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| **Esnoga Bet Emunah****1101 Surrey Trace SE,****Tumwater, WA 98501****United States of America****© 2012**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2012**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Sivan 06/07, 5772 – May 26/28, 2012** | **Fourth Year of the Shmita Cycle** |



**Chag Shabuoth 5771**

**Festival of Pentecost 2010**

**We wish all of our students and friends and their loved ones, together with all of our most noble and beloved Jewish brothers and sisters and their Torah Scholars a most joyful and happy Chag Sameach Shabuoth!**

**For more information on this festival**

**Please read the following studies:**

[**http://www.betemunah.org/shavuot.html**](http://www.betemunah.org/shavuot.html)**; &** [**http://www.betemunah.org/freedom.html**](http://www.betemunah.org/freedom.html)

**Order of Service:**

**Morning Service – May the 27th, 2012**

Torah Reading: Exodus 19:1 – 20:26‎ & Numbers 28:26-31

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 Reader 1: Exodus 19:1-6‎

‎ Reader 2: Exodus 19:7-13‎

‎ Reader 3: Exodus 19:14-19‎

‎ Reader 4: Exodus 19:20 – 20:14‎

‎ Reader 5: Exodus 20:15-23‎

 Maftir: Numbers 28:26-31‎

Ashlamatah: Ezekiel 1:1-28; 3:12

**Afternoon Service – May the 27th, 2012**

Ruth 1:1 – 3:7

Azharoth: The Positive Commandments

**Evening Meditation – May the 27th, 2012**

2 Lukas (Acts) 2:1-47 & Revelation 2:12-15

**Morning Service – May the 28th, 2012**

Torah Reading: Deuteronomy 15:19-16:17 & Numbers 28:26-31

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 Reader 1: Deuteronomy 15:19-23‎

‎ Reader 2: Deuteronomy 16:1-3

‎ Reader 3: Deuteronomy 16:4-8

‎ Reader 4: Deuteronomy 16:9-12

‎ Reader 5: Deuteronomy 16:13-17

 Maftir: Numbers 28:26-31‎

Ashlamatah: Habakkuk 2:20-3:19‎

**Afternoon Service – May the 28th, 2012**

Ruth 3:8 – 4:22

Azharoth: The Negative Commandments

**Evening Meditation – May the 28th, 2012**

 1 Corinthians 12:1 – 13:13 & Revelation 2:12-15

**THE AZHAROTH FOR SHABUOTH**

***An Introduction***

**BY THE REVEREND DR. DAVID DE SOLA POOL**

***The Azharoth (Admonitions) enumerate the basic commandments of the Torah. These are traditionally 613 in number, equivalent to the numerical value of the letters of the Hebrew word Torah (611), with the addition of the first two commandments in which at Mount Sinai God himself spoke to Israel in the first person. Of these, 365 are reckoned as prohibitions and 248 as affirmative precepts. The rabbis of old point out that this should be suggestive of the constant validity of all of them on everyone of the 365 days in the year for the whole body of man with its 248 parts.***

***On Shabuoth, the festival celebrating the giving of the whole Torah to the children of Israel, these 613 commandments are recalled. The 248 positive commandments are customarily read before afternoon service on the first day and the 365 prohibitions on the second day.***

***The version of the Azharoth traditionally read among Sephardim is by Solomon ibn Gabirol (1020-69), with an introduction by David ben Eleazar Bekuda, a poet of the twelfth century. Ibn Gabirol's version maintains one rhyme throughout in the last word of every one of its 255 quatrains, while within each quatrain the first three lines are also rhymed. The difficulties imposed by this extraordinary prosody and the fetters of meter and rhyme, as well as the difficulty of expressing each command­ment concisely with allusive reminiscences of the Bible text, have compelled even so incomparable a master of classic Hebrew poetry as ibn Gabirol to put the commandments together without logical sequence, often with repetitions, and sometimes with words or phrases added solely to fill out the rhyme and the meter. In literal translation the subtle feeling of the poet's stylistic embellishments is inevitably lost.***

***The following paragraphs make no attempt at literal translation of Ibn Gabirol's version of the Azharoth. Instead they present in some ordered sequence the 613 commandments of the Torah which the poet has in­cluded in his masterly compilation.***

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***The Positive Commandments***

**RELATIONS WITH GOD**

Love God and serve him; cleave to him, walk in his paths and sanctify him. Fear his anger. Acknowledge his justice, pursue his righteousness, keep his religious law, and carry out his commandments. Be perfect with him, be meek before him, and be holy. Write his words on your door-posts and on your gates.

