursue Jacob's sons. | 5. And they journeyed from thence, offering praise and prayer before the LORD. And there was a tremor from before the LORD upon the people of the cities round about them, and they pursued not after the sons of Yaaqob. |
| 6. And Jacob came to Luz, which is in the land of Canaan that is Beth El he and all the people who were with him. | 6. And Yaaqob came to Luz in the land of Kenaan, which is Bethel, he and all the people who were with him. |
| 7. He built there an altar, and he called the place El Beth El, for there God had been revealed to him when he fled from before his brother Esau. | 7. And he built there an altar, and named that place, To God, who made His Shekinah to dwell in Bethel, because there had been revealed to him the angels of the LORD, in his flight from before Esau his brother. |
| 8. And Deborah, Rebecca's nurse, died, and she was buried beneath Beth el, beneath the plain; so he named it Allon Bachuth. | 8. And Deborah, the nurse of Rivkah, died, and was buried below Bethel, in the field of the plain. And there it was told Yaaqob concerning the death of Rivkah his mother; and he called the name of it, The other weeping.  JERUSALEM: And Deborah the nurse of Rivkah died, and was buried below Beth El under an oak: and he called the name of it, The Oak of Weeping. |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Welcome to the World of Remes Exegesis**

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

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

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

**Reading Assignment:**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1988)  **Vol. 3a – “The Twelve Tribes” pp. 111 - 185** | **Ramban: Genesis Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 394 - 424** |

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎32:4 – 35:8‎**‎‎‎

**32:4 Jacob sent angels** Heb. מַלְאָכִים , literally angels (Gen. Rabbah 75:4).

to the land of Seir Heb. אַרְצָה שֵׂעִיר [like] לְאֶרֶץ שֵׂעִיר , to the land of Seir. [In] every word that requires the prefix “lammed” [to] at the beginning, Scripture placed a “heh” at the end.-[from Yev. 13b]

**5 I have sojourned** Heb. גַּרְתִּי . I did not become an officer or a dignitary, but a stranger (גֵּר) . It is not worthwhile for you to hate me on account of your father’s blessing, [with] which he blessed me (27:29): “You shall be a master over your brothers,” for it was not fulfilled in me (Tanchuma Buber Vayishlach 5). **Another explanation: גַּרְתִּי has the numerical value of 613. That is to say: I lived with the wicked Laban, but I kept the 613 commandments, and I did not learn from his evil deeds.**

**6 And I have acquired oxen and donkeys** My father said to me, (27:28): “of the dew of the heavens and [of] the fatness of the earth,” but this is neither from the heavens nor from the earth.-[from Tanchuma Buber Vayishlach 5]

**oxen and donkeys** Heb. שׁוֹר וַחֲמוֹר , lit., an ox and a donkey. It is customary to call many oxen “ox.” A person says to his companion at night, “The rooster has crowed,” but does not say, “The roosters have crowed.”-[from Tanchuma Buber Vayishlach 5]

**and I have sent to tell [this] to my master** to let [you] know that I am coming to you.-

**to find favor in your eyes** That I am at peace with you and seek your love.-

**7 We came to your brother, to Esau** Concerning whom you said, “He is my brother,” but he still behaves toward you like the wicked Esau. He still has hatred (Genesis Rabbah 75:7).

**8 Jacob became...frightened, and...distressed** He was frightened lest he be killed (Gen. Rabbah 75:2, Tanchuma, Vayishlach 4), and he was distressed that he might kill others.

**9 one camp and strikes it down** Heb. הַמַחֲנֶה הָאַחַת וְהִכָּהוּ . [The word] מַחֲנֶה is used both in the masculine and feminine genders. [Other examples are:] (Ps. 27:3): “If a camp encamps (תַּחֲנֶה) against me.” This is feminine. (Below, 33:8) “this (הַזֶה) camp.” That is masculine. Likewise, there are other things (nouns) that are used both in the masculine and feminine genders, e.g. (above 19:23): “The sun (הַשֶׁמֶשׁ) came out (יָצָא) upon the earth”; (Ps. 19:7): “From the end of the heavens is its source (מוֹצָאוֹ) .” These are masculine. (II Kings 3:22): “the sun shone (זָרְחָה) on the water.” This is feminine. And likewise, רוּחַ , wind (Job 1:19): “when, behold, a great (גְדוֹלָה) wind came (בָּאָה) .” This is feminine; “and struck (וַיִגַע) the four corners of the house.” This is masculine. [Another instance is] (I Kings 19: 11): “and a great (גְדוֹלָה) and strong (וְחָזָק) wind, splitting (מְפָרֵק) mountains.” This is both masculine and feminine. Likewise, אֵשׁ , fire, as (Num. 16:35): “And fire went forth (יָצְאָה) from before the Lord,” feminine gender; (Ps. 104: 4): “burning (לֽהֵט) fire, masculine gender.

**the remaining camp will escape** Against his will, for I will wage war with him. **He (Jacob) prepared himself for three things: for a gift, for war, and for prayer.** For a gift, [as Scripture says] (verse 22): “So the gift passed on before him.” For prayer, [as Scripture says] (verse 10): “God of my father Abraham...” For war, [as Scripture says]: “the remaining camp will escape.”-[from Tanchuma Buber, Vayishlach 6]

**10 and God of my father Isaac** But elsewhere (31:42), it says: and the Fear of Isaac. Moreover, why did he repeat the Tetragrammaton? Scripture should have written: “Who said to me, ‘Return to your land, etc.’ ” Rather, so did Jacob say before the Holy One, blessed be He: You gave me two promises: one when I left my father’s house from Beer-sheba, when You said to me (28:13): “I am the Lord, the God of Abraham your father, and the God of Isaac,” and there You said to me, (ibid., verse 15): “and I will guard you wherever you go.” And in Laban’s house You said to me (31:3), “Return to the land of your forefathers and to your birthplace, and I will be with you.” There You revealed Yourself to me with the Tetragrammaton alone, for it is said: “And the Lord (יהוה) said to Jacob, ‘Return to the land of your forefathers, etc.’ ” With these two promises I am coming before You.

**11 I have become small** My merits have diminished because of the kindnesses and the truth that You have rendered me. Therefore, I fear lest I have became sullied with sin since [the time that] You promised me, and it will cause me to be delivered into Esau’s hand[s].-[from Shab. 32a, Ta’anith 20b, Ber. 41]

**and from all the truth** The realization of Your words, that You kept for me all the promises that You made to me. for with my staff I had with me neither silver nor gold nor livestock, but only my staff. The Midrash Aggadah states: He placed his staff into the Jordan, and the Jordan split.-[from Tanchuma Buber, Vayetze 3; Aggadath Beresheet 45:2]]

**12 from the hand of my brother, from the hand of Esau** From the hand of my brother, who does not behave toward me like a brother, but like the wicked Esau.-[apparently from Gen. Rabbah 75:7]

**13 I will surely do good** Heb. הֵיטֵב אֵיטִיב . [The double expression denotes:] הֵיטֵב , [I will do good] in your merit; אֵיטִיב , [I will do good] in the merit of your forefathers (Gen. Rabbah 76:7).

**and I will make your seed [as numerous] as the sand of the sea** Now where did He tell him this? Is it not so that He said to him only (28:14): “And your seed shall be like the dust of the earth”? But He said to him (ibid. 15): “for I will not forsake you until I have done for you what I have spoken concerning you,” and to Abraham He said (22:17): “I will surely bless you, and I will surely multiply your seed as the stars of the heavens and as the sand that is on the seashore.”

**14 what came into his hand** Into his possession. And similarly, (Num. 21: 26): “and he took all his land from his possession (מִיָדוֹ) .” [According to the] Midrash Aggadah, “what came into his hand” means precious stones and pearls, which a person binds in a packet and carries in his hand. Another explanation: “what came into his hand” signifies ordinary animals [which have no sanctity], for he had already tithed them, as it is stated: “I will surely tithe to You.” And then he took [animals for] a gift.

**15 Two hundred she-goats and twenty he-goats** **Two hundred she-goats require twenty he-goats, and so all of them, the males according to what are required by the females.** In Genesis Rabbah (76:7) the Rabbis derive from here the conjugal duties stated in the Torah: Men of leisure, every day; laborers, twice a week; donkey-drivers, once a week; camel-drivers, once in thirty days; sailors, once in six months. I do not know, however, how this midrash arrives at exactly these requirements. Nevertheless, it appears to me that we learn from here that conjugal duties are not uniform with every person, but according to the burden he must bear, for we find here that he (Jacob) gave each he-goat ten she-goats, and so for each ram. Since they are free from work, they generally mate frequently and [each male] can impregnate ten females, for as soon as an animal conceives, she does not accept a male [and he is compelled to seek another mate]. With the bulls, however, since they are occupied with work, he gave each male only four females, and for a donkey, which goes long distances, two females for a male, and for camels, which go longer distances, one female for a male.

**16 Thirty nursing camels with their young** Heb. וּבְנֵיהֶם . And their young with them. According to the Midrash Aggadah, the word וּבְנֵיהֶם means בַּנָאֵיהֶם , their builders [those who impregnate them], a male corresponding to a female, but since it (the camel) is discreet in mating, Scripture did not publicize it (Gen. Rabbah 76:7).

**and...he- donkeys** Heb. וַעְיָרִם , male donkeys.

**17 each herd individually** Each species by itself.

**Pass on ahead of me-a day’s journey** or less, and I will come after you.

**and make a space** One herd before the next [within] the distance the eye can see, in order to satisfy the eye of the wicked man and bewilder him with the enormity of the gift.-[from Gen. Rabbah 76:8]

**18 To whom do you belong** Heb. לְמִי . To whom do you belong? Who is sending you? The Targum, therefore, renders: דְמַאן אַתְּ , whose are you?

**and for whom are these before you** To whom is this gift being sent? The “lammed” serves at the beginning of the word in lieu of “shel,” “of,” like (above 31:43), “and all that you see is mine”; it is mine. [Similarly, we find,] (Ps. 24:1): “The land and the fullness thereof are the Lord’s”; of the Lord.

**19 You shall say, ‘[I belong] to your servant Jacob…’** He replied first to the first question and last to the last question. [In reference to] what you asked, “To whom do you belong?” [the answer is:] I belong to your servant Jacob, and the Targum renders: דְּעַבְדָָּךְ דְּיַעֲקֽב , of your servant, of Jacob, and [in reference to] what you asked, “and for whom are these before you?” it is a gift sent, etc.-[from Avoth d’Rabbi Nathan, ch. 37]

**and behold, he himself** Jacob.

**21 I will appease his anger**-Heb. אֲכַפְּרָה פָנָיו , I will do away with his anger (Targum Onkelos). Similarly (Isa. 28:18): “And your treaty with death shall be nullified (וְכֻפַּר) ”; (ibid., 47:11) “you shall not be able to rid yourself of it (כַּפְּרָה) .” This is Aramaic, and there are many instances of it in the Talmud, e.g. (B.M. 24a): “and he wiped (וְכָפַר) his hands”; (Gittin 56a): “He wishes to wipe (לִכְפוּרֵי) His hands on this person.” In biblical Hebrew also, the sacred sprinkling basins are called כְּפוֹרֵי זָהָב (Ezra 1:10) because the priest wipes his hands on them at the edge of the sprinkling basin.

**22 before him** Heb. עַל-פָּנָיו , lit., on his face, like לְפָנָיו , before him, and similarly (Jer. 6: 7): “violence and spoil is heard therein before Me (עַל-פָּנַי) continually,” and so (Isa. 65:3): “who vex Me to My face עַל-פָּנַי.” He (Jacob) too was in an angry mood that he required all this.-[from Gen. Rabbah 75:8]

**23 and his eleven children** But where was Dinah? [Benjamin was not yet born, but Dinah should have been counted.] He put her into a chest and locked her in, so that Esau should not set eyes on her. Therefore, Jacob was punished for withholding her from his brother-[because had he married her,] perhaps she would cause him to improve his ways-and she fell into the hands of Shechem.-[from Gen. Rabbah 75:9]

**Jabbok** The name of the river.

**24 what was his** The animals and the movables. He made himself like a ferry-man, כְּגַשָׁר , taking from here and depositing there.-[from Gen. Rabbah 75:9]

**25 And Jacob was left** He had forgotten small bottles and returned for them.-[from Gen. Rabbah 77:2, Chullin 91a]

**and a man wrestled** Heb. וַיֵאָבֵק . Menachem (p. 14) explains: And a man became covered with dust, derived from אָבָק , dust, for they were raising dust with their feet through their movements. I believe, however, that it is a term meaning that he attached himself, and it is an Aramaic expression [found in the Talmud] (Sanh. 63b): “After they became attached (דַָּאֲבִיקוּ) to it,” “and he would tie it (וְאָבִיק לֵיהּ מֵיבַק) ,” for so is the habit of two people who make strong efforts to throw each other down, that one embraces the other and attaches himself to him with his arms. Our Rabbis explained (Gen. Rabbah 77:3, 78:3) that this was the prince (guardian angel) of Esau.

**26 he touched the socket of his hip** --The upper thigh bone that is thrust into the hip bone is called the כַּף , lit., ladle, because the flesh on it is like a sort of pot ladle.

**became dislocated** Heb. וַתִּקַע . It became dislocated from its joint, and similar to this (Jer. 6:8): “lest My soul be alienated (תֵּקַע) from you,” and in the Mishnah: לְקַעֲקֵעַ בִּיצָתָן , to tear out their roots.- [from Gen. Rabbah 77:3] 27

**for dawn is breaking** And I must recite a song [of praise] (Gen. Rabbah 78:1, Chullin 91a).

**unless you have blessed me** Acknowledge for me the blessings [with] which my father blessed me, which Esau is contesting.

**29 no… Jacob** It shall no longer be said that the blessings came to you through trickery (עָקְבָה) and deceit, but with nobility and openness, and ultimately, the Holy One, blessed be He, will reveal Himself to you in Beth-el and change your name, and there He will bless you, and I will be there.” He then acknowledged them (the blessings) as being his (Jacob’s). This is [the meaning of] what is written (Hos. 12:5): “He strove with an angel and prevailed over him; he wept and supplicated him,” [meaning that] the angel wept and supplicated him. With what did he supplicate him? “In Beth-el he will find Him, and there He will speak with us” (ibid). Wait for me until He speaks with us there. Jacob, however, did not consent, [to release the angel] and, against his (the angel’s) will, he (the angel) acknowledged them (the blessings) as being his (Jacob’s). This is [the meaning of] “And he blessed him there,” that he entreated him to wait, but he did not wish [to do so].-[from Zohar, vol. 3, 45a]

**and with men** Esau and Laban.

**and you have prevailed over them**.-[from Targum Jonathan]

**30 Why is it that you ask** -(Gen. Rabbah 78:4) We have no permanent name. Our names change, (all) according to the service we are commanded [to do] in the mission upon which we are sent.

**32 And the sun rose for him** This is a common expression: When we arrived at such-and-such a place, the dawn broke for us. This is the simple explanation. The Midrashic Aggadah (Tanchuma Buber, Vayishlach 10; Gen. Rabbah 68:10) [explains]: And the sun rose for him-to heal his limp, as it is said: (Mal. 3:20): “the sun of mercy, with healing in its wings”; and those hours that it hastened to set for him when he left Beer-sheba, it hastened to rise for him.

