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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2024**  [**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**  **© 2024**  [**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** | **Second Year of the Triennial Reading Cycle** |
| **Elul 11, 5784 – September 13/14, 2024** | **Second Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Tzuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

His Excellency Adon Bill Haynes and beloved wife HE Giberet Diane Haynes

**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) **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 doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

We pray for our beloved Hakham His Eminence Hakham Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve 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.

# Shabbat: “Isha Khi Tazria’” – “[When] a woman conceives seed”

**&**

**Fifth Sabbath of Consolation**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִשָּׁה כִּי תַזְרִיעַ** |  | **Saturday Afternoon** |
| **“****Ishah Khi Tazria’a”** | Reader 1 – Vayikra 12:1-8 | Reader 1 – Vayikra 13:29-31 |
| **“[When] a woman conceives seed”** | Reader 2 – Vayikra 13:1-5 | Reader 2 – Vayikra 13:32-34 |
| **“Cuando una mujer dé a luz”** | Reader 3 – Vayikra 13:6-8 | Reader 3 – Vayikra 13:35-37 |
| Vayikra (Leviticus) 12:1 – 13:28 | Reader 4 – Vayikra 13:9-11 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 9:5-6 + 11:1-9 | Reader 5 – Vayikra 13:12-17 | **Monday & Thursday**  **Mornings** |
| Special: Yeshayahu (Isaiah) 54:1-10 | Reader 6 – Vayikra 13:18-23 | Reader 1 – Vayikra 13:29-31 |
| Tehillim (Psalms) 78:41-55 | Reader 7 – Vayikra 13:24-28 | Reader 2 – Vayikra 13:32-34 |
|  | Maftir – Vayikra 13:24-28 | Reader 3 – Vayikra 13:35-37 |
| N.C.: 1 Pet 2:9-10; Lk 10:21-24 | Is. 54:1-10 |  |

# Contents of the Torah Seder

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

# Reading Assignment

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Magriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus – I-Vol. 11– “The Divine Service” pp. 275-292** | **Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 156-174** |

**Welcome to the World of Pshat Exegesis**

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat 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](about:blank)]:

**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 as 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.

# Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus) 12:1 – 13:28

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

# Rashi’s Commentary for: Vayikra (Leviticus) 12:1 – 13:28

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 13**

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

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

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

**3 [if] hair in the lesion has turned white** Heb. וְשֵׂעָר. At first [the hair] was black, and then it turned white in the lesion. The minimum [quantity referred to by the term] שֵׂעָר, hair, is two, [as opposed to שַׂעֲרָה, a hair, as in Jud. 20:16. Thus, there shall be a minimum of two hairs that turn white in the lesion for this law to apply].-[Torath Kohanim13:4547]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Ketubim: Tehillim (Psalms) 78:41-55

| **Rashi** | **Targum** |
| --- | --- |
| 41. They returned and tried God, and they sought a sign from the Holy One of Israel. | 41. And they turned and tempted God, and brought regret to the Holy One of Israel. |
| 42. They did not remember His hand, the day that He redeemed them from distress. | 42. They did not remember His miracle, and the day that He redeemed them from the oppressor. |
| 43. Who placed His signs in Egypt and His wonders in the field of Zoan. | 43. Who set out His signs in Egypt, and His wonders in the field of Tanis. |
| 44. He turned their canals into blood, and their flowing waters they could not drink. | 44. And He turned their canals to blood, and they could not drink from their streams. |
| 45. He incited against them a mixture of wild beasts, which devoured them, and frogs, which mutilated them. | 45. He will incite against them a mass of wild animals, and exterminate them; likewise frogs, and He will slaughter them. |
| 46. He gave their produce to the finishing locusts and their toil to the increasing locusts. | 46. And He gave and handed over their grain to the grasshopper, and their toil to the locust. |
| 47. He killed their vines with hail and their sycamore trees with locusts. | 47. And He stripped their vines with hail, and their sycamores with locusts. |
| 48. He gave over their animals to the hail and their cattle to the fiery bolts. | 48. And He handed over their cattle to the hail, and their flocks to sparks of fire. |
| 49. He dispatched against them the kindling of His anger-wrath, fury, and trouble, a delegation of evil messengers. | 49. He will incite against them two hundred and fifty plagues in the harshness of His anger, in wrath, and in hostility, and in woe; which are sent in due time by evil messengers. |
| 50. He leveled a path for His anger; He did not withhold their soul from death, and He delivered their body to pestilence. | 50. He will travel on the path of His harshness, not keeping their soul from death, and handing over their cattle to the plague. |
| 51. He smote every firstborn in Egypt, the first fruit of their strength in the tents of Ham. | 51. And He slew all the firstborn in Egypt, the beginning of their sorrow in the tents of Ham. |
| 52. Then He caused His people to journey like sheep, and He led them as a flock in the desert. | 52. And He led his people like a flock, and guided them like a sheep flock in the wilderness. |
| 53. He led them securely and they were not afraid, and the sea covered their enemies. | 53. And He settled them securely, and they did not fear; and the sea covered their enemies. |
| 54. He brought them to the border of His sanctuary, this mountain that His right hand had acquired. | 54. And He brought them into the territory of the site of the Temple, the same mountain that His right hand created. |
| 55. He drove out nations from before them, and allotted them an inheritance by line, and He caused the tribes of Israel to dwell in their tents. | 55. And He drove out the Gentiles before them, and settled them in the lot of His inheritance, and settled the tribes of Israel in their tents. |

# Rashi’s Commentary for: Tehillim (Psalms) 78:41-55

**41 they sought a sign** Heb. התוו, an expression of a sign, as (Ezek. 9:4): “and set a mark (והתוית תו).” “A mark” is an expression of a wonder and a trial. They asked him for a sign and and a mark (Exodus 17:7): “Is the LORD in our midst or not?”

**45** **which mutilated them** They would pull off their testicles.

**47 with locusts** Heb. בחנמל, the name of the locust. According to the Midrash (Mid. Ps. 78:13) [it is composed of the following words]: בָּא חָן מָל, it comes, encamps, and cuts. It cut off the greens of the tree and the grass and ate it.

**48 He gave over their animals to hail** When the hail began to fall, the Egyptian drove his sheep (his animals) into the house, and the hail came before him like a wall. The Egyptian slaughtered it [the animal] and put it on his shoulder, to take it to his house to eat it, but the birds came and took it from him. That is [the meaning of] “and their cattle to the birds (לרשפים),” as (Job. 5:7): “but flying creatures (בני רשף) fly upward.” This is its midrashic interpretation (Mid. Ps. 78: 14), but according to its simple meaning, רשפים are bolts of fire, as it is written (Exod. 9:24): “and fire flaming within the hail.”

**50 He leveled a path for His anger** Although the plagues were dispatched in anger, they performed only their orders; what they were commanded to kill, they killed, but nothing else. They went in their paths. In other commentaries I found as follows:

**He leveled a path for His anger** When He smote every firstborn in Egypt, He showed the way for [the angel] who was destroying with anger to enter the houses of the Egyptians, but not the houses of the children of Israel.

**...and... their body** Heb. וחיתם, their body.

**55** **He drove out...from before them** the seven nations.

**in their tents** of the nations.

# Meditation from the Psalms

**Psalms ‎‎78:41-55**

By: Hakham Dr. Hillel ben David

This is the third week that we are examining Psalms chapter 78. I want to reiterate the opening from last week as we look at the third part of Psalms chapter 78.

**The superscription of this psalm ascribes authorship to Assaf.** The Talmud says that any psalm that begins with the word “Maskil”, which comes from the word that means *enlightenment*, was made public and explained to the entire people by a skilled interpreter and orator.[[1]](#footnote-1) This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

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

But the authority of David did not go unchallenged. From the earliest times, the powerful tribe of Ephraim, the heir of royal line of Joseph, demanded dominion. They were proud that Yehoshua ben Nun, the conqueror of the land, was from the tribe of Ephraim and that the Tabernacle had been situated in Shiloh, in the territory of Ephraim, for ***369*** years.[[2]](#footnote-2)

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

Malbim and Hirsch explain that this psalm is a firm proclamation that HaShem recognizes none but David and his seed as the true Torah rulers of all Israel: *Moreover, He abhorred the tent of Joseph, and chose not the tribe of Ephraim; But chose the tribe of Judah, the mount Zion which He loved.*[[3]](#footnote-3)

Our psalm portion begins with this enigmatic pasuk:

***Tehillim (Psalms) 78:40*** *How oft did they rebel against Him in the wilderness, and grieve Him in the desert!* ***41*** *And still again they tried G-d, and set bounds to the Holy One of Israel.*

How did the Jews rebel against Him? The Mishna[[4]](#footnote-4)states, ‘With ten trials did our forefathers try the Holy One, Blessed be He, in the wilderness, as it is stated:

***Bamidbar (Numbers)******14:22*** *They have put me to the test ten times now, and have not hearkened to my voice****.***

The Talmud[[5]](#footnote-5) recounts these ten trials.