**PRAYER**

Proclaim his unity morning and evening. Lay the tefillin on arm and head. Utter a hundred blessings a day and give thanks to God for your food.

**PERSONAL ETHICS**

Swear without falsehood and only in his name. Fulfill vows and keep the word that you have given. Give back that which has been wrong­fully acquired. Free the mother bird when you take the eggs from the nest. Wear fringes of religious reminder on the border of your garment.

**FAMILY RELATIONS**

Honour father and mother and revere them. Be fruitful and multiply. Circumcise all male children. Redeem the first-born son, and give to him a double portion in inheritance. Free the bridegroom from going forth to war in the first year of his married life. Marry the childless widow of your deceased brother or give her release through *halitsah.* Take in honourable marriage the woman captive of war who pleases you. Test by ordeal the wife suspected of unfaithfulness. Punish the man who slanders his wife. Cut off the hand of the publicly immodest woman.

**JUSTICE**

Be diligent in seeing that justice is done in all matters of human rights, property, and damages. Put to death false witnesses. Pay damages for injury done. Restore to its rightful owner property that has been found or dishonestly obtained. Have true balances, weights, and measures, and release all debts in the seventh year. Let the community sacrifice a heifer in atonement for an untraced murder.

**LABOUR RELATIONS**

Pay the labourer his hire on the day of his work. Proclaim freedom for bondservants at the jubilee, and at the jubilee or on his master's death free the Hebrew bond servant who has been sold for theft. Free the Hebrew bondwoman at the seventh year or at the jubilee, and the handmaid when she attains years of puberty. Respect the rights of the betrothed heathen bondwoman, and when you send your bondman tree send him away well laden. A slave you may make of the Canaanite

**RELATIONS WITH THE POOR**

Show pity to the poor; be happy to help him, give to him generously and proportionately to your ability. Support the poor before he falls Clothe the naked. For the poor leave in the field the forgotten sheaf, the gleanings, the corner of the field, that which is dropped, and that which grows of itself in the fields in the seventh year. Comfort the poor with words. Lend to him, and return his pledge and keep it not overnight.

**RELATIONS WITH YOUR FELLOW MAN**

Love your neighbour as yourself. Love the alien. Cheer the sick, bury the dead, and comfort the mourner. Respect the aged and rise up before him. Rebuke your neighbour for wrong done by him. Be happy in supporting your fellow man, and help to raise his burdened animal Redeem those sold into bondage. Build a parapet on your roof that none may fall from the house-top.

**NATIONAL ORGANIZATION**

Set a king over you, and he will write for his guidance a copy of the Torah. Appoint judges and officers. Designate six cities of refuge in your land for the accidental manslayer. Assemble the people by trumpet call. Put to death the false prophet and the one who entices to idolatry, and burn away idols and idolatrous groves. Proclaim on Mt. Ebal the blessings: and on Mt. Gerizim the curses, and erect a national altar of plastered stones. Set out the Holy Land in its prescribed borders. Observe the law governing the sale of houses in walled cities and in open cities.

**WAR**

Impose the redemption tax of half a shekel in a census for war, and levy tribute on those who go out to war. Appoint a priest to guide you in war. Blot out Amalek. Spare the enemy city that surrenders. Destroy a city that lapses into idolatry, and raze the captured city.

**RITUAL PURITY**

Segregate unclean persons, animals, liquids, and utensils. Bury ex­crement outside the camp. Cleanse by sprinkling him who has a running issue, and the leper, and cleanse the one who is contaminated by con­tact with the dead. The unclean from contact, from intercourse, from emission, must cleanse themselves by bathing at the statutory time. Avoid pollution and cleanse yourself if you have become polluted. The ‎menstruous must cleanse herself by bathing, as must the mother of a new-born child. The priest must determine the cleanness or uncleanness of ‎infected garments and houses.