**and he was limping on his thigh** He was limping on his thigh when the sun rose.

**33 the hip sinew-** Heb. גִיד הַנָשֶׁה . Now why was it named גִיד הַנָשֶׁה Because it sprang (נָשָׁה) out of its place and rose, and that [root] is a term for springing. Similarly (Jer. 51:30): “their might has failed (נָשְׁתָּה) ,” and similarly (below 41:51): “for God has caused me to forget (נַשַׁנִי) all my toil.”-[from Chullin 91a]

**Chapter 33**

**2 and Leah and her children after** The further back the more beloved.-[from Gen. Rabbah 78:8]

**3 went ahead of them** He said, “If that scoundrel comes to fight, let him fight with me first.”-[from Gen. Rabbah 78:8]

**4 and embraced him** His compassion was moved when he saw him prostrate himself all those times.-[from Gen. Rabbah 78:8]

**and kissed him** Heb. וַֽיִֽשָֽקֵֽהֽוּ . There are dots over the word. There is controversy concerning this matter in a Baraitha of Sifrei (Beha’alothecha 69). Some interpret the dots to mean that he did not kiss him wholeheartedly. Rabbi Simeon ben Yochai said: It is a well known tradition that Esau hated Jacob, but his compassion was moved at that time, and he kissed him wholeheartedly.

**5 “Who are these to you?”** Who are these to be yours?

**7 Joseph and Rachel drew near** In all cases, the mothers drew near before the sons, but in Rachel’s case, Joseph preceded her. He said, “My mother has a pretty figure. Perhaps that scoundrel will set his eyes on her. I will stand in front of her and prevent him from gazing upon her.” Because of this deed, Joseph merited the blessing (below 49:22), “over the eye” [meaning that he stood up in front of Esau’s eyes].-[from Pesikta Rabbathi, ch. 12; Targum Jonathan ben Uzziel]

**8 What is to you** [the purpose of] all this camp Who is all this camp that I have met, which is yours? That is to say, why is it yours? The simple meaning of the verse is [that Esau asked] about those who brought the gift. Its midrashic interpretation is that he (Esau) encountered groups of angels, who were shoving him and his men and asking them, “To whom do you belong?” and they responded, “We belong to Esau.” They (the angels) said [to one another], “Hit [them], hit [them]!” These [men of Esau] would say, “Leave them alone! He is Isaac’s son.” But [the angels] would pay this no heed. [Esau’s men then retorted,] “He is Abraham’s grandson.” But they (the angels) would pay this no heed. [Esau’s men again retorted,] “He is Jacob’s brother.” [The angels] then said to them, “If so, he is one of ours.”-[from Gen. Rabbah 78:11]

**9 let what you have remain yours** Here he acknowledged his (Jacob’s) right to the blessings (Gen. Rabbah 78:11).

**10 Please no!**-Please do not say this to me. [from Targum Jonathan ben Uzziel]

**If indeed I have found favor …shall take my gift from my hand, because I have seen your face, etc.**-It is worthy and proper for you to accept my gift, because I have seen your face, and to me this is tantamount to seeing the face of the angel, for I saw your prince [guardian angel], and furthermore [you should take my gift], because you have consented to forgive my offense. Why did he (Jacob) mention that he saw the angel? In order that he [should] fear him and say, “He saw angels and was saved. From now on, I will not be able to prevail against him.”-[from Gen. Rabbah 75:10]

**and you have accepted me** You have become reconciled with me. Likewise, every [instance of] רָצוֹן in Scripture is an expression of appeasement, apayement in Old French, e.g., “for it will not be for an appeasement (לְרָצוֹן) for you” (Lev. 22:20), “The lips of a righteous man know רָצוֹן . They know how to placate and appease (לְרַצוֹת) ” (Prov. 10:32). [from Targum Onkelos]

**11 my gift** Heb. בִָּרְכָתִי . This gift, which is given for an audience and after an interval [of not seeing a person], is intended only as a greeting, as is every [instance of] בְּרָכָה for an audience. It is similar to: “And Jacob blessed (וַיְבָרֶךְ) Pharaoh” (Gen. 47:7); “Make peace (בְרָכָה) with me” (II Kings 18:31), mentioned in connection with Sennacherib, and, “to greet him and to bless him וּלְבָרְכוֹ ” (II Sam. 8:10), mentioned in connection with Toi, king of Hamath. All are expressions of greeting, called in Old French saluder. This, too, viz. בִּרְכָתִי means mon salud, my greeting.

**which has been brought to you** You had no trouble with it, but I have toiled to bring it until it came into your hand.-[from Gen. Rabbah 78:12]

**has favored me** Heb. חַנַנִי . The first “nun” has a “dagesh,” because it serves instead of two “nuns”. It should have been חֲנָנַנִי since there is no instance of the root חנן without two “nuns.” The third one is a suffix, similar to “He [did not] make me (עָשָׂנִי) ” (Isa. 29: 16), “has given me (זְבָדַנִי) ” (above 30:20).

**I have everything** All my necessities. Esau, however, spoke haughtily, “I have plenty,” [meaning] much more than I need.-[from Tanchuma Vayishlach 3]

**12 Travel** Heb. נִסְעָה , similar to: “hear (שְׁמָעָה) , forgive (סְלָחָה) ” (Dan. 9:19), like שְׁמַע , סְלַח . Here, too, נִסְעָה is like נְסַע , and the “nun” is part of the radical. Therefore, Onkelos renders: טוּל וּנְהַךְ . Esau said to Jacob, “[You] travel from here and we will go.”

**and I will go alongside you** Even with you. I will do you a favor and I will lengthen my traveling time to go as slowly as you require. That is the meaning of “alongside you,” even with you.

**13 which are raising their young,** depend upon me The sheep and cattle, which are raising their young, depend on me to lead them slowly.

**which are raising their young** Heb. עָלוֹת raising their young (עוֹלָלֵיהֶן) , an expression of “infant (עוֹלֵל) and suckling” (Lam. 2:11),”a youth (עוּל יָמִים) ” (Isa. 65:20), “and two nursing (עָלוֹת) cows” (I Sam 6:7), and in French, enfantes, rearing, suckling.

**and if they overdrive them one day**-to tire them on the road by running, all the flocks will die.

**and if they overdrive them** Heb. וּדְפָקוּם , lit., and if they knock them, like “Hark! My beloved is knocking (דוֹפֵק) ” (Song 5:2), knocking at the door.

**14 Now, let my master go ahead** Please, do not lengthen the days of your traveling. Go ahead according to your speed, even if you will distance yourself [from me].

**and I will move** Heb. אֶתְנַהֲלָה , [like] אֶתְנַהֵל , the “hey” is superfluous, like “I will descend (אֵרְדָה) ” (above 18:21), “I shall hear (אֶשְׁמְעָה) ” (Ps. 85:9).

**my own slow pace** Heb. לְאִטִי , my slow pace, a term denoting gentleness, [like] “that flow gently (לְאַט) ” (Isa. 8:6), “Deal gently (לְאַט) with the lad for my sake” (II Sam. 18:5). [In the word] לְאִטִי , the “lammed” is a radical, [meaning] my slow pace, and it is not a prefix. I will move [at] my own slow pace.

**according to...the work** According to the need made by the pace of the feet of the work [cattle] that I am obliged to lead.

**and according to the pace of the children** Heb. וּלְרֶגֶל , according to their feet, how [fast] they can walk.

**until I come to my master**, to Seir He told him of a longer journey, although he intended to go only as far as Succoth. He said [to himself], “If he intends to harm me, he will wait until I come to him,” but he did not go [to Seir]. (Gen. Rabbah 78:14) So when will he go? **In the days of the Messiah, as it is said (Obadiah 1:21): “And saviors shall ascend Mt. Zion to judge the mountain of Esau.”** There are [also] many midrashic interpretations to this section.

**15 But he said, “Why [do] that...”** [Why] should you do me a favor that I do not need?

**May I find favor in my master’s eyes** And now you shall not pay me any reward.

**16 Esau returned on…his way** -(Gen. Rabbah 78:15) Esau alone, the four hundred men slipped away one by one. Where did the Holy One, blessed be He, recompense them? In the days of David, as it is said: “[and none of them escaped] except four hundred young men who rode on the camels” (I Sam. 30:17).

**17 and built himself a house** He stayed there eighteen months: summer, winter, and summer. “Succoth” denotes summer. “A house” denotes winter, and [again] “succoth” denotes summer.-[from Gen. Rabbah 78:16]

**18 And Jacob came safely** Heb. שָׁלֵם , lit., **whole, unimpaired in his body, for he was cured of his limp and whole with his money. He did not lose anything because of that entire gift that he had given Esau. [He was also] whole with his Torah, for he had not forgotten [any of] his studies in Laban’s house**.-[from Gen. Rabbah 79:5, Shab. 33b]

**the city of Shechem** Heb. עִיר , [meaning] the city of Shechem, like לְעִיר , to the city, and similar to this, “until they came to Bethlehem (בֵּית לֶחֶם) ” (Ruth 1:19).

**when he came from Padan-aram** Like a person who says to his companion, “So-and-so came out from between the teeth of lions and returned safely.” Here too, he came whole from Padan-aram, from Laban and from Esau, who had come to attack him on the way.

**19 kesitas** [This is a coin known as] a ma’ah. Rabbi Akiva said, “When I traveled to the cities by the sea, they called a ma’ah, kesita.” (The Targum renders it חוּרְפָן , good, acceptable everywhere, like [above 23: 16] “accepted by the merchant”). [from Rosh Hashanah 26a]

**20 and he named it, “God is the God of Israel.”** Not that the altar is called “the God of Israel,” but since the Holy One, blessed be He, had been with him and saved him, he named the altar because of the miracle. That is to say: He Who is God that is the Holy One, blessed be He—He is God to me, whose name is Israel. We find something similar in connection with Moses: “and he named it Hashem Nissi” (Exod. 17:15). Not that the altar was called Hashem, but because of the miracle he named the altar thus, to mention the praise of the Holy One, blessed be He: “The Lord is my miracle.” Our Rabbis (Meg. 18a) interpreted it to mean that the Holy One, blessed be He, called Jacob God [rendering: and the God of Israel called him God]. The words of Torah are “like a hammer that shatters a rock” (Jer. 23:29). They divide into many meanings, **but I have come to establish the simple meaning of the verse.**

**Chapter 34**

**1 the daughter of Leah** And not the daughter of Jacob? However, because of her going out she was called the daughter of Leah, since she (Leah) too was in the habit of going out, as it is said: “and Leah came forth toward him” (above 30:16). [from Tanchuma Vayishlach 7] **(And concerning her, they devise the proverb: Like mother like daughter.)** -[Gen. Rabbah 80:1]

**2 lay with her** in a natural way.-[from Gen. Rabbah 80:5]

**and violated her** Heb. וַיְעַנֶהָ , lit., and afflicted her. [I.e. he was intimate with her] in an unnatural way.-[from Gen. Rabbah 80:5]

**3 and spoke to the girl’s heart** [I.e. he spoke] seductive words, “Look how much money your father squandered for a small parcel of land. I will marry you, and you will acquire the city and all its fields.”-[from Gen. Rabbah 80:7]

**7 and such ought not to be done**- to violate virgins, for the nations (the general population) had refrained from illicit relationships because of the Flood.-[from Gen. Rabbah 80:7]

**8 has a liking** He desires.

**12 marriage settlement** Kethubah-[from Mechilta Mishpatim, Nezikin 17]

**13 with cunning** Heb. בְּמִרְמָה , with cunning.-[from Targum Onkelos]

**because [after all] he had defiled** Scripture states that this was not trickery because [after all] he had defiled their sister Dinah.-[from Gen. Rabbah 80:8]

**14 for that is a disgrace to us** To us, it is a defect. If someone wishes to insult another person, he says, “You are uncircumcised,” or “[You are] the son of an uncircumcised person.” Wherever חֶרְפָּה is mentioned, it is an [expression of] insult.

**15 we will consent to you** Heb. נֵאוֹת . We will consent to you, an expression like (וַיֵאֽתוּ הַכּֽהֲנִים) , “And (the priests) consented,” (in connection with Jehoiada) (II Kings 12:9).

**will be circumcised** Heb. לְהִמֽל , lit., to be circumcised. This is not in the active voice but in the passive.

**16 Then we will give** Heb. וְנָתַנוּ . The second “nun” is punctuated with a “dagesh,” because it serves instead of two “nuns,” [like] וְנָתַנְנוּ .

**and we will take your daughters for ourselves** You find in the stipulation that Hamor suggested to Jacob, and in the reply of Jacob’s sons to Hamor, that they [Hamor and Shechem] attached importance to Jacob’s sons, [allowing them] to take whomever of the daughters of Shechem they would choose for themselves, and their daughters they would give to them [the people of Shechem], as they (the sons of Jacob) wished, for it is written: “Then we will give you our daughters,” as we wish, “and we will take your daughters for ourselves,” however we wish. But, when Hamor and his son Shechem spoke to their townsmen, they reversed the matter, [and said (verse 21),] “We will take their daughters for ourselves as wives, and our daughters we will give them,” in order to appease them (the townsmen), that they would consent to be circumcised.

**21 These men are peaceful with us** Heb. שְׁלֵמִים . With peace and sincerity.

**and the land-behold it is spacious enough** [The metaphor is that of] a person whose hand is wide and generous. That is to say: **You will not lose anything [if they trade here].** Plenty of merchandise comes here, and there is no one to purchase it.

**22 by...being circumcised** Heb. בְּהִמוֹל , by being circumcised.

**23 But let us consent to them** regarding this matter, and thereby, they will dwell with us.

**25 Jacob’s two sons** They were his sons, but nevertheless, Simeon and Levi conducted themselves like other people, who were not his sons, for they did not take counsel with him.-[from Gen. Rabbah 80:10]

**Dinah’s brothers** Since they risked their lives for her, they were called her brothers.-[from Gen. Rabbah 80:10]

**with confidence** Because they (the townsmen) were in pain. The Aggadah (Gen. Rabbah 80:10) says: They were confident in the strength of the elder (Jacob).

**27 upon the slain**-to strip the slain. [from Targum Onkelos]

**29 And all their wealth** Heb. חֵילָם , their money, and similarly; “amassed this wealth (הַחַיִל) for me” (Deut. 8:17); “and Israel amasses wealth (חָיִל) ” (Num. 24:18); “and leave over their possessions (חֵילָם) to others” (Ps. 49:11).

**they captured** Heb. שָׁבוּ , a term denoting captivity. Therefore, the accent is on the latter syllable.-[from Targum Onkelos]

**30 You have troubled me** Heb. עֲכַרְתֶּם , an expression denoting murky water [meaning that] now my mind is not clear [without worry]. The Aggadah (Gen. Rabbah 80:12) [explains]: The barrel was clear, but you have made it murky. (I.e., I saw our way clear to co-exist with the Canaanites, but now you have spoiled the possibility to do so.) The Canaanites had a tradition that they would fall into the hands of Jacob’s sons, but they said [that this would only happen], “Until you are fruitful and inherit the land” (Exod. 23:30). Therefore, they have been silent.