**First**, before crossing the Sea of Reeds, the Jews said to Moses:

***Shemot (Exodus)******14:11*** *Is it because there are no graves in Egypt that you took us to die in the wilderness?*

**Second**, when they emerged from the Sea, they became contentious and said, ‘Just as we are coming out safe on this side, so are the Egyptians emerging from the other side.’ In order to calm them, G-d caused the Sea to spew forth the corpses of the drowned Egyptians.[[6]](#footnote-6)

**Third**, at *Marah,* they refused to drink the bitter water and murmured against Moses**.**[[7]](#footnote-7)

**Fourth**, at *Rephidim* there was no water and the people quarreled with Moses.[[8]](#footnote-8)

**Fifth**, although G-d warned the people that they were not to go out to search for manna on Sabbath, some people defied the warning and went out to gather some; they found none.[[9]](#footnote-9)

**Sixth**, earlier, Moses had commanded them to leave no manna from one morning to the next; yet some did save some manna, and it bred worms.[[10]](#footnote-10)

**Seventh**, the nation later complained about a lack of food and mourned for the ‘luxuries’ and ‘fleshpots’ which they had left behind in Egypt.[[11]](#footnote-11)

**Eighth**, they complained again about the Manna and demanded meat.[[12]](#footnote-12)

**Ninth**, they made the golden calf.[[13]](#footnote-13)

**Tenth**, in the wilderness of Paran, they dispatched spies, in defiance of the promises of HaShem.[[14]](#footnote-14)

**A Caution!**

The spiritual level of the generation of the wilderness was at such an exalted level that they were called “The Generation of Knowledge”.[[15]](#footnote-15) Rabbi Akiva Tatz admonished us: “The Talmud puts things into correct perspective: when the generation of the desert asked for water and were called failures for doing so, a careful reading shows that they had walked for three days in the Sinai desert without water and uttered not a word in protest or request. Only when three days without water presented the prospect of imminent death for them and their children did they ask when water would appear – and found themselves branded as failures in the area of faith. Why do you ask? Do you not know that G-d will provide as He has provided for you thus far? Where is your trust? At their level, facing death should have constituted a minor ordeal; the criticism that follows their failure shows that. But a small-minded and superficial view reads that passage as an account of a people who constantly moaned and complained, were never satisfied and always ungrateful, ready to fail every challenge at the merest provocation. **In fact, that generation sinned ten times in forty years; *not* a slight achievement!** And when it is clear that those sins were perpetrated at the highest level by a people capable of reaching into the rarefied realm of a face-to-face meeting with G-d, it becomes apparent that criticism must be measured by a different rule.”[[16]](#footnote-16)

It was the tenth of these incidents which forms the focus of our psalm’s portion. Ibn Ezra and Radak clearly see this portion as speaking to this sin, the believing of the ten spies report. Therefore, I would like to elaborate a bit on what exactly happened as a result of this sin. Let’s begin by looking at a Midrash:

***Midrash Rabbah - Numbers XVI:23*** *The oath was: Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land.[[17]](#footnote-17) A man who was twenty years old died whether he was of the same mind as the spies or not.[[18]](#footnote-18) One who was under twenty and had not produced two pubic hairs also died whether he was of the same mind as they or not. If he had produced two pubic hairs and was under twenty, then if he was of the same mind as they he did not enter the land. Nevertheless, no one died under sixty years of age.[[19]](#footnote-19)*

According to the Midrash, the first Tisha B’Ab[[20]](#footnote-20) calamity happened in the desert, when the spies returned from “touring”[[21]](#footnote-21) the land and convinced the people that they would not be able to defeat the Canaanites. Due to the sin of the spies,[[22]](#footnote-22) G-d decreed that they were to wander in the wilderness for forty years. During this time, “He ended their days as a breath, and their years in terror”.[[23]](#footnote-23) As the years of each one came to an end, he died at once; as He said to them, “You will bear your iniquities forty years”.[[24]](#footnote-24) That is to say, those who were twenty years of age or older kept dying every year until they all perished.[[25]](#footnote-25)

When the people all refused to “go up” to the land and were about ready to stone Moshe, G-d[[26]](#footnote-26) appeared and swore that all of that generation would fall in the desert and that, according to their word, they would not be allowed to go up. This happened on Tisha B’Ab.

Now, nobody died a natural death in the wilderness, i.e. from disease or old age, because, under the care of the Shechinah,[[27]](#footnote-27) nothing wore out, not their clothes and not their bodies. So, all that generation that eventually died would die a kind of painless but unnatural death. The Midrash explains how this happened:

***Midrash Rabbah - Lamentations Prologue XXXIII*** *R. Levi said: On every eve of the ninth of Ab Moses used to send a herald throughout the camp and announce, ‘Go out to dig graves’; and they used to go out and dig graves in which they slept. On the morrow, he sent out a herald to announce, ‘Arise and separate the dead from the living.’ They would then stand up and find themselves in round figures 15,000 short of 600,000.[[28]](#footnote-28)*

The Gemara also speaks of the effects of this sin:

***Taanit 30b*** *Rabbah b. Bar Hanah said in the name of R. Johanan: It is the day on which the generation of the wilderness ceased to die out. For a Master said: So long as the generation of the wilderness continued to die out there was no divine communication to Moses, as it is said, So it came to pass, when all the men of war were consumed and dead . . . that the Lord spake unto me. [Only then] came the divine communication ‘unto me’.*

Rabbi bar Chana in the name of Rabbi Yochanan, said that the adult Jews who departed from Egypt had a decree placed on them that they were to die before their children entered the land of Israel. The nation knew that the deaths related to this decree occurred annually on the 9th of Ab. All those who had been twenty or over at the time of the sin of the spies were condemned to die during the forty-year sojourn in the desert. The men died at the age of sixty.[[29]](#footnote-29)

Although G-d, in His mercy, took the lives only of the sixty-year old’s, there was no guarantee that such would be the case every year. Thus, everyone felt fear that he might remain in his grave on the coming Tisha B’Aband this year might be his last on earth.[[30]](#footnote-30)

On the 9th of Ab, when the Children of Israel sent spies to search the land, the tribes of Joseph and Judah were united: When the spies returned only Joshua and Caleb, from the tribes of Joseph and Judah respectively, remained steadfast in their desire to enter Israel. They serve as the prototypes for the Mashiach ben Yosef, and the Mashiach ben David (Judah), who usher in the Messianic Era.[[31]](#footnote-31)

The Midrashrelates that throughout their years in the wilderness, on the eve of the ninth of Ab, a herald would announce, ‘Everyone go out and dig a grave’. Every Israelite dug himself a grave and slept in it that night. The next morning, the herald would cry out, ‘Let the living separate themselves from the dead!’ The survivors left their graves in peace, while the dead [those who had reached sixty years of age] were buried in the graves where they slept. Worms crawled from their navels up to their mouths and they died in the same ignominious fashion as did the spies.[[32]](#footnote-32)

Each year, every man in the age group destined to die would dig a grave for himself and lie down in it on the eve on the 9th of Ab. 15,000 men were destined to die each year on Tisha B’Ab. All those who remained alive come the close of the 9th of Ab would get up, and repeat the same actions the next year. In the fortieth year, everyone arose. Seeing that no one had died, they thought that they might have erred in their calculation of the date, so they returned to their graves every night until the night of the 15th (Tu B’Ab). On the 15th,[[33]](#footnote-33) they saw the full moon which indicated that their calculations were correct, and still no one had died. The decree was over, and there was cause for celebration. This meant that HaShem had spared the last 15,000 men. This was truly a day for rejoicing!