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**DIETARY REGULATIONS ‎**

The fruit harvest of the first three years leave uneaten; that of the fourth year eat in the Temple, while that of the fifth and the following years may ‎be freely eaten. Cover with dust the blood of a bird or wild animal slaughtered for food. The flesh of an animal that dies of itself may be eaten only ‎by one who is not a Jew. ‎

**THE RELIGIOUS CALENDAR ‎**

Fix the calendar and the months of the year. Keep the Sabbath and make your Sabbath rest joyous. Sanctify your Sabbath over wine of rejoicing ‎and kindle the lights of the Sabbath. Give Sabbath rest for your servants and your animals. ‎

Celebrate the three festivals of pilgrimage to Jerusalem and bring their required festival offerings and make your pilgrimage festival joyous. Chant ‎on the festivals the Hallel psalms of praise. On your festivals rejoice the widow, the orphan, the Levite, and the alien. Observe the month of Nisan ‎and the Passover in that month. Annul all leaven on the Passover, and sanctify its first and seventh days. On the eve of the festival eat the paschal ‎lamb roasted on the fire, together with unleavened bread and bitter herbs, your loins girt and shoes on your feet. Offer the Orner sheaf of barley ‎and count the days of the Omer for seven weeks from the Passover. Let those who are unclean on the Passover bring their paschal offering on the ‎second Passover one month later. ‎

Observe the Shabuoth festival of the weeks and offer your first-fruits with words of thanksgiving.

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Keep holy the first day of the Succoth festival of booths, and the eighth day, observing the Eighth Day Closing Festival. Build your festival booth ‎and wave the lulab (palm branch) cluster of four growths. Pour water on the altar on the festival of the booths. ‎

Observe the New Year with the blowing of the Shofar, and the Day of Atonement as a solemn fast day. Bring on it the people's atonement sacrifice. ‎

Light the lights of Hanukah, and celebrate the happy holiday of Purim. ‎

**THE TEMPLE RITUAL OF SACRIFICE ‎**

Build God's House of worship according to the form he commanded. Revere the Temple. Dedicate it and its altar. ‎

The priest must offer up the sacrifices to be burned, salt the sacrifice pinch off the neck of the dove, slay the bull or the ram, receive the blood, ‎sprinkle it, and wave the offering and the breast. He must burn the red heifer for purification, and send away the scapegoat on the Day of Atonement. ‎He must mix and crumble the grain-offering and take a handful of it. The priest is entitled to twenty-four gifts, his portion of the thanksgiving offering, ‎his portion of the dough which you bring as a wave-offering, the first shearing, the shoulder and the breast sacrifices, that which is devoted, the ‎estimated value of your vows, and a tithe of the Levite's tithe.

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Twenty additional sacrificial offerings are to be brought to the altar There is the bullock for the sin-offering of the people, the offering that should be ‎commensurate with the means of the one who brings it, and the sacrifice which varies with doubtful or certain guilt. There is the sacrifice by which he ‎who was unclean marks his cleansing, the required fifth, the tithe of cattle, the first-born of cattle (though the first-born of the ass must be redeemed), ‎and the tenth of an ephah of fine flour brought with each lamb. Sacrifices must be eaten in the Temple. That which is left over of the sacrifices must ‎be burned, as must that which has become unfit.

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The tithe of corn and of cattle must be taken up to Jerusalem. The tithe for the poor must also be brought, and the second tithe after the Levitical tithe ‎must be eaten in the Temple. Confession must be made when giving the third-year tithe. ‎

Let the priest provide the oil for anointing and for the lamps, pour out the oil of the sacrifices, prepare and provide the incense and offer it, set out the ‎shew-bread in twin rows of six, and the two loaves of the new corn on Shabuoth,

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The High Priest must marry only a virgin. He must lift his hands blessing over the people. The priest must wear special garments for Temple service, ‎as must the High Priest for service within the Temple veil. He must conduct atonement for the people and bless the people. ‎

**THE TORAH ‎**

Revere the learned and honour the disciple of the learned. Learn and teach the Torah. The Torah must be read to all the people every three years. ‎Teach it joyously and diligently to your children and disciples.