**few in number** few men.

**31 like a harlot** Abandoned-[from Gen. Rabbah 80:12]

**our sister** [Onkelos renders] יָת לַאֲחָתָנָא , our sister.

**Chapter 35**

**1 Arise and go up** -(Tanchuma Vayishlach 8) **Since you tarried on the way, you were punished, and this trouble with your daughter has befallen you.**

**2 the foreign nations** That you have in your possession from the spoils of Shechem.-from Zohar, vol. 1, 173a]

**purify yourselves** from idolatry.

**and change your clothes** Perhaps you have the clothing of idols in your possession.-[from Gen. Rabbah 81:3]

**4 under the terebinth** Heb. אֵלָה , a species of tree that bears no fruit.

**near Shechem** Heb. עִם-שְׁכֶם , lit., with Shechem, [meaning] next to Shechem.-[from Targum Jonathan ben Uzziel]

**5 and the fear** terror.

**7 El Beth-el** Heb. אֵל בֵּית-אֵל , The Holy One, blessed be He, is in Beth- el (בְּבֵית-אֵל) the manifestation of His presence is in Beth-el. Some words lack the prefix “beth,” [meaning “in,”] like “Behold, he is in the house of (בֵּית) Machir, the son of Ammiel” (II Sam. 9:4), [Which is equivalent to] מָכִיר בְּבֵית [Also,] “in your father’s house (בֵּית אָבִיךְ) ,” [equivalent to] בְּבֵית אָבִיךְ [from Targum Jonathan ben Uzziel]

**had been revealed to him** Heb. נִגְלוּ , the plural form. In many places, the noun referring to godliness or mastership appears in the plural form, like “Joseph’s master (אֲדוֹנֵי יוֹסֵף) ” (Gen. 39:20), “if its owner (בְּעָלָיו) is with him” (Exod. 22:14), and it does not say בַּעֲלוֹ . Likewise, אֱלָהוּת (godliness), an expression of judgment and lordship, is mentioned in the plural form, but none of the other names [of the Deity] are found in the plural form.-[from Sanh. 38b]

**8 And Deborah...died** What connection does Deborah have with Jacob’s household? **However, since Rebecca said to Jacob, “and I will send and take you from there” (above 27:45), [it was] Deborah [whom] she sent to him, to Padan- aram [to instruct him] to leave from there, and she died on the way.** I learned this from the words of Rabbi Moshe Hadarshan.-[from Bereishith Rabbathi, p. 113]

**beneath Beth-el** The city was situated on a mountain, and she was buried at the foot of the mountain.

**beneath the plain** [Onkelos renders:] at the bottom of the plain, for there was a plain above, on the incline of the mountain, and the grave was below, and the plain of Beth-el was called Allon. The Aggadah [tells us that] he was informed there of another mourning, for he was told about his mother, who died (Gen. Rabbah 81:5), and Allon in Greek means “another.” For the following reason, the day of her death was concealed, viz. so that people should not curse the womb whence Esau had emerged. Therefore, neither did Scripture publicize it.

**Ketubim: Tehillim (Psalms)** ‎‎‎**28:1-9 & 29:1-11**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 28:1. Of David. To You, O Lord, I call. My Rock, do not be deaf to me, lest You be silent to me, and I will be likened to those who descend into the Pit. | 1. Of David. To You, O LORD, I cry; O my strength, do not be silent to me, lest, when You are silent, I become like those who descend to the pit. |
| 2. Hearken to the voice of my supplications when I cry out to You, when I lift my hands towards Your Holy Sanctuary. | 2. Accept the voice of my petition when I pray to You, whenever I spread my hands in prayer before Your holy temple. |
| 3. Do not cause me to be drawn with the wicked or with those who work iniquity, who speak peace with their friends but evil is in their heart. | 3. Do not drag me away with the wicked or with those who do wrong; who speak peace with their fellows, while evil is in their hearts. |
| 4. Give them according to their deeds and according to the evil of their endeavors; according to the work of their hands give to them; return their recompense to them. | 4. Give to them according to their deeds, and according to their evil deeds; according to the works of their hands, repay them; turn upon them their retribution. |
| 5. **For they do not understand the works of the Lord or the deeds of His hands. He shall break them down and not build them up.** | 5. **Because they do not understand the Torah of the LORD or the works of His hands; He will tear them down and not rebuild them.** |
| 6. Blessed is the Lord, for He has heard the voice of my supplication. | 6. Blessed is the LORD because He has accepted the voice of my prayer. |
| 7. The Lord is my strength and my shield; my heart trusted in Him and I was helped; my heart rejoiced and I will thank Him with my song. | 7. The LORD is my strength and shield; on Him my heart has set its hope; and You have aided me, and my heart exults; I will give thanks in His presence by my psalm. |
| 8. **The Lord is strength to them and He is the stronghold of the salvations of His anointed.** | 8. **The LORD is their strength and might; He is the redemption of His anointed (Messiah).** |
| 9. Save Your people and bless Your inheritance, and tend them and elevate them forever. | 9. Redeem Your people and bless Your inheritance; feed them and support them forever. |
| 29:1. A song of David. Prepare for the LORD, [you] sons of the mighty; prepare for the LORD glory and might. | 1. A psalm of David. Give praise in the presence of the LORD, O bands of angels; give glory and might in the LORD’s presence. |
| 2. Prepare for the LORD the glory due His name; prostrate yourselves to the LORD in the place beautified with sanctity. | 2. Give the glory of His name in the presence of the LORD; bow down before the LORD in the splendour of holiness. |
| 3. The voice of the LORD is upon the waters; the God of glory thunders; the LORD is over the vast waters. | 3. The voice of the LORD is heard above the waters; in His glorious might the LORD called out over many waters. |
| 4. The voice of the LORD is in strength; the voice of the LORD is in beauty. | 4. The voice of the LORD is heard in strength; the voice of the LORD is heard in splendour. |
| 5. The voice of the LORD breaks the cedars, yes, the LORD breaks the cedars of Lebanon. | 5. The voice of the LORD shatters cedars; the word of the LORD has shattered the cedars of Lebanon. |
| 6. He causes them to dance like a calf, Lebanon and Sirion like a young wild ox. | 6. And He made them jump like a calf – Lebanon, and the Mount of Noisome Fruit, like the young of oxen. |
| 7. The voice of the LORD cleaves with flames of fire. | 7. The voice of the LORD splits flames of fire. |
| 8. The voice of the LORD causes the desert to quake; the LORD causes the desert of Kadesh to quake. | 8. The voice of the LORD shakes the wilderness; the Word of the LORD shakes the wilderness of Rekem. |
| 9. The voice of the LORD will frighten the hinds and strip the forests, and in His Temple everyone speaks of His glory. | 9. The voice of the LORD impregnates the hinds, and makes the beasts of the forest give birth; and in His sanctuary above, all His servants say, “Glory,” in His presence. |
| 10. The LORD sat [enthroned] at the flood; the LORD sat as King forever. | 10. In the generation of the Flood, the LORD sat on His throne of judgment to take vengeance on them; and the LORD sat on the throne of mercy and saved Noah; and He reigns over His children forever and ever. |
| 11. The LORD will grant strength to His people; the Lord will bless His people with peace. | 11. The LORD gave the Torah to His people; the Lord will bless His people in peace. |

**Rashi’s Commentary on Psalms** ‎‎‎‎**28:1-9 & 29:1-11**

**28:3 Do not cause me to be drawn** Heb. תמשכני , do not draw me with the wicked; treras moy in Old French.

**7 and I will thank Him with my song** Now what is the thanks?...

**8 The Lord is strength to them to those who rely on Him**, viz. the entire house of Israel, at the time **that He is the stronghold of the salvations of His anointed.**

**9 and tend them** Heb. ורעם , an expression of pasture (מרעה) .

**29:1** **Prepare for the Lord** Heb. הָבוּ. Prepare for the Lord and prepare for Him, you sons of the mighty of the land. From here we derive the ruling that [for the first blessing of the Amidah prayer] we should say the blessing ABOT, the Patriarchs (Meg. 17b, R.H. 32b, Mid. Ps. 29:2). But Menachem (p. 68) associated הָבוּ as an expression of giving.

**mighty** Heb. אֵלִים, princes.

**prepare for the Lord glory and might** From here we derive that [for the second blessing of the Amidah prayer] we should say the blessing of G’BUROT, mighty deeds.

**2** **the glory due His name** This is the blessing of the sanctity of the Name [the third blessing of the Amidah]. In this psalm, there are eighteen mentions of God’s name, and corresponding to them, they instituted eighteen blessings.

**3** **The voice of the Lord is upon the waters** Upon the Sea of Reeds, “The Lord thundered from heaven” (above 18:14).

**thunders** Heb. הִרְעִים, tormanta in Old French.

**4** **The voice of the Lord is in strength** At the time of the giving of the Torah, He moderated His voice according to the strength of Israel, as it is said (Exod. 19:19): “and God would answer him with a voice,” with Moses’ voice.

**5** **The voice of the Lord breaks the cedars** The kings of the nations, as the matter that is written (in I Sam. 7:10): “and the Lord thundered with a loud noise etc. upon the Philistines”; (in Isa. 30:31): “For from the Lord’s voice Assyria will be broken.” And at the time of the giving of the Torah (Deut. 5:23): “For who is there of all flesh who has heard the voice of the living God speak out of the fire as we have and remained alive?” You heard and remained alive, but the nations of the world would hear it and die.

**6** **He causes them to dance like a calf** The cedars and the mountains that came to hear the giving of the Torah.

**Lebanon and Sirion** The names of mountains.

**7** **cleaves with flames of fire** taylont in Old French, to cut. Our Sages (Mechilta ibid.) explained that the utterance of the Decalogue emanated from His mouth with a flame of fire and was engraved on the tablets according to their form.

**8** **causes the desert to quake** Heb. יָחִיל, an expression of (Jer. 6:24), “pain (חִיל) as a woman in travail.”

**the Lord causes the desert of Kadesh to quake** That is the desert of Sinai, as our Sages said in Tractate Shabbath (89a): It was called by five names: the desert of Sinai, the desert of Zin, the desert of Kadesh, the desert of Kedemoth, the desert of Paran. [It was called] the desert of Kadesh because Israel was sanctified on its account.

**9** **The voice of the Lord will frighten the hinds** In the future, it will frighten the nations of the world and cause [them] to quake, those who are now standing firmly like hinds, as the matter that is stated (above 18:34): “He makes my feet like hinds.” Said Rabbi Phinehas: It does not say, “like harts,” but “like hinds,” like the females, because the feet of the females stand straighter than those of the males (Mid. Ps. 22:1). Another explanation: יְחוֹלֵל is kria in Old French, to create, as (in Prov. 8:25), “before the hills, I was created (חוֹלָלְתִּי).”

**and strip the forests** Like (Gen. 30:37), “by uncovering (מַחְשֹׂף) the white.” He will strip the forest trees, i.e., he will strip the nations, compared to forest trees, of their glory, as is stated (in Amos 2:9): “whose height is as the height of the cedar trees.”

**and in His Temple** which will be built.

**everyone speaks of His glory** Everyone will praise Him there and say...

**10** **The Lord sat [enthroned] at the flood** alone in His greatness, and now also, the Lord sits alone forever, “but the idols will completely pass away,” (as in Isa. 2:18), yet to His people He will give strength and a blessing of peace. Our Sages, however, expounded upon it in Midrash Psalms (29:2) that the nations became frightened and startled, and they came to Balaam and said to him, “What is the sound of the stirring that we heard? Is He going to bring a flood upon the world?” He replied to them, “He already swore that He would not bring a flood. Rather, the sound of the stirring that you heard is that the Holy One, blessed be He, is giving a Torah to His people.”

**Meditation from the Psalms**

**Psalms ‎‎28:1-9 & 29:1-11**

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

The theme of **Psalms chapter 28** is similar to that of Psalms chapter 27. Once again David calls upon HaShem to release him from temporal responsibilities so that he can devote himself completely to HaShem's service. This tranquility will enable him to fully repent his past sins and will afford him the opportunity to ascend ever higher and closer to HaShem.[[1]](#footnote-1) [[2]](#footnote-2)

**Psalms chapter 29** is related to the preceding one in which David vowed to thank G-d for giving him might, 'HaShem is my might and my shield ... and from my songs I shall give him thanks'.[[3]](#footnote-3) Rashbam[[4]](#footnote-4) maintains that this magnificent psalm was composed to fulfill that vow. It also serves as an introduction to the following one which is dedicated to 'The inauguration of the House [i.e. the Temple] to David.'

The words of this Psalm bear a striking resemblance to the songs which David sang as he transferred the Holy Ark from its temporary shelter in the house of Oved Edom to its permanent abode in Jerusalem. At that time he sang: “Give unto HaShem, ye kindreds of the people, give unto HaShem glory and strength. Give unto HaShem the glory due unto his name: bring an offering, and come before him: worship HaShem in the beauty of holiness”.

Compare the following pasukim:

***I Divre HaYamim (Chronicles) 16:28-29*** *Give unto HaShem, ye kindreds of the people, give unto HaShem glory and strength. 29 Give unto HaShem the glory due unto his name: bring an offering, and come before him: worship HaShem in the beauty of holiness.*

***Tehillim (Psalm) 29:1*** *« A Psalm of David. » Give unto HaShem, O ye mighty, give unto HaShem glory and strength. 2 Give unto HaShem the glory due unto his name;[[5]](#footnote-5) worship HaShem in the beauty of holiness.*

Those words are almost an exact replica of the first two verses of this Psalm. This strongly implies that this Psalm was sung when the ark traveled to Jerusalem in preparation for the inauguration of the Temple.[[6]](#footnote-6)

Psalms chapters 28 and 29 were written by King David. Ibn Ezra teaches us that there is a possibility that Psalms chapter 28 was written by a Temple musician and dedicated to King David. Several parts of this psalm suggest that it was written after David’s battle with the giant, Yishbi, at Nob.[[7]](#footnote-7) It was after this battle that David’s men no longer permitted David to engage in battle. David was thus free to study Torah.

Similarly, in our Torah portion, Yaaqob came to Succoth and Shechem,[[8]](#footnote-8) from Laban, in peace. He came from a monumental period that brought him wives, children, and wealth, yet it also took away his shalom and brought him constant battles with Laban and with Esav.

When you think about it, all of Mashiach’s actions boil down to, in the end, is helping Yaaqob leave behind all connections to Esav once and for all, so that he can finally take his right place in history as Israel. Obliteration of evil, identified only with the Days of Mashiach is synonymous with the cleansing of all traces of Esav within the heart of every Jew. It is also what the Talmud refers to as the “slaughtering of the yetzer hara” in Mashiach’s day.[[9]](#footnote-9)

Finally, in our Torah portion, Yaaqob rests from his battles and settles down. Thus it is fitting that he should come to this location to end his exile. This is where Avraham, Yehoshua, and the Bne Israel all ended their exiles.[[10]](#footnote-10)

Psalms chapter 28 concludes with the following pasuk:

***Tehillim (Psalms) 28:9****Save Thy people, and bless Thine inheritance; and tend them, and carry them for ever.*

Let’s look at the unique method of “carrying” that “carried” Mashiach.

The Hebrew word Chamor, usually translated as an *ass* or *donkey*, is used frequently in the Tanach.[[11]](#footnote-11) This common animal is found in several very uncommon circumstances. We have Avraham[[12]](#footnote-12) and Moshe[[13]](#footnote-13) using the Chamor to *carry things* and to *carry their family*, and we have the Mashiach[[14]](#footnote-14) actually *riding a Chamor*. Interestingly enough, every time a Chamor is mentioned in the Tanach, it was connected to bringing people to a higher spiritual level, which is even more interesting since a Chamor is supposed to represent materialism, the Torah is taking what is often considered bad and using it for good.

In this study I would like to examine this animal and try to understand why this animal is used in such exceptional circumstances.

The Zohar explains that a donkey is “bad on the outside and good on the inside”,[[15]](#footnote-15) very “material” but loving and loyal.[[16]](#footnote-16) The Mashiach “takes a ride” on a generation comparable to a donkey (a generation steeped in materialism).

The first use of the Hebrew word for *donkey*, *Chamor*, is found in the following passage:

***Bereshit (Genesis) 12:16*** *And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.*

We know that the Torah’s first use of a word defines its meaning. In a sense, it creates the meaning. In this first usage we see Pharaoh taking Sarai from Abram. At the same time, the Torah tells us that Abram had donkeys and other animals. Why are we told this at this point? It appears the Torah is telling us that Abram had other material possessions that were not taken by Pharaoh.