Furthermore, the Gemara tells us that as long as those destined to die were still alive, the Divine Communication between HaShem and Moshe was on a lower and less personal level, to the extent that the Gemara considers it “no Divine Communication”. Once the 15th of Ab passed and it was confirmed that the decree was no longer, HaShem resumed speaking to Moshe as he had before the enactment of the decree.[[34]](#footnote-34) As this communication was for the benefit of Israel, the day it returned was a day of rejoicing and celebration. Our celebration of Tu B’Ab is centered around such events, according to the Gemara.[[35]](#footnote-35)

Our psalm portion goes on to detail why HaShem did not have mercy on the Jews in the wilderness. It seems that they were all fired up and repentant on Tisha B’Ab, yet this was just a ‘flash in the pan’ rather than complete teshuva, which results in a changed man. Our psalm sums up that generation with these painful words:

***Tehillim (Psalms) 78:32*** *For all this they sinned still, and believed not in His wondrous works.*

Assaf might as well been summing up all of history with these words, not just the generation in the wilderness. We know that HaShem is always behind the scenes, orchestrating events that will bring the people to an acknowledgment that they must live their lives according to His will. After Mount Sinai, under the tutelage of Moses, the people were capable of refining their very essence and elevating themselves to the lofty goal of shining HaShem’s light into the entire world. To an extent, they did this, but not enough. They fell short on other occasions, as recorded in the Torah, and in the end, it was decreed upon them to die inthe Wilderness, only their children entering the Land. Here, although they already attained belief in G-d, they were still not clear that the miracles that were happening before their eyes were explicitly for their benefit. Moses and Aaron were also accused of not believing,[[36]](#footnote-36) but as with everything, each person is held accountable according to his spiritual level andcapabilities. And in relation to the people in general, they, too, possessed awesome capabilities, and the miracles they were witnessing should have catapulted them to the even greater levels expected of them, yet this did not happen.[[37]](#footnote-37)

The sin of the spies and the resulting deaths, on Tisha B’Ab, are commemorated by fasting on the fast of the fifth month. However, this will not go on forever, as the Prophet tells us:

***Zechariah 8:19*** *Thus says HaShem of Hosts: “The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall become times of joy and gladness, and cheerful feasts to the house of Judah; therefore love truth and peace.*

Rav Tzadok HaKohen from Lublin taught that the 9th of Ab will indeed become a holiday, a seven-day festival. (This is analogous to the seven day shiva period where we sit in mourning for those who died on Tisha B’Ab – and we rise at the end of Tu B’Ab[[38]](#footnote-38)) The first day (9th of Ab) will commemorate the coming of the Messiah. Then there will be Chol HaMoed (intermediate festival days), and on the seventh day (Tu B’Ab[[39]](#footnote-39)) the Temple will be rebuilt.

If Tisha B’Ab (the ninth day of Ab) will be the first day of this future holiday, then Tu B’Ab (the fifteenth day of Ab) will be the seventh day of that holiday. Therefore, just as Succoth and Pesach[[40]](#footnote-40) have a second day of Yom Tov (added sanctity including a prohibition against labor, unlike the intermediary days (Chol HaMoed) of Yom Tov), so too, Tu B’Ab will be the seventh day of the Yom Tov of Tisha B’Ab with all the days in between being Chol HaMoed. The following table details this relationship:

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Ab 9**  **Tisha B’Ab** | **Ab 10** | **Ab 11** | **Ab 12** | **Ab 13** | **Ab 14** | **Ab 15**  **Tu B’Ab** |
| 15,000 died, intense mourning begins.  Shiva 1st day.  Temple is destroyed. | Shiva 2nd day. | Shiva 3rd day. | Shiva 4th day. | Shiva 5th day. | Shiva 6th day. | Shiva 7th day. Intense mourning ends. |
| Mourning is turned to joy and we have a new seven-day festival. | | | | | | |
| **Messiah comes!** | Chol HaMoed | Chol HaMoed | Chol HaMoed | Chol HaMoed | Chol HaMoed | Temple of Living Stones is rebuilt. |

The day when Jews come out of their graves (as did the survivors of that Tisha B’Ab) will mark the spiritual rebirth of the entire nation, symbolized by the building of the Temple. This will be the ultimate resurrection of the dead. Once again, the people will climb out from their graves, as the world reaches its perfection and completion. On that day, the joy in the streets will be echoed in the vineyards surrounding Jerusalem and will reverberate throughout the entire world. In the meantime, let us not repeat the sin of the wilderness generation.

The Midrash[[41]](#footnote-41) says: “Said the Holy One to Israel, ‘My children, all that I have created I created in paired units (zugot).[[42]](#footnote-42) Heaven and earth are a paired unit. The sun and the moon are a paired unit. Adam and Chava (Eve) are a paired unit. This world and the incoming world are a paired unit...’”. Likewise, the Talmud states, in Baba Bathra 74b, “All that the Holy One created in His world He created male and female, even the Leviathan...”. Thus, we expect that the months will also be paired:

|  |  |
| --- | --- |
| **Masculine** | **Feminine** |
| Tishri  Heshvan  Kislev  Tevet  Shebat  **Adar** | Nisan  Iyar  Sivan  Tammuz  Ab  **Elul** |

Forty is a special value throughout Torah but here it has an additional significance. The Talmud teaches that forty days before physical conception takes place it is “announced in heaven” the basic characteristics of the soul that is about to come into the world. What the gender of the soul will be is also determined forty days before:

***Sotah 2a*** *Rab Judah has said in the name of Rab: Forty days before the creation of a child, a Bath Kol issues forth and proclaims, The daughter of A is for B; the house of C is for D; the field of E is for F!*

Thus, forty days before the female side of the world comes into existence (the process is always recurring as it states “He renews the creation everyday”) the erect, expanding energy of the masculine tree is releasing its sap and the seed essence of the tree begins rising. Forty days before the male side of the world comes into existence the containing, curved energy of the feminine dance is generating its circle. Tu B’Shebat and Tu B’Ab are the vortex of the cosmic yesod of the world. Forty days before the birth of the world, the divine hormones are released into time to orchestrate HaShem’s calendar.

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

Tu B’Shebat is forty days before the twenty-fifth of Adar. According to the Baalei HaTosefot, the twenty-fifth of Adar would be the first day of creation of the world, as it is five days before the first of Nisan. Tu B’Shebat would thus be the first glimmer of love before the act of creation. According to Jewish law, it is the day that new sap begins to stir and flow within the fruit trees of the land of Israel. It is the first glimmer of the new fruits that will blossom in Nisan. It is the first glimmer of the chesed that will nourish us in the coming year.

The first Mishna of Rosh HaShana states that Tu B’Shebat is the Rosh HaShana for trees with regard to orlah[[43]](#footnote-43) (that which is cut off – think ‘circumcision’). The new year of Tu B’Shebat significantly affects the status of the trees’ fruit. The Torah does not permit fruits from a tree during its first three years of growth. Tu B’Shebat will terminate the third year as it ushers in the fourth, the year the fruits may be eaten. (The produce of the fourth year must be redeemed by transferring the holiness onto a coin before it is eaten.) This takes effect even though three full years (thirty-six months) have not elapsed. Once the tree has lived past three Tu B’Shebats, the tree is considered to be starting its forth year.

It is not sufficient to plant the tree one day before Tu B’Shebat to qualify for the tree’s transformation to it’s second year with the coming of Tu B’Shebat. Rather the tree must be planted by the end of the 15th of Ab, Tu B’Ab, to first utilize the RoshHaShana of Tishreiand only later utilize the new year of Tu B’Shebat. This is, because during its first few months this young sapling is not yet considered a “tree”. By planting forty-four days before RoshHaShana (Tishrei) the young sapling enters its second year as a sapling at RoshHaShana (Tishrei). Only as a “tree” is it affected byTu B’Shebat*.* which allows the tree toenter a new year as soon as Tu B’Shebat commences. By the third Tu B’Shebat the tree’s produce which subsequently begins to form, is no longer orlah, and by the fourth it is no longer the fruit that must be redeemed. This is the significance of Tu B’Shebat. This is the energy found in this time of the year.

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

| **Rashi** | **Targum** |
| --- | --- |
| 1. The people who walked in darkness, have seen a great light; those who dwell in the land of the shadow of death, light shone upon them. | 1. For none that comes to distress them will be wearied. As in the former time the people of the land of Zebulun and the people of the land of Naphtali have gone into exile, and a strong king will exile what remains of them, because they did not remember the prodigy of the sea, the wonders of Jordan, the war of the Gentile fortresses. |
| 2. You have aggrandized this nation; you have magnified the joy for them; they have rejoiced over You like the joy of harvest, as they rejoice when they divide spoils. | 2. The people, the house of Israel, who walked in Egypt as in darkness have come out to see a great light; those who dwelt in a land of the shadows of death, on them light shined. |
| 3. For, the yoke of his burden and the staff of his shoulder, the rod of the one who oppressed him have You broken, as on the day of Midian. | 3. You have increased the people, the house of Israel, You have increased their joy; they rejoice before You as with the joy of war victors, as men who rejoice when they divide the spoil. |
| 4. For every victory shout sounds with clamor, and garments wallow in blood, but this shall be burnt, consumed by fire. | 4. For You have removed the yoke of his mastery and the rule of his tribulation, the ruler who was subjugating him is broken as on the day of Midian. |
| 5. For a child has been born to us, a son given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father, called his name, "the prince of peace." | 5. For all their dealing is with wickedness; they are defiled with sins, even as a garment kneaded in blood whose stain marks are not cleansed from it, just as there is no use for it except to be burned in the fire. Therefore the Gentiles who are strong as the fire will come upon them and kill them. |
| 6. To him who increases the authority, and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness; from now and to eternity, the zeal of the Lord of Hosts shall accomplish this. **{P}** | 6. The prophet said to the house of David, For to us a child is born, to us a son is given; and he will accept the law upon himself to keep it, and his name will be called before the Wonderful Counselor, the Mighty God, existing forever, "The messiah in whose days peace will increase upon us." **{P}** |
|  |  |
| 11:1. And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots. | 1. And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons. |
| 2. And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord. | 2. And aspirit beforethe LORD will rest upon him (the Messiah), a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and the fear of the LORD. |
| 3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise. | 3. And the LORD will bring him (the Messiah) near to His fear. And he will not judge by the sight of his eyes, and he will not reprove by the hearing of his ears; |
| 4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death. | 4. but in truth he (the Messiah) will judge the poor, and reprove with faithfulness for the needy of the people; and he will strike the sinners of the land with the command of his mouth, and with the speaking of his lips the wicked will die. |
| 5. And righteousness shall be the girdle of his loins, and faith the girdle of his loins. | 5. And the righteous/generous will be all around him (the Messiah), and the faithful will be brought near him. |
| 6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them. | 6. In the days of the Messiah of Israel will peace increase in the land. and the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling child will lead them. |
| 7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw. | 7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox. |
| 8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. | 8. And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs. |
| 9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. **{S}** | 9. They will not hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea. **{S}** |
| 10. And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor. **{P}** | 10. And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the peoples, to him will kingdoms be obedient, and his resting place will be glorious. **{P}** |