Write a Sefer Torah, and make God's words the healing of your heart and lips. ‎

***The Prohibitions ‎***

**RELATIONS WITH GOD ‎**

You will have no other gods before God. You will make no idolatrous images nor set them up. Build no idolatrous pillar or stone image, and plant no Asherah. Bring ‎no idol into your dwelling; covet not the silver of other gods and take not their names on your lips. Deal not with God as other people do with their idols.

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Take not God's name in vain, profane not his name, and blaspheme and curse Him not. Do not try God. Resort not to spiritualism, witchcraft, enchantments or charmers, ‎and let no witch be allowed to live, nor harlot nor sodomite. Forget not God, and stray not after your heart and your eyes.

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**PERSONAL ETHICS ‎**

Believe not in falsehood. Be not stiff-necked. Take no false oaths, break no vows, and delay not to pay your vows. Do not muzzle the threshing-ox nor harness an ox ‎and an ass together to the plough. Do not take from the nest the mother bird with the young. A woman may not wear man's clothing nor may a man wear woman's ‎clothing. Let there be no bestiality nor sodomy among you. Nor may you hybridize your fields with seeds of diverse kinds.

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**FAMILY RELATIONS ‎**

Neither curse nor strike parents. The gluttonous drunken son will not be allowed to live.

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The sexually injured may not marry. You will not commit adultery. ‎

Spread no evil reports about your wife, and you can never divorce a wife whom you have falsely accused. You may not take again your divorced wife who has ‎remarried. A childless widow may not be married to another man so long as her brother-in-law may marry her. While his wife is living a man may not marry her sister. ‎You will not commit adultery or incest, and the one born of incest may not enter the community of Israel.

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Forbidden in sex relations are one's wife during her uncleanness, one's mother, step-mother, mother-in-law, and mother of one's mother-in-law or of one's father-in-law; ‎aunt; sister, step-sister, or sister-in-law; daughter, step-daughter, granddaughter, or daughter-in-law; a woman and her daughter, or a woman and her granddaughter. Nor may one have ‎sex relations with a betrothed maiden or with an idolatress. Nor may one allow one's daughter to be a harlot. ‎

**JUSTICE ‎**

In matters of justice fear no individual, respect no person, and show no favour to great or small. Neither show favour to the poor nor pervert the ‎cause of the poor, the orphan, the widow, and the alien. Revile not the judges. Do not refuse to accept the judgment. Parents will not be put to ‎death for children, nor children for parents. You may not stand idly by the blood of your fellow man. The malicious false witness will not live. Put ‎not the innocent to death. None may be put to death on the word of but one witness. Have no fellowship with evildoers as witnesses. Take no bribe, ‎and accept no ransom for murder. Let not corporal punishment be more than forty lashes.

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**BUSINESS ‎**

Do not defraud. Have no undersized weights, or weights and measures of diverse standards. Do not make dishonest measurements of land. ‎

Do not exact usury, nor give food at interest. And do not exact payment of debt from your fellow Jew in the year of release. ‎

**LABOUR RELATIONS ‎**

Do not overburden your bondman with work, nor deal harshly with a freeborn Jew. It is forbidden to steal a Jew into slavery, nor may a Jew be sold ‎into servitude. Let it not be hard for you to give freedom to your Jewish bondman at the end of his term of service; withhold not that which is due ‎to him, and send him away well laden. A hired labourer may not be oppressed, nor must his pay be held back overnight. Hand not back to his ‎master a runaway bondman. ‎

The Jewish bondwoman may not be sold, and for personal injury she is indemnified but not automatically freed. If her master will not marry her, ‎he must let her be redeemed at her true value; he may not sell her into bondage. And if he marry another, he may not lessen the allowance of food ‎and clothing and the conjugal rights of his espoused bondwoman. ‎