His Eminence Hakham Dr. Yosef ben Haggai has taught that the Chamor is a picture of the Gentiles. His Eminence has pointed out that the only unclean animal that needs to be redeemed is the Chamor. This was the beast of burden that brought the treasures out of Egypt. If we keep this understanding in mind, then many of the following ideas will come into sharp focus.

With this in mind, let us return to Abram. When the pasuk tells us that he had these various animals, it is telling us that he possessed more than animals, he possessed what the animals represent. The donkeys that he had represent Gentiles that belonged to him. The Maharal concurs and makes the designation more interesting. The Maharal says that the donkey is a symbol ofMitzrayim, Egypt.

In Hebrew, the name of something reveals its essential characteristic. The Midrash tells us that the first man, Adam, looked into the essence of every animal and named it accordingly. The donkey, for example, is characterized by carrying heavy, physical burdens:

***Midrash Rabbah - Genesis XVII:4*** *R. Aha said: When the Holy One, blessed be He, came to create Adam, He took counsel with the ministering angels, saying to them, ‘Let us make man’ (1,26). ‘ What will be the nature of this man?’ they inquired. ‘ His wisdom will exceed yours,’ He answered. What did the Lord do? He brought the animals, beasts, and birds before them and asked them, ‘What should be the name of this? ‘ but they did not know;’ of this? ‘and they did not know. Then He paraded them before Adam, and asked him, ‘What is the name of this?’ ‘An ox.’ ‘And of this?’ ‘A camel.’ ‘And of this?’ ‘An ass.’ ‘ And of this?’ ‘A horse.’ Thus it is written, AND THE MAN GAVE NAMES TO ALL CATTLE, etc. (II, 20).*

The Ba’al Shem Tov explains[[17]](#footnote-17) that Chamor, from the root *Chomer* “material” and *chumriut* “materialism”, refers to a person’s physical body.

The word “chomer” means *physicality* or *material*. “Chomer” can be thought of as raw material, which needs to be fashioned in to some functional object. Doing so requires imposing a certain structure, purpose and direction on this material, something which, conceptually, raw material resists. It would rather remain “undisciplined”, leaving all possibilities open. The animal “Chamor” - donkey, is most representative of this concept of “chomer”. Another dimension of “chomer” is that it can be viewed as physical “matter,” the substance which composes the entire physical world.

A Chamor, a donkey, represents physicality, materialism, and the very word for a completely physical entity is the word ‘*chomer*’. The donkey is a beast of burden that exists for little reason other than to function in this way, and thus symbolize materialism.

Remembering that the donkey represents Gentiles, we can understand that the role of the Gentile is to function as a beast of burden in this world. They are the ones who bear the burden of building this world of physicality. The Zohar reinforces this idea:

***Soncino Zohar, Bereshit, Section 1, Page 238a*** *BINDING HIS FOAL UNTO THE VINE. The vine is the Community of Israel, so called also in the verse: “Thou didst remove a vine from Egypt“ (Ps. LXXX, 9). By “his foal” is meant the Messiah,[[18]](#footnote-18) who is destined to rule over all the hosts of the peoples, that is to say, the heavenly hosts who have charge of the Gentiles, and from whom they derive their strength. The Messiah will prevail over them, because this vine dominates all those lower crowns through which the Gentiles have dominion. This will be the victory above. Israel, who are “a choice vine”, will conquer and destroy other hosts below; and the Messiah will prevail over all. Hence it is written of him that he will be “poor and riding on an ass and on a young ass’s colt” (Zech. IX, 9). “Colt” and “ass” are two crowns by virtue of which the Gentiles have dominion, and they are from the left side, the side of uncleanness. It is strange that the Messiah should be called “poor”. R. Simeon explained that it is because he has nothing of his own, and he is compared to the holy moon above, which has no light save from the sun. This Messiah will have dominion and will be established in his place. Below he is “poor”, because he is of the side of the moon, and above he is poor, being a “mirror which does not radiate”, “the bread of poverty”. Yet withal he “rides upon an ass and upon a colt”, to overthrow the strength of the Gentiles; and God will keep him firm.*

The Midrash also gives us a glimpse into the meaning behind the Chamor:

***Midrash Rabbah - Genesis LXXV:6*** *AND I HAVE AN OX, AND AN ASS, etc. (XXXII, 6). R. Judah said: From one ox many oxen came forth, and from one ass many asses came forth.’ R. Nehemiah said: This is the common idiom: an ass, a camel. The Rabbis maintained: OX is an allusion to the one anointed for battle, as it says, His firstling bullock, majesty is his (Deut. XXXIII, 17)3; ASS refers to the royal Messiah, for it says of him, Lowly, and riding upon an ass (Zech. IX, 9); FLOCKS refers to Israel, as it says, And ye are My sheep, the sheep of My pasture (Ezek. XXXIV, 31); AND MEN-SERVANTS AND MAID-SERVANTS [likewise alludes to Israel, as it says], Behold, as the eyes of the servants unto the hand of their master (Ps. CXXIII, 2).THAT I MAY FIND FAVOUR [GRACE]-as it says, Be gracious unto us (ib. 3).*

The Midrash and the Zohar are both telling us that the royal Messiah is associated with a donkey! His association, however, is from the standpoint of dominion and control. He is “riding” the donkey.

Chamor is not arbitrary moniker. The donkey was seen as an animal of all brawn, and no brains. If Chazal were around today, they would undoubtedly question how many Chamorim[[19]](#footnote-19) there were under the hood of a Chevy truck. It represented brute physical power. Its name is directly related to the words for substance (chomer), mortar, and clay. As such, it makes a good symbol, argues Maharal, for the purely physical side of Man.

Chazal teach that Bilaam’s donkey, the one that spoke to Bilaam, was no ordinary donkey. It had an incredible pedigree. In fact, according to the Tanna, in Pirke Avot 5:6,[[20]](#footnote-20) its *mouth* was one of the ten things that were created on Erev Shabbat, at twilight, on the sixth day of Creation. The meaning of this is debated by the commentators. Rabbi Ovadiah m'Bartenura, writes that on Erev Shabbat, the decree was issued that the donkey would speak to Bilaam. This Chamor is female, it is different from Avraham’s Chamor.

We find textual, and Mishnaic parallels between Bilaam and Avraham: they both arise early and mount their donkeys. However, Avraham's is donkey is described as a *Chamor* - חמור while Bilaam's is called an *aton* - אתון.[[21]](#footnote-21) This suggests that Abraham transcends, and indeed harnesses the donkey - a symbol of the physical. But Bilaam is seen as no better than his donkey, therefore his donkey speaks to him. The Sages who are willing to accuse Bilaam of almost any indecency, suggest that Bilaam was guilty of bestiality with his donkey.

Pirke D’Rav Eliezer, chapter 31*,* notes that the Chamor used by Avraham is the same Chamor mentioned by Moses, and will be the same Chamor ridden by Mashiach!

***Pirke d’Rabbi Eliezer 31****: Abraham rose up early in the morning, and he took with him Ishmael, and Eliezer, and Isaac his son, and he saddled the ass. Upon this ass did Abraham ride. This was the ass, the offspring of that ass which was created during the twilight,[[22]](#footnote-22) as it is said, "And Abraham rose early in the morning, and saddled his ass".[[23]](#footnote-23) The same ass was also ridden upon by Moses when he came to Egypt, as it is said, "And Moses took his wife and his sons, and set them upon the ass".[[24]](#footnote-24) This same ass will be ridden upon in the future by the Son of David,[[25]](#footnote-25) as it is said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and saved; lowly, and riding upon an ass, even upon a colt, the foal of an ass".[[26]](#footnote-26)*

Pirke d'Rabbi Eliezer teaches us that the donkey which accompanied Avraham Avinu to the Akeida[[27]](#footnote-27) was none other than the son of the original donkey that was created on the Erev Shabbat of creation. This donkey later served Moshe Rabbeinu, his wife and sons, when they returned to Egypt to take part in HaShem's plan for liberating the Jews from Egypt. This is the donkey that Mashiach ben David will ride as he heralds the future redemption. We see from here that the she-donkey that spoke with Bilaam was created on the Erev Shabbat of creation.

Hmmm, our Chamor is the offspring of the MOST famous donkey ever created:

***Ethics of the Fathers 5:6*** *Ten things were created on the eve of Shabbat at twilight. These are: the mouth of the earth (where it swallowed Korach) the mouth of the well (of Miriam, that provided water for the Israelites in the desert);* ***the mouth of the (Bilaam’s)******ass****; the rainbow; the manna; (Moses’) staff; the Shamir (that cut the stones of the Altar in the Holy Temple); and the writing, the inscription, and the tablets [of the Ten Commandments].*

Mashiach’s donkey makes its first appears in the year 2084 from creation (1677 BCE):

***Bereshit (Genesis) 22:3*** *And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.*

The Chamor is used for many things involving the carrying of burdens. What did Avraham use his Chamor for? Avraham used the Chamor to carry the bundles of wood and the knife. In other words, the Chamor didn’t carry Avraham or Yitzchak. It carried only the items which Avraham was planning to use for the Akeida.

Avraham’s journey was only the first time in history that this type of service was performed. That’s why so very little was put on top of the Chamor, only the items he needed for the Akeida.

What was Avraham’s Chamor trip for? Avraham was going to redeem his son, and by redeeming his son he would be redeeming all of the Children of Israel, because, at that time, all of the Children of Israel were in the loins of Yitzchak. This was a redemption journey using the Chamor for transportation.

In Shemot***,*** we see a pasuk that describes how Moshe used THE Chamor to carry his wife and children to their destination:

***Shemot (Exodus) 4:20*** *And Moses took his wife and his sons, and set them upon the ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.*

Rashi says the following about this ass (donkey):

**mounted them upon the donkey -** The designated donkey. That is the donkey that Abraham saddled for the binding of Isaac, and that is the one upon whom the King Messiah is destined to appear, as it is said: “humble, and riding a donkey”.[[28]](#footnote-28)

Rabbi Yechiel Michel of Zlotchov in*Be’er Mayim Chayim* said:

Rashi is troubled why the verse says that he “mounted them upon *the donkey*” rather than merely “a donkey”. Therefore, he concluded that the Torah must be hinting that it is a famous donkey.

Moshe placed his wife and children atop the Chamor. People who are close to you are much more important than tools. This shows that in the many years that had passed since Avraham, a lot had been accomplished in the task of using physicality to serve HaShem. By then, it was people who were on the Chamor, not items. Still, we were talking about Moshe’s family, not Moshe himself.

What was Moshe’s Chamor trip for? Moshe was going to redeem all of the Children of Israel. This was a redemption journey using the Chamor for transportation.

In describing the advent of Mashiach, the Prophet states,

***Zechariah 9:9*** *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*

This is the Chamor who carries *not* the belongings or the wife and children, but the person himself, this is the Chamor of Mashiach![[29]](#footnote-29)

When describing the exile, our sages tell us that Mashiach himself will ride atop the Chamor. Then the physicality of our world will be fully used for spirituality.

Mashiach will ride the same Chamor that was used by Avraham and by Moshe. The Mashiach will be one who has conquered the material aspects of Himself, and he will ride them, and it will be a Chamor, because it will provide him with the material as a means to His ends.

What was Mashiach’s Chamor trip for? Mashiach was going to redeem the Gentiles. This was a redemption journey using the Chamor for transportation. Matityahu tells us the Midrashic perspective of this Chamor and the carrying of Mashiach:

***Matityahu (Matthew) 21:1-9*** *And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Yeshua two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose [them], and bring [them] unto me. And if any [man] say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Yeshua commanded them, And brought the ass, and the colt, and put on them their clothes, and they set [him] thereon. And a very great multitude spread their garments in the way* (**over Yeshua like a chuppah**)*; others cut down branches from the trees, and strawed [them over him] in the way.[[30]](#footnote-30) And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed [is] he that cometh in the name of HaShem; Hosanna in the highest.*

Yochanan tells us the Sod level perspective of this Chamor and the carrying of Mashiach:

***Yochanan (John) 12:12-16*** *On the next day much people that were come to the feast, when they heard that Yeshua was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed [is] the King of Israel that cometh in the name of the Lord. And Yeshua, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass’s colt. These things understood not his disciples at the first: but when Yeshua was glorified, then remembered they that these things were written of him, and [that] they had done these things unto him.*

Apparently, this donkey alludes to a higher spiritual dimension than the simple animal itself. The purpose of using and riding a donkey is to enable the person and his belongings to reach such a place which, due to its height or distance, would be unreachable without the donkey.

The same is true in the spiritual act of “riding on a donkey.” Chamor is linked with chomer*,* materialism. The purpose of a Jew, and every human being, is to refine the coarseness of this materialistic world, one’s body, household, etc. through the study of Torah and observance of mitzvot. In so doing one is elevated to such a level that the soul, in and by itself, is unable to attain. Only when the soul enters the corporeal, physical body (at birth) does it have the challenge - and HaShem given ability to refine the body and all materialistic aspects through a life devoted to HaShem and His Torah.

Why do our Sages go to such great lengths to teach us that Avraham, Moshe, and Mashiach all rode the same Chamor? What difference does it make?

***Sanhedrin 98a*** *Rebi Alexandri said: Rebi Yehoshua ben Levi raised the following contradiction: It says, “Behold like the clouds of Heaven came one like the son of man” (Daniel 7:13). It is also written, “Lowly and riding upon a donkey”.[[31]](#footnote-31) If they merit it, he will come with the clouds of Heaven, but if they do not merit it, he will come upon a donkey.*

The great and holy scholar, Rabbi Chiam Midini,[[32]](#footnote-32) in his work Sdei Chemed,[[33]](#footnote-33) connects this Talmudic statement referring to the prophecy of Daniel: “If the generation is fortunate the Mashiach will come from the dead, i.e. on “clouds of heaven,” and then everyone will accept him with no reservations. But if not he will come from the living, i.e. riding on a Chamor.

And so agrees the Holy Hakham Yosef Chaim[[34]](#footnote-34) in his commentary on Sanhedrin 98, in his book “Ben Yehoyada”, that the Mashiach can come from the dead. (He also explains the topic there of Mashiach ben Yosef and how he can also be Mashiach.)

Mashiach’s donkey represents the essence of the Messianic process: a process that began before creation and which constitutes the very soul of history. In the beginning, when HaShem created the heavens and the earth, when the world was still void, unformed, and shrouded in darkness, the spirit of Elohim hovered above the emerging existence. Says the Midrash:

***Midrash Rabbah - Genesis II:4*** *R. Simeon b. Lakish applied the passage to the [foreign] Powers. NOW THE EARTH WAS TOHU (E.V. ‘UNFORMED’) symbolises Babylonia: I beheld the earth, and, lo, it was tohu-E.V. ‘waste’;[[35]](#footnote-35) AND BOHU (E.V. ‘VOID’) symbolises Media: They hastened (wa-yabhillu) to bring Haman.[[36]](#footnote-36) AND DARKNESS symbolises Greece, which darkened the eyes of Israel with its decrees, ordering Israel, ‘Write on the horn of an ox that ye have no portion in the God of Israel.’ UPON THE FACE OF THE DEEP-this wicked State:just as the great deep cannot be plumbed, so one cannot plumb [the depths of iniquity of] this wicked State. AND THE SPIRIT OF GOD HOVERED: this alludes to the spirit of Messiah, as you read, And the spirit of the Lord shall rest upon him.[[37]](#footnote-37) In the merit of what will [this spirit] eventually come? [For the sake of that which] HOVERED OVER THE FACE OF THE WATERS, i.e. in the merit of repentance which is likened to water, as it is written, Pour out thy heart like water (Lam. II, 19). R. Haggai said in the name of R. Pedath: A covenant was made with water that even in the hot season a breeze stirs over it.*

“‘The spirit of Elohim hovered’, this is the spirit of Mashiach.” For Mashiach represents the divine spirit of creation, the vision of the perfected world that is Elohim’s purpose in creating it and populating it with willful, thinking and achieving beings.