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 11**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Commentary on the Ashlamatah of Yeshayahu (Isaiah) 9:5-6 & 11:1-9

By: H.Ex. Adon Shlomoh Ben Abraham

In our reading, we are at the fifth sabbath of consolation. There are two things in this passage that we will notice. The oppressor’s yoke and along with that yoke comes the garments soiled in blood and the sandals or boots worn on the feet and other instruments of war. They are all going to be burned in the fire. Our second focus and more importantly, Hashem says he is going to give Israel an extraordinary leader for the people. As this process unfolds. It becomes clear in verse 6 that this person referred to is the most unique of all of David's sons and heirs to the throne.

The backdrop to our reading is that king of Assyria, Tig”lath-pile”ser [[44]](#footnote-44) accepts a challenge of Ahaz and defeats the enemies of Israel. 2Ki.15:29-30; 16:7-10. But the prophet looks past the time of Pekah [[45]](#footnote-45)and Rezin[[46]](#footnote-46) and the Assyrians to the time of Hezekiah. Sennacherib, the king of Assyria and King Ahaz dies, and Hezekiah becomes king. 2ki.16:20. This is where the Prophet picks up in our reading. The story of Midian deals with the victory of Phinehas Num.31 and later the victory of Gideon in Jud. 7. They both delivered crushing defeats viewed as great victories. Why? Because it was only a remnant in both Phinehas and Gideon's army who won the battle? Therefore, the people should recognize, God did the heavy lifting, as Gideon was just an instrument to gain the victory. Psalms 83:9-18. The battle cry was “the sword of the Lord and of Gideon.” Judges 7:18. Now we have a similar situation with Hezekiah. He is the instrument, and God is the one who brings the victory.

As prophet, Isaiah introduces this figure. He does it with the phrase “*A child will be born to us; a son will be given to us”.*[[47]](#footnote-47) “*Un-to us*” has a reference to the nation of Israel. Hezikiah, a godly man was a product of an ungodly person, Ahaz. Although we see that this child is born, just like any other child is born, this child is different. Because the government will be about his shoulder, as the son of Ahaz. Hezekiah is the crown prince during his father’s lifetime. He will serve David's throne and rule David's Kingdom, the Kingdom of Israel. We see through scripture there were other Kings of the non-Davidic line like Pekah and Rezin, but this son is going to be different from the others, this descendant of David, he will be, God's Son. 2Sam.7:14; Psalms 2:7. It has been observed that the names given in this section all referred to characteristics or qualities of the King. It’s interesting that these names convey qualities that are usually reserved for Hashem Himself. The name is called in v. 5, *Pele-joez-el-gibbor-Abi-ad-sar-shalom*. The meaning of the Hebrew words is wonderful *in council is God the Mighty, the Everlasting Father, the Ruler of peace.* The child will bear significant names to recall to the people the message which the name embodied.[[48]](#footnote-48)

The First name given as he will be a wonderful counselor.[[49]](#footnote-49) This could also be interpreted as a wonderful planner or advisor[[50]](#footnote-50) and it has been noted that in the context of Isaiah a counselor does not really convey the message that is conveyed throughout. Isa. 5:19; 8:10; 14:24,26-27; 29:15; 30:1. Here we see as Isaiah shows, God is exercising his lordship and planning in the arena of time, space and history. Therefore, we should see that this person, this son, this child, that is to be given he will know what to plan and how to plan and how to carry out that plan to accomplish, Hashems desires. Not only will he be counseled and advised by Hashem, but also, be in a position to carry these plans out. Sounds like Moses!

The second name, mighty God El Gibor. We see this son will have the ability to do and the power to accomplish Hashems plans and to defeat his enemies.[[51]](#footnote-51) Just as Moses was given the ability and power to defeated Pharaoh, just as Gideon defeated Median.v.4. The child in 9:6 carries the same name and qualities, Isaiah gives in 10:20–22. Other texts link these qualities directly to an anointed one, Psalm 45:3; 89:19 refers to this anointed one as ‘mighty’, as Psalm 54:1 and 89:13, hail Hashem’s ‘might.’ this connection between the anointed one and Hashem is not unique to 9:6 and 10:20–22.[[52]](#footnote-52) The fact that these names convey qualities usually reserved for Hashem is most interesting.

However, *Pele-joez-el-gibbor-Abi-ad-sar-shalom*. *The Mighty God … ruler:* This long sentence is the throne name of the royal child. Semitic names often consist of sentences that describe God; thus, the name Isaiah in Hebrew means “The Lord saves”; Hezekiah, means “The Lord strengthens”; (Yehoshua means “the Lord is salvation”)[[53]](#footnote-53) in Akkadia[[54]](#footnote-54)n, the name of the Babylonian king Merodach-baladan (Isa. 39:1) means “the god Marduk has provided an heir.” These names do not describe that person who holds them but the god whom the parents’ worship. Similarly, the name given to the child in this v.6 does not describe that child or attribute divinity to him, contrary to classical Christian readings of this messianic verse.[[55]](#footnote-55) Iben Ezra comments: All this has come to pass through the merit of the child(son) that is born unto us. We know that at the time of the invasion of Sennacherib, Hezekiah was thirty-nine years old; at the time of this prophecy he is, therefore, called child(son). According to some, these expressions are names of God, and the following שר שלום,(prince of peace) the name of the child. I think that all these words are names of the child; he is called פלא wonderful, because God did wonders in his days; יועץ counselling; this is distinctly said of Hezekiah (2 Chr. 30:2); אל גבור Mighty chief; for Hezekiah was powerful; אבי עד The father of perpetuity, because the reign of the house of David was prolonged through his merits: עַד has here the same meaning as in 58:15. שר שלום Prince of peace, because peace was established in his days; (2 Chron. 32:22)[[56]](#footnote-56)

The third name given, referred to “the Everlasting Father”. Another quality or characteristic of Hashem. Exo.4:21-23 and Hosea 11:1-9. we see Hashem is portrayed as, Israel's father. What we have here is this ruler, this child(son) is going to be ruling with the characteristics and qualities of God his father, he will follow the divine pattern. Our last and fourth name is “Prince of Peace”. Does he bring peace with him? Or does peace follow the effects of his ministry, as we'll soon see in another reading? Isa. 11:1-9. In Zec.9:9-10, we learned that peace is more than just the absence of hostilities, it is associated with public order which is founded on truth, justice and righteousness. This is a natural effect of what happens when righteousness prevails. This is what we see in these names contributed to the son. One sees attributes and characteristics given to the son that normally are associated with Hashem. Isaiah 2:2-4. Psalm85:8-13. What becomes clear to us is that this coming Kingdom will bring peace, righteousness and justice to this earth and the son will rule over the earth and will embody the characteristics and attributes of our Heavenly Father.