**RELATIONS WITH THE POOR ‎**

Harden not your heart against the poor and shut not your hand against him. Do not gather for yourself the gleanings of your vineyard, or the ‎droppings or single grapes of your vintage, the last olives from your trees, the forgotten sheaf or gleanings of your harvest, and that which grows in the corner of your field. All these must be left for the poor. Take it ‎not hard when you give to the poor; charge him no interest, and be not as a money-lender to him. Oppress not the orphan. Do not take in pledge ‎the upper or the nether millstone or the widow's garment, or charge interest on food, and judge not unjustly when a pledge is involved. ‎

The Levites may not sell their allotted lands. ‎

**RELATIONS WITH YOUR FELLOW MAN ‎**

Hate not and harbour no hates. Bear no grudge and take no vengeance. ‎

Do not loathe even the Edomite or the Egyptian who comes as a proselyte. Do not oppress the alien or any fellow man. Forsake not the Levite. ‎Steal not and steal no fellow man. Do not deal falsely. Be not dishonest with one another. Covet not, nor covet that which is stolen, and do not ‎remove the landmark set of old. Take up no false report or slander, nor bear false witness against your neighbour. Curse not the deaf. Place no ‎stumbling-block before the blind, and lay no snare for anyone. Hide not yourself from helping the fallen animal of your neighbour or from ‎restoring his animal that is straying. Do not defile your land by bloodshed. You will not murder, nor incur blood-guilt through leaving your roof ‎unguarded by a parapet. ‎

**NATIONAL ORGANIZATION ‎**

Your king may not be one who is not an Israelite. Let his heart not be uplifted; let him not multiply wives, or horses and chariots, nor let him take ‎his people back to Egypt. Curse not a ruler of your people.

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Do not hearken to a false prophet or seducing leaders, nor allow those to live who teach apostasy to idolatry, and let not the land sink into lewdness. ‎

Do not walk in the ways of the idolatrous heathen nor do as they do. ‎

You will not allow them to live in your land, nor will you marry with them. Do not allow the Ammonite and the Moabite to enter the community ‎of Israel, and return not to the land of Egypt.

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**WAR ‎**

Make no peace with the seven corrupt peoples of Canaan or with their gods. Spare them not but wipe them out. Seek no peace with Ammon or ‎Moab. Spare not the religiously apostate city, take for yourself none of its spoil, and never let it be rebuilt. When laying siege to a city cut not down ‎its fruit trees. Do not disregard the proclamation of the officer of war and the priest anointed for war. ‎

**RITUAL PURITY ‎**

Those who are polluted and unclean will not remain within the camp, nor may they come to the Temple. ‎

The Nazirite will not partake of wine or of any produce of the grape. ‎

Nor will he cut his hair or defile himself with the dead body of his kin. ‎

**DIETARY REGULATIONS ‎**

Animals and fish that have not the specified characteristics may not be eaten, nor may the prohibited birds. You will eat no blood nor designated ‎fat, nor the flesh of an animal that has died of itself or was torn, nor the flesh of a goring ox that was stoned, nor of an animal sacrificed to an idol. ‎You will not eat the hindquarter sinew, nor a kid seethed in its mother's milk, nor will you defile yourself by eating loathsome living things. Nor ‎will you kill the dam and her young on the one day. ‎

You will not eat the fruit brought forth in the first three years, nor before you have brought the sheaf-offering (Omer) of the first of the harvest ‎shall you eat of the new corn, whether as ears, parched corn, or bread. You will not eat of the second tithe when in mourning, or when you or it ‎may be unclean, nor will you eat of the sacrifices when you are ritually unclean, nor will you eat of that which has not been tithed. ‎

**CEREMONIAL ‎**

You will not shave the corner of your beard, nor cut the corners of the hair of your head as do idolatrous priests. In mourning make no baldness ‎on your head nor gash your flesh. Tattoo not your flesh. Wear no garment of mixed wool and linen.