Mashiach’s donkey has a long, prestigious history. Time and again it makes its appearance through the generations, surfacing at key junctures of the messianic redemptive process. Each time we see it fulfilling the same function, but in a slightly different manner; reflecting the changes in our world.

When Yaaqov approached the land he sent messengers to tell Esav, “I have oxen and mules” or, literally, “an ox and a mule.” These animals represent the two Meshichim:[[38]](#footnote-38) Mashiach ben Yosef and Mashiach ben David. Each one has a different mission. Yosef, the ox, can overturn the power of negativity that is Esav. The other Mashiach, ben David, rides a Chamor, and stands for the power to raise up the seductions of Yishmael who is called Am Chamor, Donkey Nation. Chamor is the symbol of “chumriut,” physicality and Yishmael has to do with taking the light of spirituality and sinking it into worldly lust, stealing from the longing for HaShem by directing it into worldly appetites where it doesn’t belong. Thus the midrash says that when HaShem offered the Torah to Yishmael he refused it because of the prohibition of stealing.

According to the Talmud, the animal that symbolizes Yishmael and his descendants is the ‘*Chamor*’ - the donkey:

***Yevamot 62a*** *Rab said: All agree that a slave has no legally recognized relatives, since it is written, Abide ye here with the ass[[39]](#footnote-39), people who are like the ass.*

However, it is not the Talmud’s way to take pot shots at nations of the world, especially by playing on a word in the Torah. There is a message to the Jewish people in this comparison of Yishmael to the Chamor, one that takes on added importance at this late and troubling stage of world history, for, if *Mashiach* is coming, he seems to be ‘arriving’ on a ‘*Chamor*.’

**The King**

Now it is not the accepted thing for a King or Queen to ride on a donkey. Majesty rides on a horse as it is written:

***Habakkuk 3:8*** *“You rode on Your horses, your chariots of salvation“.*

One does not degrade a Queen by putting her on a donkey and certainly not the King himself. It is more proper for the king’s servant to ride a donkey and this is the reason it is written about the Mashiach that he is:

***Zechariah 9:9*** *He is just and victorious; humble and riding on a donkey*

The servant is not called King until he rides on his horse that is called the Assembly of Israel. When the King is outside his residence, and not united with his Queen, he is not in his full majesty. In the future, when He returns to His residence, then

***Zechariah 14:9*** *The Lord shall be King over all the earth; on that day the Lord will be one, and his name one.*

All Israel are called the sons of the King. Their relationship is like father and son, but not like the sons of the King until they return to the land of Israel. When they return to the land of Israel the full majesty of their relationship will be revealed.

When David looked at our Torah portion it appears that he focused on our verbal tally of “Return”[[40]](#footnote-40) in:

***Bereshit (Genesis) 33:6******7****And the messengers returned to Jacob, saying: 'We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.'*

Our Torah portion concerns the return of Yaaqob to the land. David uses this word to speak of that time when we are all returned to the land and HaShem will:

***Tehillim (Psalm) 28:4****Give them according to their deeds, and according to the evil of their endeavours; give them after the work of their hands; render to them their desert.*

***Habakkuk 3:8*** *“You rode on Your horses, your chariots of salvation“.*

**Ashlamatah: Joel 4:13-21 + Amos 1:11-12**

| **Rashi** | **Targum** |
| --- | --- |
| 9. ¶ Announce this among the nations, prepare war, arouse the mighty men; all the men of war shall approach and ascend. | 9. ¶ Proclaim this among the nations, prepare the fighters, let the warriors come openly, let all the fighting men draw near and go up. |
| 10. Beat your plowshares into swords and your pruning hooks into spears; the weak one shall say, "I am mighty." | 10. Beat your ploughshares into swords, and your sickles into spears. Let the weakling say, “I am strong.” |
| 11. Gather and come, all you nations from around, and they shall gather; there the Lord shall break your mighty men. | 11. Let all the nations gather together and come from round about, and draw near; there the LORD will destroy the power of their warriors. |
| 12. The nations shall be aroused and shall go up to the Valley of Jehoshaphat, for there I will sit to judge all the nations from around. | 12. Let the nations come openly, and go up to the valley of judicial decision; for there I will reveal Myself to judge all the nations round about. |
| 13. Stretch out a sickle, for the harvest is ripe; come, press, for the winepress is full; the vats roar, for their evil is great. | 13. Put the sword into them, for the time of their end has arrived; go down and tread their warrior dead like grapes that are trodden in the winepress; pour out their blood, for their wickedness is great. |
| 14. Multitudes [upon] multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. | 14. Army upon army in the valley of judicial decision; for near is the day which will come from the LORD in the valley of judicial decision. |
| 15. The sun and the moon have darkened, and the stars have withdrawn their shining. | 15. Sun and moon are darkened, and the stars withdraw their brightness. |
| 16. And the Lord shall roar from Zion, and from Jerusalem He shall give forth His voice, and the heavens and earth shall quake, and the Lord is a shelter to His people and a stronghold for the children of Israel. | 16. And the LORD will call from Zion, and from Jerusalem he will lift up His Memra, and the heavens and earth will tremble. But the LORD is a support to His people and a help to the children of Israel. |
| 17. And you shall know that I, the Lord your God, dwell in Zion, My holy mount, and Jerusalem shall be holy, and strangers shall no longer pass through there. **{S}** | 17. And you will know that I the LORD your God have caused my Shekinah to dwell in Zion, My holy mountain; and Jerusalem will be holy and strangers will never again pass through it. **{S}** |
| 18. And it shall come to pass on that day that the mountains shall drip with wine, and the hills shall flow with milk, and all the springs of Judah shall flow with water, and a spring shall emanate from the house of the Lord and water the valley of Shittim. | 18. And at that time, the mountains shall drip with sweet wine and the hills shall flow with goodness all the watercourses of the house of Judah shall flow with water; and a spring shall come forth from the Sanctuary of the LORD and shall water the Valley of Acacias. |
| 19. And Egypt shall become desolate, and Edom shall be a desert waste, because of the violence done to the children of Judah, because they shed innocent blood in their land. | 19. Egypt shall become a desolation, and Edom a desolate wilderness, because of the violence done to the people of Judah in whose land they shed innocent blood. |
| 20. But Judah shall remain forever, and Jerusalem throughout all generations. | 20. But Judah shall be inhabited forever, and Jerusalem for generation after generation. |
| 21. Now should I cleanse, their blood I will not cleanse, when the Lord dwells in Zion. **{P}** | 21. Their blood which I avenged on the nations I will avenge again. says the LORD, who caused his Shekinah to dwell in Zion. **{P}** |
|  |  |
| **Amos 1:11**. ¶ So said the Lord: For three sins of Edom, yea for four, I will not return them: For pursuing their brother with a sword, and they destroyed their mercy and grasped forever their anger and kept their fury forever. | 11. ¶ Thus says the LORD, “For three transgressions of Edom, and for four, I will not forgive them; because he pursued his brother with the sword and destroyed his pity, and his anger killed perpetually, and he kepts his wrath forever. |
| 12. And I will send fire into Teman, and it shall consume the palaces of Bozrah. **{P}** | 12. So I will send down fire upon the south, and it will detroy the fortresses of Bozrah.” **{P}** |

**Rashi’s Commentary for: Joel 4:13-21 + Amos 1:11-12**

**Joel 4:9** **prepare war** -if you can wage war against Me.

**10** **your plowshares** Heb. אִתֵּיכֶם, *koltres* in O.F:, colters.

**and your pruning hooks** Heb. וּמַזְמ רְוֹתֵיכֶם, serpes in French.

**11** **Gather** Heb. עוּשׁוּ. Like חוּשוּ, hasten, so did Menahem associate it. *Jonathan*, however, renders: they shall gather, and I say that it is an expression of a block of iron (עֶשֶת), which is gathered together, masse in French, and the “tav” is not a radical.

**there the Lord shall break your mighty men** Heb. הַנְחַת. **There in the gathering of the Valley of Jehoshaphat, He will break your might.** So did *Jonathan* render it, but I do not know whether it is an Aramaic expression of lowering (נחת)or an expression of breaking (חתת), and the “nun” is defective. Cf. (Dan. 2: 25) “brought Daniel in (הנְעַל) before the king,” which has no radical but על.

**13** **Stretch out a sickle etc.** -Draw the swords, you who go on My mission to destroy the nations.

**for the harvest is ripe** -I.e, for their time has arrived, and he compared the matter to harvest, which is harvested with sickles when it becomes completely ripe.

**come press for the winepress is full** -of grapes. Come and tread them; i.e., the measure of their iniquity is full.

**press** Heb. רְדוּ, an expression of pressing [or ruling]. Cf. (Gen. 1:28) “And rule (וּרְדוּ) over the fish of the sea.”

**and the vats shall roar** -The sound of the stream of the wine going down in the vats before the winepresses is heard.

**14** **in the valley of decision** -**For there it is decided that the judgment is true.** And so did *Jonathan* render: the valley of judgment.

**15** **have withdrawn their shining** -Have taken in their shining.

**16** **shall roar from Zion** -Because of what they did to Zion.

**and the heavens and earth shall quake** -**He will deal retribution upon the heavenly princes and then upon the nations.**

**a shelter** Heb. מַחֲסֶה, an expression of a cover, *abrier* in O. F., abri in modern French, a shelter.

**18** **springs** Heb. אֲפִיקֵי, a place of the source of water.

**and water the valley of Shittim** -According to its apparent meaning, and it will water the valley of Shittim (*Targum*), and, according to its Midrashic meaning, He will atone for the iniquity of Peor.

**19** **Egypt etc. and Edom** -**He juxtaposed them as regards their retribution. You find that, were it not for Egypt, Edom would not exist, as it is stated:** (I Kings 11:16 21) “For Joab and all Israel remained [stationed] there for six months etc. every male in Edom.” And it is stated there: (verse 17) “Adad fled, he and some Edomite men etc. And Hadad pleased Pharaoh very much etc. And Hadad etc. that David slept with his fathers etc.” And, at the end, (verse 25) “And he was an adversary to Solomon (sic).” Said the Holy One, blessed be He: I will destroy both of them.

**because of the violence done to the children of Judah** -**Because of the violence they did to the children of Judah, viz., that they shed their blood.**

**21** **Now should I cleanse, their blood I will not cleanse** -Even if I cleanse them of other sins in their hands, and of the evils they have done to Me, I will not cleanse them of the blood of the children of Judah. **When will this come to pass? At the time the Holy One, blessed be He, dwells in Zion.**

**Amos Chapter 1**

**11** **Gather** Heb. עוּשׁוּ. Like חוּשוּ, hasten, so did Menahem associate it. *Jonathan*, however, renders: they shall gather, and I say that it is an expression of a block of iron (עֶשֶת), which is gathered together, masse in French, and the “tav” is not a radical.

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**PIRQE ABOT**

**Pereq Vav, Mishnah 6:5**

Hakham Yitschaq (ben Moshe) Magriso

**Torah is greater than-the priesthood or royalty. Royalty is acquired through thirty qualifications, and the priesthood through twenty-four. The Torah, however, requires forty-eight things. They are: 1study; 2the ear's listening; 3the lips' pronunciation; 5the heart's atten­tiveness; 6awe; 6reverertce; 7humility; 8joy; 9purity: 10attending scholars; 11exactness with colleagues; 12dialectic with students; 13calmness; 14Scripture and Mishnah; l5moderation in sleep; 16moderation in con­versation; 17moderation in business; 18moderation in pleasure; 19moderation in laughter; 20moderation in worldliness; 21patience; 22a good heart; 23faith in scholars; 24acceptance of suffering; 25awareness of one's place; 26satisfaction with one's lot; 27not claiming credit for oneself; 28making a fence for one's words; 29being loved; 30loving God; 31loving people; 32loving correc­tion; 33loving fairness; 34avoiding fame; 35not feeling arrogant because of one's learning; 36not enjoying rendering decisions; 37sharing the yoke with one's col­league; 38giving him the benefit of the doubt; 39bringing him to arrive at the truth; 40bringing him to peace; 41reflecting on one's learning; 42asking to the point and answering according to law; 43listening and adding to it: 441earning so as to teach; 45learning so as to do; 46promoting the wisdom of one's teacher; 47noting with precision what one has heard; 48quoting things in the name of their sources. You have thus learned: Whoever quotes something in the name of its source- brings redemption to the world. It is thus written, "Esther said [it] to the king in Mordecai's name" (Esther 2:22).**

The master now informs us that the crown of Torah is greater than the crown of royalty or the crown of priesthood. In order to qualify for the throne [of Israel], a person must have thirty qualifications; and to qualify as an active cohen-priest, one must have twenty-four qualifica­tions. To be truly worthy of the crown of the Torah, however, a person must have forty-eight qualities. Since it requires even more qualifica­tions than the throne or priesthood, it is obviously greater.

The thirty qualifications for the throne are as follows:

1. A person cannot be a king unless his father and mother are naturally born Israelites. Neither one can be a proselyte.
2. Only a man can be king. A woman cannot assume the throne, If a king has no sons, his daughters cannot inherit his throne.
3. A person who has worked in a degrading occupation is dis­qualified from being a king. Thus, for example, one is disqualified if he has worked as a bathhouse attendant, a barber, or a tanner. Even if he worked at such an occupation for only a single day, he cannot assume the throne.
4. A king can only be appointed at the direction of a prophet. His appointment must also be confirmed by the Sanhedrin, the supreme court and legislative body of Israel, which consisted of seventy-one elders.
5. A king must be anointed with the special anointing oil (shemen ha-mishchah).This "anointing oil" must be made ( as prescribed in the Torah (Exodus 30:22-33).
6. A king gains the throne both for himself and for his descen­dants. When the king dies, one of his sons inherits the throne if he is qualified.
7. A king cannot be anointed except in Jerusalem by a special foun­tain.
8. The king is entitled to precedence over the High Priest and a prophet.
9. If a person was guilty of treason (mored be-mal'chuth) by disobeying the king or showing him disrespect, the king has the authority to have him put to death.
10. Anyone having an audience with the king, even a prophet, has to stand in his presence and bow before him.
11. No one is permitted to ride the king's horse, sit in his chair, use his scepter, wear his crown, or make use of anything belonging to him.
12. When a king dies, all his clothing and personal utensils are burned in the presence of his bier.
13. No one may marry a king's widow. If he died without children, his brother was not permitted to take his widow as a levirate (yevamah) see Deuteronomy 25:5).
14. If a king dies childless, his brother is not permitted to perform the ceremony of removing the shoe (chalitzah), see Deuteronomy 25:9) with his widow.
15. If a brother of the king dies childless, the king does not perform . the ceremony of removing the shoe with his brother's widow.
16. In such a case, the king may not take his brother's widow as a levirate.
17. It is not permitted to look at the king when he is bathing, when he is naked, while drying himself, nor when he is having his hair cut.
18. Even if a close relative dies, the king is not permitted to leave his palace to attend the funeral. When the consolation meal (havra’ah) is served, everyone else sits on the floor, while the king must sit on a bench.
19. No one is allowed to sit in the inner hall (azarah) of the Holy Temple (Beth HaMikdash) other than a king who is a descendant of King David.
20. A king is obligated to write his own Torah scroll (Sefer Tora), even though he may have inherited a scroll from his father (Deuteronomy 17:18). If he did not inherit a scroll, he must write two scrolls, one to keep in his treasury, and a second which he was required to keep near him at all times.
21. A king is not permitted to have many wives (Deuteronomy 17:17). He can have as many as eighteen wives but no more.
22. It is forbidden for a king to breed an excessive number of horses beyond the quantity needed for his chariots (Deuteronomy 17:16).
23. It is forbidden for the king to accumulate an excessive amount of silver and gold and conceal it on his property. However, in the Tem­ple treasury (otzar beth HaShem) he may keep whatever is needed for the community and for defense.
24. The property of people killed by the government (harugey mal'chuth) belongs to the king.
25. The king may impose temporary taxes for the purpose of financing the government or for defense. Permanent taxes, however, may not be imposed.
26. The king has authority to impose taxes on commerce, but he may not confiscate property.
27. When the king goes to battle, he and all his entourage may pass through all the fields and vineyards in his path. He is not required to detour around to a regular road to avoid trampling fields and vineyards. He may take a direct route without concern.
28. All the property of previous kings belongs to the present king.
29. Whenever any plunder is captured in war, it is brought to the king first. He takes one half, and leaves the rest for the other people.
30. Any territory conquered by the king becomes his property, and he may give it to his servants as he desires.

These are the thirty special signs of status which belong to a King.

The following are the twenty-four special advantages that belong to the priesthood:

1. The flesh of the sin offering (korban chatath) belongs to the cohen-priests.
2. The transgression sacrifice (korban asham) belongs to the cohen-priests.
3. The peace offering (korban shelamim) belongs to the cohen-priests.
4. The bird sacrificed as a sin offering (chatath ha-of). belongs to the cohen-priests.
5. The transgression offering brought because of doubt (asham taluy) belongs to the cohen-priests.
6. The measure of oil (log shemen) offered by a leper (met­zora) (Leviticus 14:10) belongs to the cohen-priests.
7. The two breads (sh'tey ha-lechem) [offered on Shabuoth] (Leviticus 23:17) belongs to the cohen-priests.
8. The showbread (lechem ha-panim) (Exodus 25:30) belongs to the cohen-priests.
9. The unsacrificed portion of the sheaf-offering (omer - Leviticus 23:10-13) belongs to the cohen-priests.
10. The unsacrificed portion of meal offerings (menachoth) belongs to the cohen-priests.
11. The produce offering (terumah) belongs to the cohen-priests.
12. The produce offering on tithes (terumath ma'aser) belongs to the cohen-priests.
13. The dough offering (challah) belongs to the cohen-priests.
14. The first fleece (reshith ha-gez) (Deuteroriomy 18:4) belongs to the cohen-priests.
15. The shoulder, two cheeks and maw (zeroa lechayayim-ve­keuah) (Deuteronomy 18:3) belongs to the cohen-priests.
16. The money for the redemption of a first-born son (pidyon ha-ben) belongs to the cohen-priests.
17. The sheep given for the redemption for a first-born donkey (peter chamor) (Exodus 13:13) belongs to the cohen-priests.
18. Stolen property of a [deceased] proselyte (gezel ha-ger] [who has no heirs] (Numbers 5:8) belongs to the cohen-priests.
19. Consecrated things (charamim) (Numbers 18:14) belongs to the cohen-priests.
20. An ancestral field (sedey achuzah) (Leviticus 27:21) belongs to the cohen-priests.
21. First born animals (bekhoroth) belongs to the cohen-priests.
22. First fruits (bikkurim) belongs to the cohen-priests.
23. That which is separated from the thanksgiving offering (korban todah) belongs to the cohen-priests.
24. The chest and thigh (shok ve-chazeh) [for such sacri­fices] (Leviticus 7:31,32) belongs to the cohen-priests.

These are the twenty-four advantages that the cohen-priests gain as a result of their special status. We will discuss each one in its proper place.

Now will discuss the forty-eight qualities necessary if one is to gain mastery of the Torah.

They are:

1. **Study.** One must have a Torah teacher or rabbi from whom to learn. If one studies without a Torah master, he will inevitably make errors~
2. **The ear's listening.** One must incline his ear to hear his master and not lose even a single word. Every single word is like a precious Jewel.
3. **The lips' pronunciation.** After one has heard something from his master, he should repeat it orally. The words. should be on his lips, and he should review them by pronouncing them over and over. If he does this, the lesson will remain fixed in his memory, and it will not be forgotten.
4. **The heart's attentiveness.** when one reviews a lesson orally, he should not just say the words, without paying attention to the meaning. Rather, he must concentrate on understanding every word .
5. **Awe.** The student must be in awe of his master. He will then pay careful attention to his master's words, so as not to invoke the master's displeasure.
6. **Reverence.** In order to understand the Torah, one must revere God and have "fear of Heaven" (yirath Shamayim). It is thus written, "The beginning of [Torah] wisdom is the fear of God" (Psalms 111:10). The study of Torah is not like the study of other secular subjects, such as mathematics (tishboreth), geometry (handasah), astronomy (techunah), or medicine (refuah). Even a person who is a criminal can understand these subjects. The Torah, however, is a sacred discipline, and cannot be fully absorbed unless a person has reverence for both the subject and its author. It was thus taught previously, "If there is no reverence, there is no [Torah] wisdom" (Abot 3:23).
7. **Humility.** In order to gain true knowledge of the Torah, a person must be humble. A humble person considers himself inferior to and lower than everyone else, so he endeavors to learn in order to improve himself. He always looks upon himself as being totally ignorant. Moreover, he is not embarrassed to learn something from the least important person, since the humble person considers himself inferior to all. On the other hand, if a person considers himself great, he feels like a scholar, and does not try to learn. He also considers it beneath his dignity to learn from anyone whom he might consider an inferior.
8. **Joy.** When a person studies Torah, he must do so with joy, and not consider it a burdensome, laborious task. He must also be happy, eliminating all concerns and worries from his mind. When a person's mind is burdened with concerns and worries, he is unable to grasp what he is learning.
9. **Purity.** When a person studies Torah, he must totally eliminate all evil thoughts from his mind. The Torah is pure arid holy, and will not endure in a mind fouled by unclean thoughts. The Talmud says that a person can study Torah in true purity only after he is married, since his mind is then is free of evil thoughts.
10. **Attending scholars*.***One must be careful to attend Torah scholars, and not absent oneself from them at any time. When a person serves Torah scholars, he can learn many things about their lifestyles and the way they behave in all sorts of different situations.
11. **Exactness with colleagues.** Sometimes a student may be ashamed to ask his master about the fine points of a lesson. However, when he is with his fellow students and friends, he need not worry about discussing exact points with them. It is for this reason that the Mishnah speaks of “exactness with colleagues," and not "exactness with sages.” There is some knowledge that can be gained only when one discusses the exact points with friends and colleagues.
12. **Dialectic with students.** A person also gains knowledge when his students question him, and force him to analyze the subject more closely.
13. **Calmness.** When a person is asked a question, he should calmly consider it, and not answer immediately. A hurried answer cannot be without error.
14. **Scripture and Mishnah.** One must know scripture well, being well versed in all twenty-four books of the Bible, as well as their major commentaries. He must also be well versed in the Mishnah, since this is the foundation upon which he can study the Talmud and all other Torah disciplines.
15. **Moderation in sleep**. If a person wishes to devote all his -time to Torah study, he must learn to get by with a minimumal of sleep, rising at midnight to begin his studies. It is thus written, "Do not love sleep, lest you become poor; open your eyes, and you will have your fill of bread" (Proverbs 20:13). If you learn to like sleep too much, you will remain poor in Torah. But if you force your eyes to remain open even when you are sleepy and they want to close, you will have your fill of the bread of Torah.
16. **Moderation in business*.***If a person wishes to devote himself to the Torah, he must minimize his worldly occupations. He should work only enough to have a minimal livelihood; if he tries to become wealthy, he will never have any time to study Torah.
17. **Moderation in conversation.** If a person wishes to master the Torah, he must accustom himself to converse as little as possible. Idle chatter (debarim betelim) should be avoided completely, and other conversation should be constrained except when absolutely necessary. Life is short and the Torah is very extensive. If one wastes his time in idle conversation and gossip, he will never have enough time to study.
18. **Moderation in laughter.** Although one must study with a happy heart, this does not mean that he should indulge in excessive humor and laughter. A little bit may help open the mind, but in excess, it may be harmful and lead a person to sin.
19. **Moderation in pleasure.** A person must make do with as few worldly pleasures as possible. If a person wishes to master the Torah, he cannot indulge his. appetites. One cannot exist alongside the other.
20. **Moderation in worldliness.** This refers to sexual activity. Even if one is married, he should not overindulge in sex, since this detracts from one's concentration on his Torah studies.
21. **Patience.**One must have patience and forbearance, and not anger easily. Besides the sin of losing one's temper, doing so is tantamount to worshiping idols. Furthermore, when a person becomes angry, both his intelligence and his scholarship are impaired.
22. **A good heart.** One must have a good heart and not be jealous if his students and colleagues make a good point during the course of study. He should not be jealous of his status with respect to his colleagues.
23. **Faith in the sages*.***One must believe in all the teachings of our sages, since they were given to Moses at Sinai.
24. **Acceptance of suffering.** Even if a person has many troubles, such as an insufficient livelihood, or other afflictions, he should not let them make him abandon his Torah studies. He should accept his troubles with joy and realize that his reward will be all the greater in the World to Come.
25. **Awareness of one's place.** A person should have a regular place in the academy, and be aware of it. He should not constantly change his place; this is the way of the lost. It also means that a person should be aware of his status (madregah), and not speak ahead of one who is greater than he in wisdom, not sit in the place of a superior Torah scholar. He should know himself and sit in his proper place. The Mishnah also alludes to the fact that a person must recognize where his permanent place in this world will be. It will be the grave, which is a place of dust and worms (3:1). If one is aware of this, he will not be overly complacent, and will not seek status or a seat higher than that of his colleague. The anguish that thoughts of the grave cause him will cause his sins to be pardoned. Knowledge and understanding will then increase in his heart, and he will be able to prove even the mysteries of the Torah. The Mishnah also alludes that a person should know his true place-that is, the place of origin of his soul. He must realize that his soul originated from under God's Throne of Glory, so he will try to study Torah day and night, doing good deeds and keeping the commandments, in order that his soul will be able to return to this holy place. Knowing his place of origin, he will not want to lose it.
26. **Satisfaction with one's lot.** One must be happy with what he has, and not seek more. Otherwise, he will lay aside his studies, and seek wealth and luxury. One should also be content with his lot as a Torah scholar, even though it is often an extremely difficult occupation. Rather than consider the tremendous effort involved, he should consider the great reward awaiting him in the World to Come.
27. **Avoiding self-credit.** One should not have pride and say that he gained knowledge only through his own effort and intellect. Rather he should think and say that it is all a great act of kindness on the part of God, who helps a person when he begins to go· in the right direction. If not for God's help, he would not be able to overcome the natural inclinations that prevent him from studying.
28. **Making a fence for one's words.** Besides the hundreds of safeguards that our sages have erected with regard to all the commandments, the Torah scholar should erect for himself still more safeguards. He must sanctify himself by even avoiding things that are permitted according to the law, so as not to violate God's word, even inadvertently. [This is all the more important in his speech.]
29. **Being loved.** He should make himself into a person loved and admired by people. This means that he should be a person who can get along with everyone. Since everyone likes him, all will want to teach him.
30. **Loving God.** A person must love God, as it is written, "You shall love God your Lord" (Deuteronomy 6:5). If a person loves God, all the secrets of the Torah will be meaningful to him. If a person does not love God, the secrets of the Torah will remain closed to him, since a person only tells his secrets to his friends.
31. **Loving people.** One must have a liking for people. If a person loves others, he will want to teach them, and in teaching others, one becomes all the more knowledgeable. The sage thus said, "Much have I learned from my masters, more from my colleagues, and most of all from my students." There are many things that a person can learn from his students that he cannot even learn from his teachers.
32. **Loving correction**. When one's master corrects him or rebukes him, he should accept the correction and not be angry because of it. When a person corrects him, he should like him all the more, since this will help him increase his knowledge.
33. **Loving fairness.** One should do what is right and accept the truth. If he sees that he is wrong and his colleague is correct, he should not stubbornly argue his point merely to retain the upper hand. Rather, he should be intellectually honest and fair-minded.

Furthermore, when he sees something unfair happening to another, he should not feel that as long as everything is all right for him, he need not interfere and gain the enmity of others. It is very prevalent that people see unfairness and dishonesty, and remain quiet so as not to foment arguments. When a person sees wrongdoing, even though it does not harm him, he must speak out clearly.

1. **Avoiding honor.** When a person studies Torah, he should not do so in order to be honored and called "Rabbi," or so that people will stand up out of respect for him. Rather, his study should be for the sake of Heaven.

Also, if a person is walking a certain way and he sees that people are going to rise up for him, he should take another path, so as to avoid burdening them.

1. **Not feeling arrogant because of one's learning**. Even if one is the most learned person alive, he should not allow it to cause him to feel pride. He must always continue studying, since the more one learns, the more he realizes how much knowledge he lacks. He will also realize that his learning is insignificant compared with the scholarship of past generations.
2. **Not delighting in rendering decisions.** When a person is asked to render a decision in Torah law, he should not feel happy and satisfied that he has reached such a level of recognition that people are coming to him as an authority. Rather, it should appear to him as if purgatory is open before his feet. When analyzing a law, he must therefore do so with much fear and trepidation. He will then consider the case very carefully, and avoid error in his decisions.
3. **Sharing the yoke with one's colleagues**. Even if a person is the most prominent Torah sage alive, and the head of the academy (rosh yeshivah), and can thus be exempt (patur) from taxes and other obligations imposed on the community, he should not take advantage of his position. No matter how great his status, he should not separate himself from the community and its responsibilities and financial obligations. Rather, he should associate with the community and share its burdens.
4. **Giving [one's fellows] the benefit of the doubt.** Even if one is a prominent person, and he feels that others treated him disrespectfully, he should give them the benefit of the doubt. He should forgive them immediately and not hold it against them.
5. **Bringing [one's fellows] to the truth.**
6. **Bringing [one's fellows] to peace.** If a person is contradicted with regard to his opinion about a law and he sees that the criticism is incorrect, he should not assume that he is a superior scholar and has the right to rebuke the person who tried to correct him, or to tell him that he is grasping at straws. Rather, he should explain to the other the reasons for his opinion, and show him the truth. All this must be done in peace and friendship, not with rebuke and insults.
7. **Reflecting on one's learning**. When one is confronted with a question, he should-not assume that his scholarship is great enough for him to give a quick, off-the-cuff answer. Rather, he should contemplate the case well, and only then give an answer.
8. **Asking to the point and answering according to law.** This has already been discussed (S:6).
9. **Listening and adding.** Besides what a person hears from his master, he must also seek' to study and review, thus increasing his own understanding.
10. **Learning so as to teach.** When one studies Torah it should be with the intention of teaching others. Since his intention, is to benefit the many [in the community (mezakeh eth ha-rabbim)], God will help him in his studies.
11. **Learning so as to do.** When one studies Torah, it should also be with the intention. of learning all the rules, involving the commandments so that he will be able to observe them correctly. One should not study for side benefits or as a mere intellectual exercise.
12. **Promoting the wisdom of one's master.**
13. **Noting with precision what he has heard**.
14. **Quoting each word in the name of its source**. All three of the above are good traits to have when studying Torah. There are some people who have little far of Heaven, and try to make themselves important at the expense of others, even their masters. They belittle, their masters, and steal ideas from them, passing them off as their own. However, a person who fears God and has a good character always speaks highly of his master, and praises his master's scholarship. He proclaims that no one compares to his master in learning.

Such a person is also very precise in noting everything that his master teaches him, and he is able to repeat it in exactly the same words, neither adding nor subtracting. He is also extremely careful to quote the teachings in his master's name, not trying to pass them off as his own original ideas.

1. When a person repeats another person's teaching and gives its originator full credit for it, he brings redemption to the world. We see a prime example of this in the case of Esther. When she passed on Mordecai's intelligence to the king, she was very careful to mention the fact that it had originated with Mordecai. It is thus written, **"Esther said it to the king in the name of Mordecai"** (Esther 2:22). She thus brought redemption to the world, since as a result of her report, the Jews were redeemed from Haman's power.

**Nazarean Talmud**

**Sidra Of B’resheet (Genesis) 32:4 – 35:8**

**“VaYish’lach” “And sent”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’ School of Tosefta**  **(Luke Lk 6:43 - 7:10)**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Yehudah 6-10)**  **Mishnah א:א** |
| **Good trees do not bear bad fruit, nor does a bad tree bear good fruit: each tree is known by its own fruit. Figs are not gathered from thorns nor are grapes picked from a bush. The Royal Ish** (good man) **from the good** things **stored in his mind** (heart)naturally **produces beneficial results, and the *rasha*** (empty[[41]](#footnote-41) man) **from the evil thoughts stored in his mind produces evil** (empty futile results); **for out of the abundance stored in the mind** (heart) **the mouth speaks.**  **Why do you call me** my **Master when you do not obey my Mesorah? I will show[[42]](#footnote-42) you what the** Royal Anashim **are like, he who comes to me and hears my words** (Mesorah) **and acts on them** resembles me. **This man resembles a Royal Ish** (man) **building a house[[43]](#footnote-43) digging deep enough to lay the foundation on bedrock; when a flood arose, the river vehemently beat against that house but could not move it because it was well built. But one who hears and does not walk** as I have taught in my Mesorah **is like a *rasha*** (empty-man) **who built a house on the earth without a foundation. When the river beat against the house it immediately fell down and brought great ruination to that house.** | **Now the heavenly messengers[[44]](#footnote-44) that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.[[45]](#footnote-45)**    **Furthermore, S’dom and Amora and those cities that surrounded them practicing the same manner of** (spiritual) **infidelity[[46]](#footnote-46) departing from natural** (affection) **for persons are an example, now suffering eternal punishment in fire.** |

|  |  |
| --- | --- |
| **After Yeshua finished these Oral Teachings in the presence of the Am HaAretz,** "the people of Land" i.e. the uneducated Jews, **he entered K’far Nachum** (Capernaum – City of Nahum). **Now a** Roman **Centurion** stationed **there had a servant that he highly valued that was ill and close to death. When** the centurion **heard about Yeshua, he inquired** (sending a messenger) **of the Jewish Hakhamim** to see if they might **ask him to come and heal his servant. When the Jewish Hakhamim came to Yeshua they appealed to him earnestly, saying “He** (the Roman Centurion) **is worthy of having you do this for him, because he loves the Jewish people, and he built our Esnoga** (Synagogue) **for us.” And Yeshua went with them** (to heal the servant) **but when he was close to the Centurion’s house the Centurion sent friends to say to him, “Master do not trouble yourself, for I am not worthy to have you come into my house; therefore, I did not presume to come to you. But if you will only speak the word, and let my servant be healed. Because I am a man under authority,[[47]](#footnote-47) with soldiers under my command; and I say to one “Go” and he goes, and to another “come” and he comes and to my servant “do this” and he does it.” When Yeshua heard this he was awestruck at the Centurion’s** understanding of authority,and **turning towards the congregation that followed him said “I have not found even in Yisrael one with faithful obedience like this. And when his** (the Centurion’s) **messengers returned to the house they found that the servant’s health had been restored.** | **Yet[[48]](#footnote-48) in the same way these dreamers (pseudo-prophets and teachers)[[49]](#footnote-49) also destroy themselves[[50]](#footnote-50)** (their flesh) **rejecting the** Rabbinic **Authority[[51]](#footnote-51) of the Hakham with their slanderous disdain. But when Michael the principle Messenger of the Divine contended[[52]](#footnote-52) with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said “The Lord rebuke you!” But these** dreamers **slander what they do not understand and are destroyed by those things that irrational animals know by instinct.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| \*Gen 32:4 – 35:8 | Psa. 28 & 29 | Yoel 4:13-21 + Amos 1:11-12 | Jude 6-10 | Lk 6:43-7:10 |

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

**Jude 6-7**

**a two-fold analogy of judgment**

Hakham Yehudah makes a division of the cosmos into two spheres to demonstrate the far-reaching effects of judgment.

* the spiritual world v.6
* the world of the flesh v.7

In both cases, we have a select group, heavenly messengers and earthly men who abandon their natural status in exchange for what Yehudah labels as “**licentiousness**.”[[53]](#footnote-53)

The heavenly messengers leave their spheres as a rebellion against the actions of G-d, which they deemed unacceptable. These messengers, though heavenly in origin are still limited in their intellect.

**1 Tsefet 1:10** **Concerning the Y’mot HaMashiach, which the Prophets prophesying concerning the Chesed that was for you; making careful inquiry about the person and searching for what, or what manner of time, the Breath of Mashiach, i.e. Mesorah made clear within them, testifying beforehand of the sufferings of Mashiach, and the glories that should follow. It was revealed to them that they themselves** **were not serving themselves** (prophesying for themselves), **but to us, they prophesied the things that are now reported to you by those who have transmitted the Mesorah through prophecy sent from the Heavens; which things the heavenly messengers (angels) desire to look into.[[54]](#footnote-54)**

While there were those heavenly messengers who rebelled because of their limited intellect, the mystery of Messiah and Adam (Yisrael) perplexes them. In the case of some of those messengers, they are perplexed to the point of defection.

The Apocryphal work of 1 Enoch seems to shed some light on the idea of these fallen messengers paralleling our pericope of Yehudah.

**1 Enoch 10:4 - 6** And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great Day of Judgment he will be lead into the fire.”

However, for our Peshat commentary we need to understand that Yehudah is discussing the abandonment of office. The picture of “infidelity” is analogous. Hakham Yehudah is not interested in discussing the immoral activities of literal infidelity. He, like all the Hakhamim are interested in making us aware of the consequences of spiritual defection. The citation of 1 Enoch and the analogy from Yehudah 7 concerning S’dom and Amora demonstrates the judgment meted out against those who are unfaithful to their office.

Note the high level that **Paqid[[55]](#footnote-55)** Stephen had reached. **Stephen fully belonged to the Oral Torah.** As such **he was able to gaze** (with spiritual vision) **into the** highest **heavens.** In other words, **it was impossible to distinguish Stephen from the Oral Torah they were the same.**

Stephen qualified as one of the Seven Paqidim because he was the personification of the Mesorah. In this way, he resembled Yeshua.

**2 Luqas (Acts) 6:46 Why do you call me** my **Master when you do not obey my Mesorah? I will show you what the** Royal Anashim **are like, he who comes to me and hears my words and acts on them** resembles me.

Stephen has modelled the faithful Paqid. He follows the direction of his Hakham as a son would follow the words of his father. Likewise, every Hakham must treat his Paqidim as sons.[[56]](#footnote-56)

One does not need special glasses to see that there is an undertone of the High Holy days undergirding the text of Hakham Yehudah. Key words like “judgment, darkness, great day punishment and fire” show that we are in the wake of these Yamim Noraim. Nor should the reader need these glasses to note that immediate connection to the Torah Seder B’resheet 32:4 (Jewish published Bible) where Yaaqob sends out messengers.

**Peroration**

Hakham Yehudah establishes protocol and halakhah in the present pericope. Hakham Shaul’s Mesorah, “Luqas” captures Hakham Yehudah’s halakhic words and intentions.

**Luqas (Luke) 9:62** And Yeshua said to him, No one, having put his hand to the plow and looking back, is fit for the **Kingdom** (governance) **of G-d** [through the Hakhamim and Bate Din as opposed to human kings].

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

**YEHUDAH 8-10**

False Dreamers

The translation of **ἐνυπνιαζόμενοι** from **ἐνυπνιάζω –** *enupniazo* should not be understood as “filthy dreamers” but false prophets and teachers. They mimic the prophetic condition by pretence of a hypnotic state whereby they contravene rabbinical authority. On the other hand, they claim that their “dreams” are a source of “Divine Revelation.” By claiming that their “dreams” are divine revelation they seek to establish themselves as an authority with greater position than the Hakhamim. In our present pericope, they reject the authority of the rabbinical hierarchy, as we will see. Yehudah teaches us that these “dreams”, circumvent the authority of G-d, His Messiah and the Oral Torah along with its principle agents.[[57]](#footnote-57) Therefore, we see that Hakham Yehudah points to the denial of authority in the order of the following list …

1. The Only Lord G-d
2. The Only Messiah
3. The Oral Torah as passed down by the Sages
4. The Principle agents – Messengers of the Oral Torah are the Hakhamim

The present pericope draws a contrasting analogy between Michael the “principle heavenly messenger” and the Hakhamim who are the “principle messengers”[[58]](#footnote-58) to the Congregations of Messiah. These “dreamers” claim, according to Hakham Yehudah, that their dreams supersede these authorities.

LOOK WHO IS COMING WRAPPED IN HIS DREAMS!

The phrase from the Midrash[[59]](#footnote-59) concerning Yosef by his brothers relates to our present train of thought. True dreams have their place in relationship to **prophecy**.

**b. Berachot 57b** ﻿(Mnemonic: Five, Six, Ten). Five things are a sixtieth part of something else: namely, fire, honey, Sabbath, sleep and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Sabbath is one-sixtieth part of the world to come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.[[60]](#footnote-60)

**Midrash Rabbah - Genesis XVII:5[[61]](#footnote-61)** ﻿There are three incomplete phenomena: the incomplete experience of death is sleep; an incomplete form of prophecy is the dream; the incomplete form of the next world is the Sabbath. R. Abin added another two: the incomplete form of the heavenly light is the orb of the sun; the incomplete form of the heavenly wisdom is the Torah.

Therefore, dreams have their place of authenticity in the revelatory world. We cannot escape the notion that Yosef was labelled the “dreamer.” Furthermore, some of the Prophets received their revelations through dreams such as Daniel.[[62]](#footnote-62)

Midrash *Beresheet Rabbah* says, “The blossoms (an incomplete form) of prophecy are dreams.”[[63]](#footnote-63) This is indeed a wonderful simile, for just as a blossom eventually becomes a tangible piece of fruit itself, it is the fruit, which has not fully developed, and the power of the imagination at the time of sleep is the exact mental instrument that operates at the time of prophecy, in an incomplete and unperfected state. Unlike the other animals of the “earth” (adamah) man (Adam) emerged from the “earth” as a lifeless form. It was the Divine Breath (Oral Torah), which when breathed into him that animated his being making him a “speaking” soul full of life, **imagination** and intelligence, which he was able to articulate.[[64]](#footnote-64)

We have stated before “A prophet must be morally sound, intellectually perfect, and have a strong **imagination**.”[[65]](#footnote-65)

Slander against the Glorious Ones (The Hakhamim)

The problem, according to Hakham Yehudah is not the “dream.” The problem is the claim of the “dreamer” who asserts his pseudo “authority” because of his imaginative fantasy. In other words, he “insults the “Glorious Ones” by rejecting their Divine mandated authority. Hakham Shaul sets the precedent for judging the dreams of these fanatics in his letter to the Congregation at Rome.

**Rom 2:16** On that day when, according to my Mesorah, God will judge the secrets of men through Yeshua HaMashiach.

The disparagement of the “Glorious Ones” produces a definitive result.

**But these** dreamers **slander what they do not understand** and **are destroyed by those things that irrational animals know by instinct.**

Hakham Yehudah notes that they “slander” what they do not understand. Consequently, they are destroyed like irrational animals. This reiterates the notion forwarded by the Rambam in the 13 Principles. If one does not believe in the Olam HaBa he will not take part in its joys. In similar manner, those who do not believe in the Oral Torah and its established chain of transmission will not have their part in the authority of G-d’s people or the Olam HaBa. They will be destroyed like irrational animals. This is because man is a rational being, created by the Divine Breath (Oral Torah), which when breathed into him animated his being making him a “speaking” soul full of life, **imagination** and intelligence. These dreamers are nothing more than Amalek who desire to overthrow the throne of G-d.

The Mishneh Torah

The Mishneh Torah is referred to as the “Mighty Hand” insinuating the “Mighty Hand of G-d” i.e. G-d’s authority. The various incarnations of Amalek are personified in all who try to take away the Oral Torah and the authority of the Hakhamim. The historical implications are amazing. The Tz’dukim (Sadducees) refused to accept the Oral Torah. They were epicurean hedonists in practice. It is so curious that this eventually became the title for Christianity. Why is it that Christians received this title?

*In Talmudic literature a number of terms are used to refer to heretics: min, apikoros, kofer, and mumar, each of which also has other meanings.*

The term ***apikoros*** seems to be derived from the Epicureans, whose sceptical naturalism denied divine providence, and hence, divine retribution. The sages in accordance with their method of interpretation derived apikoros from an Aramaic form of the root *p-k-r*-, **to be free of restraint**” (Sanh. 38b). **The suggestion is that one who denies divine providence and retribution will feel free not to obey the laws of the Torah**. In the Talmud the term apikoros refers to the Sadducees (Kid. 66a); to those **who denigrate rabbinic authority even in such seemingly insignificant ways as calling a sage by his first name**; and to those who shame neighbors before the sages (Sanh. 99b). Maimonides defined the apikoros as one who denies the possibility of prophecy and divine revelation, that Moses was a prophet, or that there is divine providence (Yad, Teshuvah 3:8; cf. Guide of the Perplexed, 2:13 (end), and ibid., 3:17 (start), in which Maimonides identifies the apikoros with someone who agrees with the opinions of Epicurus)[[66]](#footnote-66).20

*Sanh. 10:1, 28b; cf. also Maimonides’ introduction to the above Mishnah, which explicitly states that it is an Aramaic word). They extended its meaning to refer generally to anyone who throws off the yoke of the commandments, or who derides the Torah and its representatives[[67]](#footnote-67).*21

The title “epicurean” is therefore, associated with “lack of restraint” or lack of the Oral Torah and consequently heresy. However, the association of the Christian with the epicurean is the result of the word *apikoros* being a heretic and their abandonment of the Mitzvot, Oral Torah and the Hakhamim as sources of divine revelation, wisdom and authority. It is worth noting that the person who throws off restraint is associated with the *apikoros* (Amalek)*.*

Thus, Amalek, symbolically speaking, has thrown off all restraint and those who follow suit accept the same title. They refuse to submit to the “mighty hand.” Or, we could say that they oppose the “mighty hand.” It is also interesting to note that the Tz’dukim (Sadducees) disappeared into history just after the first century and destruction of the Temple. Where does an out of work Sadducean Priest go to work?

Peroration

The present materials suggest that those who have refused Rabbinical Authority have…

1. Destroyed themselves (corrupted the flesh)
2. Have no more understanding than irrational animals

The Holy Zohar[[68]](#footnote-68) in dealing with this section of the Torah has a great deal to say about the Hamor (Donkey) an irrational animal noted for its stubbornness, which cannot be discussed here. While there is a positive aspect of the Hamor throughout Biblical history, there is also a negative one. Shechem the son Hamor, the seed or fruit of the “donkey” is the demonstration of such a case. The positive analogies of the Hamor relate to those who rode on the Hamor representing mastery over their Yester HaRa.

The “irrational animals” are those animals that do not have the ability to speak. The Greek word **ἄλογος** – *alogos* means “without speech,” “speechless” and “dumb.” Greek **ἄ–λογος** *a–logos* literally means, “Not with words” or “without words.” It can also mean, “Opposing words” as in our present pericope. Again, those who divorce themselves from the Oral Torah, detach themselves from the Olam HaBa. To divorce oneself from the Oral Torah is to disconnect himself from his true nature.

Halakhic Implications

**By submitting to the authority of the Hakhamim, we submit to the authority of the Only G-d and His Messiah. In submitting to rabbinic authority, we strengthen and repair the *Nomos* – Torah of the structured universe.**

**Some Questions to Ponder:**

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!”**

**Next Shabbat:**

**“VaYera ELOHIM El-Yaaqob” - ‎" And GOD appeared unto Jacob”**

**Sivan 21, 5783 -** **June 9/10, 2023**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּרָא אֱלֹהִים אֶל-יַעֲקֹב** |  | **Saturday Afternoon** |
| **“VaYera Elohim El-Yaaqob”** | Reader 1 – B’resheet 35:9-15 | Reader 1 – B’resheet 37:1-3 |
| **“And GOD appeared unto Jacob”** | Reader 2 – B’resheet 35:16-26 | Reader 2 – B’resheet 37:4-6 |
| **“Y DIO se apareció a Jacob”** | Reader 3 – B’resheet 35:27-29 | Reader 3 – B’resheet 37:7-10 |
| B’resheet (Genesis) 35:9 – 36:43‎ | Reader 4 – B’resheet 36:1-8 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 61:2-9 + 62:1-2 | Reader 5 – B’resheet 36:9-19 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’resheet 36:20-30 | Reader 1 – B’resheet 37:1-3 |
| Tehillim (Psalms) 30:1-13 | Reader 7 – B’resheet 36:31-43 | Reader 2 – B’resheet 37:4-6 |
|  | Maftir – ‎B'resheet 36:40-43 | Reader 3 – B’resheet 37:7-10 |
| Luke 7:11-17; Yehudah 11-13; | Isaiah 61:2-9 + 62:1-2 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Paqid Adon Ezra ben Abraham

A special thank you to HH Giberet Giborah bat Sarah for her diligence in proof-reading every week.

1. Radak [↑](#footnote-ref-1)
2. The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-2)
3. Tehillim (Psalms) 28:7 [↑](#footnote-ref-3)
4. Samuel ben Meir (Troyes, c. 1085 – c. 1158) after his death known as "Rashbam", a Hebrew acronym for: Rabbi Shmuel Ben Meir, was a leading French Totafist and grandson of Shlomo Yitzhaki, "Rashi." [↑](#footnote-ref-4)
5. One of the verbal tally connections to the Torah seder. Name - שם, Strong’s number 08034. [↑](#footnote-ref-5)
6. haMikra V'haMesora 5 [↑](#footnote-ref-6)
7. II Shmuel (Samuel) 21:16-17 [↑](#footnote-ref-7)
8. Rashi says that the Hebrew word *shechem*, means “portion,” or “division” (see Rashi on Bereshit 48:22); inherent in the name *Shechem* is the idea of divisiveness. See the Pri Tzadik, Parashat Vayishlach, 9 [↑](#footnote-ref-8)
9. Succah 52a [↑](#footnote-ref-9)
10. It is interesting to note that every entrance into Israel – from the north, i.e. Shechem – ended in exile. It is said that the final entrance will be from the south and will end all exiles. When Moses sent scouts to scout the land, they looked at the length and breadth of the land, but they only looked at one city: Hebron (Bamidbar 13:22). When Joshua sent the two spies to spy out the land, they only went to one city: Jericho. Joshua entered the land from the east and began his conquest with Jericho. This route roughly parallels the route taken by Avraham when he entered the land and by Yaaqov when he returned from Laban. Joshua thus followed a tried and true route that had great significance. Joshua traveled to Shechem for the blessings and the curses: From Ebal and Gerizim. His campaign then proceeded south. The significance of this route must not be lost. Avraham‘s route led to a temporary exile in Egypt. Yaaqov‘s route led to a much longer exile in Egypt. Moses intended to reverse this pattern in order to eliminate the exile. Because of the sin of the spies, this pattern was abandoned and the road to exile was paved again. We know that the conquest of the land led to the Assyrian and Babylonian exiles. After that exile we restored to the land only to be sent into the longest exile, the exile we are currently experiencing. [↑](#footnote-ref-10)
11. Tanach is a Hebrew acronym formed from the initial Hebrew letters of the Masoretic Text’s three traditional subdivisions: The **T**orah (“Teaching”, also known as the Five Books of Moses), **N**eviim (Prophets) and **K**etuvim (Writings)—hence **T**a**n**a**c**h. [↑](#footnote-ref-11)
12. Bereshit (Genesis) 22:3) [↑](#footnote-ref-12)
13. Shemot (Exodus) 4:20 [↑](#footnote-ref-13)
14. I am using Mashiach without further qualification, to apply to Mashiach ben Joseph, which is ***not*** *the normal* Jewish way. The normal Jewish way is to that ‘Mashiach’ without qualification always applies to Mashiach ben David *only*. See Rambam’s *Hilchot Melachim*. [↑](#footnote-ref-14)
15. Tikunei Zohar 60 [↑](#footnote-ref-15)
16. Igorot Re’iya no. 555 [↑](#footnote-ref-16)
17. HaYom Yom, Shevat 28; Keter Shem Tov (Kehot) addendum, sec. 16. [↑](#footnote-ref-17)
18. The normal Jewish way is that ‘Mashiach - Messiah’, without qualification, always applies to Mashiach ben David only. See Rambam’s *Hilchot Melachim*. [↑](#footnote-ref-18)
19. Plural of Chamor – lit. donkeys. [↑](#footnote-ref-19)
20. Ten things were created on the eve of the Sabbath at twilight, and these are they: [1] the mouth of the earth, [2] the mouth of the well, [3] the mouth of the donkey, [4] the rainbow, [5] the manna, [6] the staff [of Moses], [7] the shamir, [8] the letters, [9] the writing, [10] and the tablets. And some say: also the demons, the grave of Moses, and the ram of Abraham, our father. And some say: and also tongs, made with tongs. [↑](#footnote-ref-20)
21. *Aton* is a female donkey. The general name for a donkey, male or female, is "*Chamor*". [↑](#footnote-ref-21)
22. Avot 5:6, Yalkut*,* Devarim 86a [↑](#footnote-ref-22)
23. Bereshit (Genesis) 22:8 [↑](#footnote-ref-23)
24. Shemot (Exodus) 4:20 [↑](#footnote-ref-24)
25. Mashiach [↑](#footnote-ref-25)
26. Zechariah 9:9 [↑](#footnote-ref-26)
27. The binding of Isaac. [↑](#footnote-ref-27)
28. Zechariah 9:9.-[from Pirke d’Rabbi Eliezer, ch. 31] [↑](#footnote-ref-28)
29. This time, *Mashiach* applies to both Mashiach ben David and Mashiach ben Joseph. [↑](#footnote-ref-29)
30. If the branches were laid on the ground they would make it impossible for the donkey to walk. Further, they would not be seen by the multitudes, nor would they have afforded any benefit to Yeshua. [↑](#footnote-ref-30)
31. Zechariah 9:9 [↑](#footnote-ref-31)
32. Rabbi Chaim Chizkiyah Medini was born in Jerusalem on the seventh day of Cheshvan, in the year 5593 (1833), or perhaps a year or two later. Originally he had only one first name Chizkiyah, but when he was once gravely ill, the name "Chaim" ("Life") was added to his name, as is customary in such a case.

    He was born into a distinguished Sephardic family. His father's name was Rabbi Rafael Eliyahu, and his mother's Kalu Vida. The boy showed extraordinary qualities of character and intelligence from his earliest youth. He studied Torah with unusual diligence and devotion. His brilliant mind and memory helped him absorb knowledge with ease. His teachers were some of the most outstanding Rabbis of Jerusalem, particularly the Rishon Mion (Sephardic Chief Rabbi) Yitzchak Kubo and Rabbi Joseph Nissim. Burla, Head of the Beth Din of Jerusalem. [↑](#footnote-ref-32)
33. Peyas HaSadeh, Maareches “Alef”, os Eyin [↑](#footnote-ref-33)
34. The Ben Ish Chai [↑](#footnote-ref-34)
35. Yirmiyahu (Jeremiah 4:23 [↑](#footnote-ref-35)
36. Esther 4:14 [↑](#footnote-ref-36)
37. Yeshayahu (Isaiah) 11:2 [↑](#footnote-ref-37)
38. Meshichim = plural of Mashiach [↑](#footnote-ref-38)
39. Bereshit (Genesis) 22:5. [↑](#footnote-ref-39)
40. Returned / Render - שוב, Strong’s number 07725. [↑](#footnote-ref-40)
41. Note the “empty” house abandoned by the heavenly messengers Yehudah 6 [↑](#footnote-ref-41)
42. Implies one who is ready for action i.e. one who is ready to observe the mitzvot - Mesorah [↑](#footnote-ref-42)
43. Here we have a connection to Yehudah’s thoughts on those heavenly messengers who leave their proper sphere (*oikia* – house). The analogy here is that of a Royal Ish who builds a house for proper habitation. [↑](#footnote-ref-43)
44. Verbal connection to B’resheet (Genesis) 32:4, 6 [↑](#footnote-ref-44)
45. Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. [↑](#footnote-ref-45)
46. Contrasted with the “unnatural” produce of those in S’dom and Amora. [↑](#footnote-ref-46)
47. The Centurion certainly is speaking of being under the authority of his superior officers, i.e. Romans. But we can easily stretch this “Tosefta” reading to Remes and show that the Centurion, possibly Cornelius, was speaking of being under Jewish authority. [↑](#footnote-ref-47)
48. **μέντοι –** *mentoi*, in spite of knowledge of these scoffers their actions continue, bringing judgment and destruction on themselves because they reject Rabbinical Authority and offer slander against the Oral Torah. [↑](#footnote-ref-48)
49. Contrary to comments made by the so-called scholars, some translate the Greek word ἐνυπνιαζόμενοι as “filthy dreamers.” This does not have to mean, carnal dreams of sexual impropriety. We define their “dreams” (visions) by twofold analogy. Firstly, they imagine that they will be allowed the right to enter the Olam HaBa and continue the life of indecency pictured as the Gentile lifestyle per se. Secondly, they are seen as pseudo-prophets and teachers. These pseudo prophets pretend their prophetic dreamlike state for the sake of disseminating “filthy dreams.” The filthy dreams might best be understood as described in the previous pericope as changing the Chesed of G-d into licentiousness. As pseudo-prophets and teachers they attack the validity of Rabbinical Authority and Oral Torah. [↑](#footnote-ref-49)
50. We have referred to this process as the annihilation of the soul. See the commentary of Remes in [Elul 28, 5772](http://www.torahfocus.com/triennial/Ellul-28-5772.pdf). However, what is noteworthy is the point that the denial of the Oral Torah as taught by the Hakhamim brings the destruction of the soul. While the “flesh” is directly mentioned, the intent is the sum of the person i.e. the whole person body and soul. Therefore, those who deny the truth of the Oral Torah can never derive any of its benefit. This is very much in the same way as those who deny the Olam HaBa and Resurrection. Their denial deprives them the opportunity to enter. Denial of the authority deprives them of any true authority. Even the Roman Centurion understood this cosmic principle. [↑](#footnote-ref-50)
51. The Greek word for authority here is **κυριότης -** *kuriotes* from **κύριος -** *kurios* master or Lord. The notion is *one who possesses dominion.* Therefore, in understanding the Hakhamim as **κυριότης -** *kuriotes,* the “dominion” power of the Hakhamim is *cosmic*. This word is used also in Eph. 1:21 of the “*dominions*.” This is a clear reference to the “Honorable” (Hakhamim) who are “ones filled with knowledge” (Hokhmah – Binah – and Da’at - ChaBaD). Because of their knowledge – Wisdom they are also referred to as ***“light”*** and the ***“Radiant ones”*** (see TDNT 2:B **The NT Use of δόξα, I.**) They are “thinkers” heavy with the “decisions” of the Hakhamim who handed down (Mesorah) their Hokhmah to their successors. As ChaBaD they are **weighed down or heavy**. This means that they through submission have come under the weight of the Oral Torah as its repositories. (see TWOT 943) Interestingly, ChaBaD means to “***struggle with difficulties***.” [↑](#footnote-ref-51)
52. Verbal and thematic connection to B’resheet 33:25 [↑](#footnote-ref-52)
53. Cf. Yehudah (Jude ) 4 [↑](#footnote-ref-53)
54. Here we see that there is a level of ignorance among the heavenly messengers. Thy are only apprised of their mission, not the entire plan of G-d. [↑](#footnote-ref-54)
55. We stress that point here that Stephen was a Paqid. As a Paqid, he had become the Mesorah. This was the model for all of the seven officers. [↑](#footnote-ref-55)
56. **m. Ber 1:1** From what time may they recite the ﻿*Shema*﻿ in the evening?... Rabban Gamaliel says, “Until the rise of dawn.” *M’SH Š*: His [Gamaliel’s] sons returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the ﻿*Shema*﻿. He said to them, “If the dawn has not yet risen, you are obligated to recite [the ﻿*Shema*﻿].

    **m. Abot 4:12** R. Eleazar b. Shammua says, “The honor owing to your disciple should be as precious to you as yours. “And the honor owing to your fellow should be like the reverence owing to your master. “And the reverence owing to your master should be like the awe owing to Heaven.” [↑](#footnote-ref-56)
57. [↑](#footnote-ref-57)
58. The phrase “Arch-Angel” can be applied to both those principle heavenly agents of G-d that bring divine “messages” to humanity from the spiritual dimension and the Hakhamim the present source of prophecy and the “principle agents” of the transmission of G-d’s message to humanity. It should be noticed that both the angelic (heavenly) messengers and the Hakhamim have the same occupation and power. Therefore, Hakham Yehudah labels them as the Hakhamim as the “Glorious ones” (**δόξα** – *doxa*) with the principle Hebrew parallel being כּבד / כּבוד – kâbôd / kâbôd. Here, kâbôd demonstrates the weight of Divine revelation and service. [↑](#footnote-ref-58)
59. ﻿Midrash Rabbah - Genesis LXXXIV:1 [↑](#footnote-ref-59)
60. Maimonides states in *Guide for the Perplexed* 2:36: "As you are aware, our Rabbis state that *a dream is one sixtieth of prophecy*; and you know, that it is inappropriate to make comparisons between two unrelated concepts or things...and they repeated this idea in Midrash *Beresheet Rabba* and said, *'the buds of prophecy are dreams.'* **This is indeed a wonderful metaphor, for just as a bud is the actual fruit itself that has not yet developed fully, similarly, the power of the imagination at the time of sleep is exactly that which operates at the time of prophecy, in an incomplete and unperfected state."** [↑](#footnote-ref-60)
61. Some sources cite M.R. B’resheet XVII:7 [↑](#footnote-ref-61)
62. Cf. Dan 2:1 [↑](#footnote-ref-62)
63. Cf. Midrash Rabbah Genesis XVII:7 [↑](#footnote-ref-63)
64. Targum Onkelos to Genesis 2:7 states that when G-d breathed life (i.e. the Oral Torah) into Adam ***man became a speaking spirit***. [↑](#footnote-ref-64)
65. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001. [↑](#footnote-ref-65)
66. 20 Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 9 p. 20 [↑](#footnote-ref-66)
67. 21 Ibid Volume 2 p. 256 [↑](#footnote-ref-67)
68. Matt, D. C. (2006). *The Zohar, Translation and Commentary* (Pritzker Edition ed., Vol.3). Stanford, CA: Stanford University Press. pp 43-4 [↑](#footnote-ref-68)