Rabbi Steinsaltz says; **For a child is born to us, a son is given to us, and the authority will be** placed **on his shoulders.** This may refer to, yet another auspiciously named son who would be born to Isaiah, or it may refer to a son who would be born to the royal family. Alternatively, this prophecy may apply to the distant future. **He will call his name** a long string of honorific titles befitting a great leader and hero: **Wondrous Advisor, Mighty One, Everlasting Father, Prince of Peace.[[57]](#footnote-57)**

Isaiah 11: 1 – 9

This chapter is highly metaphorical in nature. The coming king is depicted in such idyllic terms from the house of David that He can only be the anointed one. It appears the same person from 9:2–7 appears again here. Isaiah describes this King’s realm in rich symbolic[[58]](#footnote-58) and metaphorical[[59]](#footnote-59) language. The first part (11:1–5) announces the emergence of the ideal Davidic ruler, the anointed king, who will go forth from Jesse’s stump to rule righteously because HaShem’s Spirit guides him. The next section (11:6–9) describes the positive effects that come from His reign. These effects benefit the whole earth, not just reunited Israel and Judah. These verses prepare readers for the interaction between Israel and the nations brought forward in the rest of the chapter and in Isaiah. Until now the one spoken of is of the house of David. But when we get to isa. 42:1; 49:3,5 he is spoken of as a servant of the eternal and not just a personification of the nation but a distinct individual who will save Isreal and regather them and to bring in the rule of God and universal righteousness.

Although the tree had been cut down. The stock of Judah will produce a fresh shoot. Jesse, the father of David, symbolizes the connection for the Davidic dynasty. Me’am Lo’ez says; This message was for the people of Judah. The passages we've been reading the last few weeks in Isaiah speak of the time of King Hezekiah. Who merited to witness the great miracle of Sennacherib's army that was suddenly destroyed in a plague when one Angel killed 185,000 Assyrians.[[60]](#footnote-60) The Rabbis teaches that Hezekiah failed to sing praise to God for that great deliverance and as a result, he did not become the Messiah. But we can rest assured that Hezekiah accomplished what he was supposed to accomplish in his day and we're looking now for that Messiah to come at the end of days.

There are two qualities that this anointed one exhibits that sets him apart and these distinguishing qualities are wisdom חָכְמָה ***ḥoḵmāh*** and understanding בִּינָה ***biynāh***. Which is similar to what we read in 9:6. In our v.2, literally it says the Spirit of God shall rest upon him a spirit of wisdom and understanding, of counsel and might גְּבוּרָה ***geḇûrāh*** , spirit of knowledge דַּעַת ***daʿaṯ*** and the fear or awe יִרְאָה ***yirʾāh*** of God. Could it be that what will set this individual apart from any that is come before him is that he will have the Spirit of God permanently resting upon him and that his wisdom, his understanding, his counsel/courage/might along with his knowledge and his awe of God, will be woven into the fabric of his being and personality to such a degree that you can't distinguish between one and the other.

Verse 3 says; His government will be one of impartial justice that's marked out by righteousness and fear of God. Me’am Lo’ez tells us Messiah will sense the truth he won't need any external proof, no papers or documents he’ll just know it with a spiritual sense, he even will be able to look deeply into people's souls past the superficial mask that we wear. He will be able to sense a person's sincerity and intentions or otherwise their awe of God. He will influence all men to serve God with a pure heart.[[61]](#footnote-61) Endowed with the highest spiritual qualities, even to the sense of smell. His full delight will be in perceiving these qualities in others and he will not be guided by his eyes nor his ears. He will operate at a level above our five human senses, used to guide man through this world.[[62]](#footnote-62)

In verse 4 with righteousness, he will judge the poor and the meek of the land. This is believed not only of the land of Israel, but it's going to extend out to all the land of the earth. He will smite with the rod of his mouth and with the breath of his lips he will slay the wicked. He will judge the poor justly and will right the wrongs that’s been done to poor people, the downtrodden. He will rebuke those unscrupulous acts perpetrated against those that are the fringes of society. But not only will the downtrodden be picked up, but he will also distribute justice on the wicked. And it seems that when he strikes the lands of the wicked, he's going to do it by speech with the rod of his mouth. He'll decree it and it'll be supernaturally carried out, similar, to the Exodus coming out of Egypt. Hashem spoke to Moses, he heard, then Moses spoke and Aaron executed the judgement.

The next words that stand out are Righteousness צֶדֶק ***Seḏeq*** and faithfulness אֱמוּנָה***Emunah.*** This justice will be worn as a belt on his hips, it'll be a part of his uniform, like your belt in your clothes, something everyone will be able to see. But the Emunah is the hidden part, hidden part in the heart, that secret between man and God.[[63]](#footnote-63)

*The wolf and the Leopard shall lie down with the lamb and the goat.* These are predatory animals and it’s against their nature to act this way. Will they lie down with each other, feed with each other, get along with each other and have a humble spirit so a child can lead them? Is this understood as universal for all predatory animals? Maybe, as some have suggested these animals represent the nations that will be at peace with Israel and Judah. Verse 9 says “*they*”, referring to all that's been mentioned. *Shall not hurt nor destroy in all my holy mountain*(singular)*. For the earth shall be full of the knowledge of the Lord*. One writer says just as the ocean has different depths covered by water, at this time mankind will have different levels of understanding, yet they will all have some knowledge, unlike now.

When animals change their nature and their digestive systems. Maybe we'll see that happen in Israel first and then spread out to the rest of the world and if this metaphor, is referring to the beast (animals of nations) that attacks Israel, then again, it would happen in the land of Israel first and then it plays out slowly into the whole world. Some have interpreted this as the beast literally reverting to what they were in GanEden. Some have interpreted these beasts as the leaders, politicians, people, those ruling the different strata of society. So regardless, the first thing is that the two-legged beast lie down in peace with Israel and after the two-legged beast are living in peace then the four-legged animals will have a change, since man was created after the animals, they both should change back to what they were in Eden in this messianic process of change. Everything in order, in its time.

**Shabbat Nachamu V**

# Special Ashlamatah: Yeshayahu (Isaiah) 54:1-10

| **Targum** | **Rashi** |
| --- | --- |
| 1. Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD. | 1. "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord. |
| 2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen vour rulers. | 2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen vour cords and strengthen vour stakes. |
| 3. For vou will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited. | 3. For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities. |
| 4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more. | 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. |
| 5. For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. | 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. |
| 6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God. | 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. |
| 7. In a little anger I forsook you, but with great compassion I will bring your exiles near. | 7. "For a small moment have I forsaken you, and with great mercy will I gather you. |
| 8. In a brief hour, for a time. I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. {S} | 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. {S} |
| 9. This is like the days of Noah before Me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that My anger will not turn upon you and I will not rebuke you. | 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. |
| 10. For the mountains may pass and the hills be split, but My goodness will not pass from you. Jerusalem, and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. |S| | 10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. {S} |

# Rashi’s Commentary for: Yeshayahu (Isaiah) 54:1-10

**1 Sing, you barren woman:**Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs:**Heb. חָלָה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one:**The daughter of Edom.

**2 and let them stretch forth:**far off.

**lengthen your cords:**These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

**3 shall you prevail:**Heb. תִּפְרֹצִי, shall you prevail.

**4 your youth:**Heb. עֲלוּמַיִךְ, your youth.

**6 who was rejected:**When she is rejected at times that her husband is a little wroth with her.

**8 With a little wrath:**Heb. שֶׁצֶף. Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.

**and with everlasting kindness:**that will exist forever.

**10 For the mountains shall depart:**Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

# Commentary on the Ashlamatah of Yeshayahu (Isaiah) 54: 1 - 10

By: H.Ex. Adon Shlomoh Ben Abrah

In our fifth Sabbath of consolation the theme is: *Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor!* [[64]](#footnote-64) We have reached a turning point. In which Israel is told, begin to rejoice. Although, you may be as a barren woman I beckon you to rejoice. Rejoice in your salvation despite your current situation. The city of Jerusalem or Zion Is often portrayed as a woman, a woman that is childless, a city without inhabitants. A city apparently that has been forsaken by her husband.

God is reminding this woman to rejoice that he -remains- her husband, and he will protect her, and she soon will be abundant with children. Psalms tells us *he will make the barren woman abundant with children.* (113:9) The Hebrew scriptures speak of five barren women Sarah, Rebecca, Rachel, Leah, Hannah and the city of Zion, and in the Nazarene Codicil, Elizabeth and Mary are mentioned, two more for a total of eight. Again, Isaiah 49:21, it says, *Rejoice, O Baron, one without children. For after the Lord will restore her children. He will say in your heart, who has borne me these children?* Pesikta D’ Rav Kahanna 20.

Israel is told: Enlarge the place of your tent, v.2, let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. For you will spread abroad to the right and to the left, your offspring will possess the nations and your people, the desolate cities. Continuing the imagery from 54:1, God gives another command. You had better lengthen your courts and increase your tents, an echo of Moses.

*Hear, O Israel: you are to cross over the Jordan today, to go in to dispossess nations greater and mightier than you, cities great and fortified up to heaven.* Duet.9:1 *the Lord will drive out all these nations before you, and you will dispossess nations greater and mightier than you. Every place on which the sole of your foot treads shall be yours. Your territory shall be from the wilderness to the Lebanon and from the river, the river Euphrates, to the western sea.* Duet. 11:23-24.

Israel is told: “Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; v.4. the command not to be afraid has occurred in 40:9; 41:10, 13, 14; 43:1, 5; and 44:2, the word translated ‘ashamed’ appeared in 49:23 and 50:7, and the word translated‘ humiliated’ is used as a synonym for ‘ashamed’ in 41:11; 45:16, 17; and 50:7. So this verse serves as a summation of terms that express the reversal of past sins and their consequences.[[65]](#footnote-65)

The first five verses of our passage leave us questioning, almost as if the listener has been caught off guard by the two commands. We have all experience being in a conversation and for whatever reason, completely caught off guard by what was said, we are just gob-smacked [[66]](#footnote-66) as they say. Our mind is racing with the questions, What?… Where?... Why?... When?... Who?... most times when this happens the conversation comes to a complete stop and begins again with lots of explanation in order, to bring the listener up to some level of comprehension of the before stated proposition.

V.5-6 *For your Maker is your husband, the Lord of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the Lord has called you like a wife deserted and grieved in spirit, like a wife of youth when she is cast off, says your God*.

V.7-8*For a brief moment I deserted you, but with great compassion I will gather you. In overflowing anger for a moment, I hid my face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer.*

God’s return to Zion (the return of a husband to a wife), after His period of estrangement. A pictured is also in Hos 2:19: *“And I will espouse you forever… with goodness and with love”.* Our reading is also an echo found in 60:10: *“For in anger I struck you down, but in favor I take you back in love.”* It’s important to notice that Hashem’s bringing together, restoring and returning his people Israel (wife) home, is based not so much on their regret, but on His promises, faithfulness and steadfast love.

Israel need not fear, because her husband the *‘God of the whole earth has called her’.* He calls for her the way a wronged spouse calls out to his wife pleading for repentance, faithfulness, commitment and reconciliation. *“He called”* like a husband, when his **wife left and grieved in spirit, like a wife of one’s youth when she was rejected.** Although, he turned away from her because of her sin and rejection of His love and faithfulness, that very same “love and faithfulness” to her, allow him to not ‘forsake’, or ‘abandon’ her. Although, He has turned from her because of her shameful past deeds, he has never divorced her. He understands a wife must choose to love her husband and in contrition and repentance choose to return to him. Israel cannot or has not or will not remained defiant. As our scriptures teaches in so many places, “*there is always a remnant.”* When she becomes grieved in spirit over the situation, Israel will come to the place where she wants the separation to end (49:14-21). This situation parallels Hosea 2–3, where Hashem wins Israel back and she wants the joy of marriage and family restored to her.[[67]](#footnote-67) In conversation with a wise old man about the dynamics between a man and his wife, I being a newlywed, not knowing my left from my right was given advice, I only now begin, to partly understand.

The most dangerous place in the world is between a Husband and his wife! For the mountains may depart and the hills be removed, but my steadfast love (חֶסֶד ***ḥeseḏ*** *)* shall not depart from you. Isa.54:19.

# Verbal Tallies

By: Hakham Dr. Hillel ben David & H.H. Giberet Dr. Elisheba bat Sarah

**Vayikra (Leviticus) 12:1 – 13:28**

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

**Tehillim (Psalms) 78:41-55**

**1 Pet 2:9-10, Lk 10:21-24**

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

Israel - ישראל, Strong’s number 03478.

Day - יום, Strong’s number 03117.

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

LORD - יהוה, Strong’s number 03068.

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

Born - ילד, Strong’s number 03205.

**Vayikra (Leviticus) 12:1-2** And the **LORD <03068>** spake unto Moses, saying, 2 Speak unto the **children <01121>** of **Israel <03478>**, saying, If a woman have conceived seed, and **born <03205> (8804)** a man child: then she shall be unclean seven **days <03117>**; according to the **days <03117>** of the separation for her infirmity shall she be unclean.

**Tehillim (Psalms) 78:41** Yea, they turned back and tempted God, and limited the Holy One of **Israel <03478>**.

**Tehillim (Psalms) 78:42** They remembered not his hand, nor the **day <03117>** when he delivered them from the enemy.

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

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

**Abarbanel On**

# Pirqe Abot – Chapters of the Fathers

**Mishna 1:11**

**Hillel and Shammai received [the tradition] from them. Hillel said: Be of the disciples of Aaron [who] loved peace and pursued peace, [who] loved all human beings and drew them near to Torah.**

**He used to say: If a name becomes great, a name is lost; if a man does not increase his knowledge, he decreases it; if a man does not study, he deserves to die; and he who exploits the crown [of Torah] shall pass [away].**

**He [also] used to say: If I am not for myself, who will be for me, but if I am [only] for myself, what am I? And if not now, when?**

In his meticulous manner, Abarbanel begins his commentary on this *Mishnah*by setting the historical record straight. Hillel did not start out with Shammai as his co-leader. A certain Menahem was the first associate of Hillel. When Menahem died at an early age in their association, Shammai, who was next in line, stepped up to join Hillel and remained his partner for the rest of his life.

When Hillel admonishes us to do everything possible to draw the masses to the Torah he is really offering a third alternative to the ideas proposed in earlier *Mishnayot.*Previously, one sage had taught that one must be dedicated to justice, whereas another had cautioned us to avoid serving in an office of authority and to engage in manual labor. Hillel rejected both these ways and taught that the only true path to follow is the study of Torah.

Abarbanel then proceeds to define the meaning, significance and purpose of peace. It is commonly thought, he says, that peace comes about when opponents reach agreement. The cessation of battle signals the presence of peace. In Abarbanel's opinion, however, this is not sufficient. Such peace is superficial and can quickly he negated. Peace, according to Abrabanel, has a positive dimension. It means unity and solidarity and an unqualified meeting of the minds. That is why one of God's names is Shalom-Peace, because God binds all peoples together and establishes for them an organized pattern of life.

He undercuts the significance of the Rambam's exposition of this *Mishnah.*The Rambam assumes that Hillel is endeavoring to teach us three things: Firstly, that Aaron strove persuade people not to litigate and showed exceptional talent in his drive toward this goal. Aaron was not seeking any particular end result; his motivation was that peace is the only decent and honorable state of affairs in society. When the state of peace had been achieved, Aaron would then proceed to draw the former antagonists close to Torah. Secondly, Hillel was out to teach that when one is engaged in the sacred task of Torah study he should not feel smug and arrogant about it, but should drive himself to more and more study. Finally, Hillel meant to teach us in this *Mishnah*that if you are not stirred and motivated within yourself - "If I am not for myself, who will be for me?" - who will be sufficiently interested in you to motivate you.

It is interesting to note that Rambam goes out of his way to clarify Aaron's strategy and peace tactics. When he was informed of the grave transgressions of a certain person, Aaron would make it his business to befriend and cultivate that individual. He would entreat him to return to the good life. Aaron's battle plan was as follows: The sinner would say to himself, "Aaron recognized in me a sinner and yet he graciously and sympathetically approached me with positive and friendly compassion. If Aaron really knew to what degree I have actually sinned, he would have nothing to do with me. Yet, Aaron did show understanding." In this frame of mind the transgressor would be inclined to repent and go the way of the righteous.

Abarbanel, however, is not prepared to accept Rambam's elementary and simplistic interpretation of the *Mishnah.*He finds in it no legitimate connection between Hillel's three dicta - and Abarbanel always rejects loose interpretations.

Abarbanel begins his own interpretation with an analysis of Aaron's mission in life. Aaron's top priority in dealing with two adversaries was to bring them to a state of complete agreement and solidarity. To attain this he started with peace overtures. Eventually, this first step would lead to an integrated peace.

Why was Aaron so obsessed with the search for peace among men?

Because he knew that peace leads to a happy and well contented society; its absence leads to disaster. Abarbanel cites no less than 11 *bon mots*from the Bible and rabbinic sources which stress the significance and importance of peace. Among them is the Priestly Blessing (Numbers 6:24-26) in which the last and most expressive and promis­ing benediction is, "And give you peace." Another one is the rabbinic aphorism: "The name of God is Peace."

Abarbanel comes to grips with this *Mishnah*in the following manner: Firstly, he finds flaws, contradictions, and incongruities. To begin with, Hillel emphasizes that the effort to be close to Torah is of extreme importance; Aaron contrived the most subtle ways to draw people to Torah. Then, Hillel contradicts himself and says that he who seeks a greater reputation as a Torah scholar loses his reputation. This implies that a man must not allow himself to be ruled by a passionate drive to gain a high profile through Torah. Immediately after that, Hillel admonishes the Torah student to increase his knowledge and says that he who does not study and does not make some original contribution is compared to a eunuch who does not make any contribution to the demography of his community and is to be equated with an inanimate object - i.e., deserves death. Furthermore, Hillel cautions the one who has learned a great deal of Torah not to use the Torah knowledge he has acquired as a crown to lord it over others.

To cap it all, Hillel then declares, "If I am only for myself, what am I? And if not now, when?" In other words, Abarbanel finds fault because Hillel, in some of his dicta encourages the Jew to immerse himself in Torah, while in others he discourages and minimizes the value of learning Torah.

Abarbanel goes straight for the jugular. There are people who, it is true, devote the major part of their lives to the study of Torah, but their study is tainted by ulterior motives. Either the fascination of stature or the influence of prominence entices them to dedicate themselves to the· lofty calling of Torah study. Therefore, says Abarbanel, Hillel concludes his instructions with the words "If I am not for myself ... " i.e., if I do not seek to improve myself spiritually, which should be the sole purpose of my Torah study, "who will be for me?" - who will interest himself sufficiently to do it for me? If the only reason for my pursuit of Torah is to gain social or economic benefit, then my efforts will be in vain. Furthermore, if my motive is to attain a greater reputation, I will, indeed, forfeit this reputation.

On the other hand when one philosophizes, "But if I am for myself [only]" - I must think only of elevating myself spiritually and morally - then "how great I am!" i.e., to what exalted heights I can reach. According to this interpretation, the word - ~MAH” in this context means "how much" or "how great" (as in “How different is this night!”). "And if not now" - if I do not take advantage of every available moment in my life in this world to advance, develop and progress, "when" - when will I be able to save my soul?

# Nazarean Talmud

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

**“Ishah Khi Tazria’a” “[When] a woman conceives seed”**

By: Hakham Dr. Eliyahu ben Abraham

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| --- | --- |
| **Hakham Shaul’s School of Tosefta** | **Hakham Tsefet’s School of Peshat** |
| **¶21 In that moment (hour) Yeshua rejoiced in his spirit (Neshamah), and said, I Bless You, O Father, Lord of heavens and earth, that you have hid these things from the wise and prudent, and have revealed them to little children (the childish, unskilled, and untaught): even so, Father, for this was your gracious will. 22 Now all things are entrusted to me by my Father: and no man knows who the Son (Messiah) is, except the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 23 And he turned him unto his disciples, and said privately, “How blessed (happy, to be envied) are the eyes that see what you are seeing!: 24 Indeed, I tell you that many prophets and kings wanted to see the things you are seeing but did not see them, and to hear the things you are hearing but did not hear them.”** | ¶ **But you** are**a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light;** **who once** were**not a nation but** are**now God’s Nation, who had not obtained mercy but now have obtained mercy** |

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

Before we can understand Hakham Tsefet’s pericope we must ask ourselves the following questions.

1. **But you**are**a chosen generation,**

What does the phrase “chosen Generation” imply/mean

1. **a royal priesthood,**

Who is a Royal Priesthood?

1. **a holy nation,**

Who is a Holy Nation?

1. **His own special people**

Who are His (G-d’s) Special People?

1. **that you may proclaim the praises of Him**

What occupation is given to His special people?

1. **who called you out of darkness into His marvellous light;**

What does this statement mean?

1. **who once**were**not a people but**are**now God’s Nation,**

who were a not a Nation of G-d?

1. **who had not obtained mercy but now have obtained mercy**

What does it mean to obtain “chesed” G-d’s loving kindness?

From these questions, we write a short paragraph as an answer to what this statement as a pericope, paragraphically commenting on the present Torah Seder means.

From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil”** identify their relationship in 1 Tsefet (Pe) 2:9-10 as translated above.

1. **Identify the context in which this Peshat was crafted;**

1. **Identify the parties or stake-holders of this Peshat debate;**

1. **Controversy of a Mitzvah or Mitzvoth in question;**

1. Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;

1. Riposte of the Master or Hakham;

1. Verdict concluded by the Master or Hakham (Halakha).

There is no such thing as a Gentile Messiah!

Amen v’amen

# 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!”**

**Reading Assignment for next Shabbat**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Magriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus – I-Vol. 11– “The Divine Service” pp. 292-299** | **Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 175-185** |

# Next Shabbat: “B’Rosh” – “On the Head”

**&**

**Sixth Sabbath of Consolation**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּרֹאשׁ** |  | **Saturday Afternoon** |
| **“B’Rosh”** | Reader 1 – Vayiqra 13:29-31 | Reader 1 – Vayiqra 14:1-4 |
| **“On the Head”** | Reader 2 – Vayiqra 13:32-34 | Reader 2 – Vayiqra 14:5-7 |
| **“En la Cabeza”** | Reader 3 – Vayiqra 13:35-39 | Reader 3 – Vayiqra 14:8-11 |
| Vayiqra (Leviticus) 13:29-59 | Reader 4 – Vayiqra 13:40-46 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 7:20 – 8:3 + 9:6 | Reader 5 – Vayiqra 13:47-49 | **Monday & Thursday**  **Mornings** |
| Special: Yeshayahu (Isaiah) 60:1-22 | Reader 6 – Vayiqra 13:50-54 | Reader 1 – Vayiqra 14:1-4 |
| Tehillim (Psalms) 78: 56-72 | Reader 7 – Vayiqra 13:55-59 | Reader 2 – Vayiqra 14:5-7 |
|  | Maftir – Vayiqra 13:57-59 | Reader 3 – Vayiqra 14:8-11 |
| N.C.: 1 Pet 2:11-12; Lk 10:38-42 | Isaiah 60:1-22 |  |



**Hakham Dr. Yosef ben Haggai**

**Hakham Dr. Hillel ben David**

**Hakham Dr. Eliyahu ben Abraham**

1. Pesachim 117a maskil [indicates that it was spoken] through a meturgeman [interpreter]. The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated. While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called Amora. The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. (Jewish Encyclopedia) [↑](#footnote-ref-1)
2. See Ibn Ezra v. 9 [↑](#footnote-ref-2)
3. Tehillim (Psalms) 78:67-68. These opening remarks are excerpted, and edited, from: *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-3)
4. Avot5:6 [↑](#footnote-ref-4)
5. Arachin15a-b [↑](#footnote-ref-5)
6. Shemot (Exodus) 14:30 [↑](#footnote-ref-6)
7. Shemot (Exodus) 15:23-24 [↑](#footnote-ref-7)
8. Shemot (Exodus) 17:1-2 [↑](#footnote-ref-8)
9. Shemot (Exodus) chapters 25-27 [↑](#footnote-ref-9)
10. Shemot (Exodus) chapters 19-20 [↑](#footnote-ref-10)
11. Shemot (Exodus) 16:2-3 [↑](#footnote-ref-11)
12. Bamidbar (Numbers)11:4-6 [↑](#footnote-ref-12)
13. Shemot (Exodus) 32 [↑](#footnote-ref-13)
14. Bamidbar (Numbers) 13-14 [↑](#footnote-ref-14)
15. Dor De’ah – Rashi gave them this name. [↑](#footnote-ref-15)
16. WILL, FREEDOM & DESTINY, Free Will in Judaism, by Rabbi Dr. Akiva Tatz [↑](#footnote-ref-16)
17. Shemot (Exodus) 32:11. [↑](#footnote-ref-17)
18. In the latter case, because he did not openly dissociate himself from them. [↑](#footnote-ref-18)
19. I.e. G-d subsequently had compassion on those who were less than twenty years of age, and permitted them to enter the land. Thus, none died in the wilderness below the age of sixty (‘E.J.). [↑](#footnote-ref-19)
20. The ninth day of the fifth month – the July/August timeframe. [↑](#footnote-ref-20)
21. The word in Hebrew and English is the same. [↑](#footnote-ref-21)
22. Bamidbar (Numbers) chapter 14 [↑](#footnote-ref-22)
23. When many were dying in the camp, there was a great arousal. People began soul-searching, in the hope that perhaps they still would be able to annul the decree. Although serving G-d out of fear of punishment is not the highest level, it is also praiseworthy, for it shows that a person acknowledges that his suffering is from G-d. In contrast, some people aren’t even aroused in the face of suffering. Nonetheless, Assaf castigates the people for this, because given what they had already witnessed, they should not have needed this to rouse them. [↑](#footnote-ref-23)
24. Bamidbar (Numbers) 14:34 [↑](#footnote-ref-24)
25. *The Book of Tehillim*, Me’am Lo’ez, Psalms III, Chapters 62—89, byRabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-25)
26. Elohim (G-d) is name used when HaShem is executing judgment. [↑](#footnote-ref-26)
27. HaShem’s presence. [↑](#footnote-ref-27)
28. I.e. one-fortieth of the adults died each year. [↑](#footnote-ref-28)
29. Radak [↑](#footnote-ref-29)
30. Alshich [↑](#footnote-ref-30)
31. Sukkah 52a [↑](#footnote-ref-31)
32. See Taanit 30b, Tosafot. [↑](#footnote-ref-32)
33. Tu B’Ab [↑](#footnote-ref-33)
34. The Talmud, Shabbat 22b, says that HaShem does not rest His spirit of prophecy upon those who are sad. [↑](#footnote-ref-34)
35. Taanit 30b-31a [↑](#footnote-ref-35)
36. Bamidbar (Numbers) 20:12 [↑](#footnote-ref-36)
37. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-37)
38. Hag Ha’Ahava – The Festival of Love [↑](#footnote-ref-38)
39. The *Shulchan Aruch* (Code of Jewish Law written by R. Joseph Caro 1488-1575) simply tells us: “It is the custom not to recite *Tachanun* (the prayer of supplication) on the fifteenth of Ab” (*Orach Hayyim* 131:6). The Mishna Berurah commentary (R. Israel Meir HaKohen, “the *Chafetz Hayyim*”, 1838-1933) explains: “Because according to the *Gemara* it was an important festival at the time of the Temple”. In other words, we know from the Talmud that Tu B’Ab was once an important festival, but from the *Mishna Berurah* it would appear that it is no longer the case. [↑](#footnote-ref-39)
40. BOTH Tisha B’Ab and Tu B’Ab relate to our final Redemption, the same way as the first and last day of the seven days of Passover. We have the seven weeks of Sephirat HaOmer until the climax day of Shavuot when we received the Torah; so too, we have what are called the Shivata D’Nechemata “Seven Haftarot of comfort”, the section from Prophets that are read on the final seven Shabbatot of the year following Tisha B’Ab. The three Shabbatot before Tisha B’Ab correspond to the Shalosh Regalim (three pilgrimage festivals). [↑](#footnote-ref-40)
41. Midrash Rabba VaEthanan 31 [↑](#footnote-ref-41)
42. In Hebrew, the word *zûghôth* (זוּגוֹת‎) indicates pairs of two identical objects, plural of *zûgh* (זוּג‎), a pair. [↑](#footnote-ref-42)
43. The prohibition on ***orlah*-fruit** (lit. **"uncircumcised" fruit**) is a command found in the Torah not to eat fruit produced by a tree during the first three years after planting. [↑](#footnote-ref-43)
44. **Tiglath-Pileser III** (תִּגְלַת פִּלְאֶסֶר, *tiglath pil'eser*). The king of Assyria during the reigns of King Ahaz in Judah and King Pekah in Israel. One of three Assyrian kings bearing the name Tiglath-pileser, but the only one mentioned in the Bible. [↑](#footnote-ref-44)
45. **PEKAH, KING OF ISRAEL** (פֶּקַח, *peqach*). The 18th king of the northern kingdom of Israel. Reigned from 751–731 bc. Preceded by [Pekahiah](https://ref.ly/logosres/LLS:LBD;hw=Pekahiah,_King_of_Israel) and succeeded by [Hoshea](https://ref.ly/logosres/LLS:LBD;hw=Hoshea,_King_of_Israel). His reign is described in [2 Kgs 15–16](https://ref.ly/logosref/bible.12.15-12.16), [2 Chr 28](https://ref.ly/logosref/bible.14.28), and [Isa 7–8](https://ref.ly/logosref/bible.23.7-23.8).- Lexham Bible Dictionary (LBD) [↑](#footnote-ref-45)
46. **REZIN THE KING** (רְצִין, *retsin*). [King](https://ref.ly/logosres/LLS:LBD;hw=King) of [Aram](https://ref.ly/logosres/LLS:LBD;hw=Aram) (later called [Syria](https://ref.ly/logosres/LLS:LBD;hw=Syria)) ca. 750–732 bc, during the reigns of [Ahaz](https://ref.ly/logosres/LLS:LBD;hw=Ahaz,_King_of_Judah) of [Judah](https://ref.ly/logosres/LLS:LBD;hw=Judah) and [Pekah](https://ref.ly/logosres/LLS:LBD;hw=Pekah,_King_of_Israel) of [Israel](https://ref.ly/logosres/LLS:LBD;hw=Israel,_History_of,_Monarchic_Period). He established an anti-[Assyrian](https://ref.ly/logosres/LLS:LBD;hw=Assyria) coalition with Israel, and they fought the [Syro-Ephraimite War](https://ref.ly/logosres/LLS:LBD;hw=Syro-Ephraimite_War) against Judah. When [Damascus](https://ref.ly/logosres/LLS:LBD;hw=Damascus) was conquered in 732, Rezin was killed in battle. - LBD [↑](#footnote-ref-46)
47. Rashi: **For a child has been born to us** Although Ahaz is wicked, his son who was born to him many years ago [nine years prior to his assuming the throne] to be our king in his stead, shall be a righteous man, and the authority of the Holy One, blessed be He, and His yoke shall be on his shoulder, for he shall engage in the Torah and observe the commandments, and he shall bend his shoulder to bear the burden of the Holy One, blessed be He. [↑](#footnote-ref-47)
48. Soncino, Books of Bible, pg. 44-45. [↑](#footnote-ref-48)
49. Counselor - יָעַץ ***yāʿaṣ*:** A verb meaning to advise, to consult, to counsel, to be advised, to deliberate, to conspire, to take counsel. Jethro, Moses’ father-in-law, advised Moses about how to judge the people of Israel (Ex. 18:19); and wise men, Hushai and Ahithophel, served as counselors to kings and other important people (2 Sam. 17:15; 1 Kgs. 12:9); as did prophets (Jer. 38:15). [↑](#footnote-ref-49)
50. Advisor: an advisor can only consider the current issue. But this is not so with God. He declares the end from the beginning. Isaiah 46:10. The council that comes from Torah always reaches all places. It reaches men on every level, and it teaches us how to respond intellectually, emotionally, spiritually and socially. [↑](#footnote-ref-50)
51. Rashi: The Holy One, blessed be He, who gives wondrous counsel, is a mighty God and an everlasting Father, called Hezekiah’s name, “the prince of peace,” since peace and truth will be in his days. [↑](#footnote-ref-51)
52. Paul R. House - Isaiah, Commentary (Ross-shire, Great Britain: Mentor, 2018), 272. [↑](#footnote-ref-52)
53. *Yeshua -* this spelling found in postexilic historical books, most notably used for the priest who returned from exile with Zerubbabel Ezra 2:2. This spelling is likely the basis for the greek form of the name “Jesus” (Ἰησοῦς, *Iēsous*). The name means LORD(Adonai) saves” or LORD(Adonai) is salvation” [↑](#footnote-ref-53)
54. [↑](#footnote-ref-54)
55. Adele Berlin, Marc Zvi Brettler, and Michael Fishbane, eds., [*The Jewish Study Bible*](https://ref.ly/logosres/jsb?ref=BibleBHS.Is9.5&off=4&ctx=.%2c+the+Messiah.+5%3a+%E2%80%9C~The+Mighty+God+%E2%80%A6+rul) (New York: Oxford University Press, 2004), 802. [↑](#footnote-ref-55)
56. Iben Ezra, taken from Sefaria on our verse 9:5-6. [↑](#footnote-ref-56)
57. Sefaria on Isa.9:5-6 [↑](#footnote-ref-57)
58. Symbolic – words or images to symbolize concepts, people, objects or events. The symbols used are not literal representations but figurative or implied. i.e. the bath is an act of cleansing, starting fresh or new. [↑](#footnote-ref-58)
59. Metaphor - Figure of speech that describes an object or action in a way that isn’t literally true, but helps explain and idea or makes a comparison. i.e. “it’s raining cats and dogs”. [↑](#footnote-ref-59)
60. 2 Ki. 19:35-3 [↑](#footnote-ref-60)
61. Rambam on Sanhedrin 10:1 [↑](#footnote-ref-61)
62. Ruth Rabbah 7:2, BaMidbar Rabbh 13:11, Radak, Sanhedrin 93b [↑](#footnote-ref-62)
63. Me’am lo’ez Torah Anthology pg. 79 [↑](#footnote-ref-63)
64. [*English Standard Version*](https://ref.ly/logosres/esv?ref=BibleESV.Is54.1&off=30&ctx=l+Covenant+of+Peace%0a~54%C2%A0h%E2%80%9CSing%2c+O+barren+) (Wheaton, IL: Crossway Bibles, 2016), Is 54:1. [↑](#footnote-ref-64)
65. Paul R. House, Isaiah vol. 2, Mentor Commentary (Ross-shire, Great Britain: Mentor, 2018), 513. [↑](#footnote-ref-65)
66. Gob-smacked = overwhelmed with wonder, amazement, surprise or even shocked. [↑](#footnote-ref-66)
67. Soncino Books of the Bible, Isa.54, pg.265-267. [↑](#footnote-ref-67)