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**THE RELIGIOUS CALENDAR ‎**

Do no work on the Sabbath, nor on the holy days of Passover, the Festival of Weeks, the New Year, the Day of Atonement, and the Festival of ‎Booths. On the Sabbath kindle no fire, and do not go beyond the limits of a Sabbath day's journey. Profane not the Sabbath under the penalty of ‎death. ‎

On the festivals do not appear empty before God. On the Passover eat nothing that is leavened, and allow no leaven to remain or be seen in your ‎habitations during the Passover week. Let there be no leaven with the Passover sacrifice. Do not offer the Passover sacrifice half-cooked or boiled, ‎and break no bone of it. Let it not be slain in any of your places except the Holy City. Let none of it be taken outside or left over until the next day, ‎and let no stranger or uncircumcised or sojourning alien or hired worker partake of it.

On the Day of Atonement neither eat nor work. ‎

In the seventh and jubilee years do no sowing or other field work, and in the jubilee year do not harvest that which grows by itself. ‎

**THE TEMPLE RITUAL OF SACRIFICE ‎**

The altar may not be built of hewn stones. Offer no sacrifices to idols, nor pass your son through the fire to Molech, and give not of the tithe as an ‎offering to the dead. Offer no sacrifice outside of the Temple in Jerusalem. Let there not be eaten within your home gates the first-born of cattle, ‎your heave-offering of first-fruits, that which you have vowed, and the tithe of your wine, your corn, and your oil. ‎

Do not work with first-born animals or shear the first-born lamb, since they have to be devoted to God. Delay not to bring your offering of the tithe ‎of your fruit and your wine. Bring not the blind or the maimed as burnt-offerings, and let no defective sacrifice be accepted from one who is not ‎of Israel. Eat not before the daily continual-offering has been brought, and do not leave beyond their due time the fat of the sacrifices and the ‎peace-offerings and festival-offerings. Consume not as a sacrifice any flesh contaminated by unclean contact. The hire of a prostitute or harlot ‎may not be brought as a sacrifice. No animal may be substituted for one that has been designated for sacrifice. Rejected flesh must be burned on ‎the altar; it may not be eaten. You may not eat that which is left over of the sacrifice, nor of a grain-offering baked in the oven, nor that which is ‎dressed in the stewing-pan and on the griddle. Neither the ritually unclean nor the stranger may eat of the heave-offering. There may be no ‎frankincense in the barley-offering of purgation of jealousy, nor may date-honey or leaven be brought as an offering on the altar, nor bread nor ‎wine on the inner altar before the Ark. ‎

**THE PRIESTHOOD ‎**

No priest with physical defects may serve in the Temple. The priest may not officiate except in all sobriety after he has washed himself with the ‎water of the laver, is ritually clean, and has covered his head. He may not marry a divorced woman, an immoral woman, or one profaned, and ‎in addition the high priest may not marry a widow. The High Priest may not profane his seed and the sanctuary by a prohibited marriage. He may ‎not allow himself to become ritually unclean, nor may he go out of the Temple to defile himself. He may not defile himself by contact with the ‎dead, even for a parent, except for a Jew who has none else to bury him. In bereavement he may not let his hair loose nor rend his garments. ‎ ‎‎‎

When in a condition of ritual impurity he may not minister nor remove the tithe.

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The priest may not offer as sacrifice an animal with a blemish. He may not make the incense for other uses, nor make anything resembling the ‎incense. Nor may he use for others the priests' oil of anointing. The priest may not go up the altar on steps, nor minister after taking intoxicating ‎drink. ‎

He may not eat of the sin-offering, the blood of which has to be sprinkled within the Temple, nor may he eat the grain-offering which has to be ‎burned. Nor may he completely pinch off the head of a dove offered for sacrifice. He may not remove the ephod from the breast-plate, nor let the ‎fire go out on the altar. ‎

Non-priests may not exercise priestly functions, nor eat of the portions consecrated to the priests, nor may the hired man or guest of the priest. Nor ‎may the priest's daughter so long as she is married to one who is not a priest. And the priest may not defile himself by contact with the dead. No ‎non-priest or one who is unclean may be present when the holy things are covered. ‎

The Levite may no more officiate after he has reached the age of retirement from service. ‎

**THE TORAH ‎**

Forget not the Torah that has been revealed to you. Add not to it nor diminish from it, and let not its words depart from your heart. ‎

Chag Shabuoth Sameach!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham