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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**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**  **© 2022**  [**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** |
| **Nisan 26, 5784 – May 3/4, 2024** | **Secund Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

We pray for our beloved Hakham His Eminence Rabbi 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 the sick person HE 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: “V’Zeh HaDavar” – “And this is the thing” &**

**Mevarchim– Proclamation of the New Moon of Iyar**

{Tuesday evening 7th of May and Thursday 9th of May}

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְזֶה הַדָּבָר** |  | **Saturday Afternoon** |
| **“V’Zeh HaDavar”** | Reader 1 – Sh’mot 29:1-7 | Reader 1 – Sh’mot 30:1-4 |
| **“And this is the thing”** | Reader 2 – Sh’mot 29:8-14 | Reader 2 – Sh’mot 30:5-7 |
| **“Y esto es”** | Reader 3 – Sh’mot 29:15-18 | Reader 3 – Sh’mot 30:8-10 |
|  | Reader 4 – Sh’mot 29:19-25 |  |
| Sh’mot (Exodus) 29:1-46 | Reader 5 – Sh’mot 29:26-37 | **Monday & Thursday**  **Mornings** |
| Ashlamatah:  Yeshayahu (Isaiah) 61:6 – 62:5 | Reader 6 – Sh’mot 29:38-42 | Reader 1 – Sh’mot 30:1-4 |
| Special Ashlamatah:  Shmuel alef (1 Samuel) 20:18-42 | Reader 7 – Sh’mot 29:43-46 | Reader 2 – Sh’mot 30:5-7 |
| Tehillim (Psalms) 65:1-14[[1]](#footnote-2) | Maftir – Sh’mot 29:43-46 | Reader 3 – Sh’mot 30:8-10 |
| Mk 8:14-21; Lk 12:1 | Isaiah 61:6 – 62:5 |  |

**Contents of the Torah Seder**

* Consecration of Aharon and the Priests – Exodus 29:1-46

**Rashi & Targum Pseudo Jonathan** **for: Shemot (Exod.) 29:1-46**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. **And this is the thing** that you shall do for them to sanctify them to serve Me [as kohanim]: take one young bull and two rams, perfect ones. | 1. ¶ **And this is the thing** that you will do to them to sanctify them, that they may serve before Me. Take one bullock, the young of a bullock, without spot; and two rams, unblemished (perfect); |
| 2. And unleavened bread and unleavened loaves mixed with oil, and unleavened wafers anointed with oil; you shall make them out of fine wheat flour. | 2. and unleavened bread, and unleavened cakes, mingled with olive oil; and wafers of unleavened bread anointed with olive oil, and with flour of wheat will you make them. |
| 3. And you shall place them upon a basket, and you shall bring them in the basket, and the bull and the two rams. | 3. And you will put them upon one basket, and offer them in the basket, and the bullock and the two rams they will bring in a vehicle. |
| 4. And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water. | 4. And Aharon and his two sons you will bring near to the door of the tabernacle of testimony, and wash them, in four measures of living water. |
| 5. And you shall take the garments and clothe Aaron with the tunic, with the robe of the ephod, with the ephod, and with the choshen, and you shall adorn him with the band of the ephod. | 5. And you will take the vestments, and clothe Aharon with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him (or ordain him) with the girdle of the ephod. |
| 6. You shall place the cap upon his head and place the holy crown upon the cap. | 6. And you will set the miter on his head, and put the diadem upon which is engraved the Name of Holiness upon the miter. |
| 7. You shall take the anointing oil and pour [it] on his head and anoint him. | 7. And you will take the anointing oil, and pour it upon his head and anoint him. |
| 8. And you shall bring his sons near, and you shall clothe them with tunics. | 8. And you will bring his sons near, and dress them in the tunics, |
| 9. **And you shall gird them with sashes**, Aaron and his sons, and you shall **dress them with high hats**, **and the kehunah will be a perpetual statute for them**, and you shall invest Aaron and his sons with full authority. | 9. **and ordain them with the girdles**, Aharon and his sons, **and wrap on them the miters**; **and the priesthood will be theirs by an everlasting statute**. And you will offer the oblation of Aharon, and the oblation of his sons. |
| 10. You shall bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lean their hands upon the head of the bull. | 10. ¶ And you will bring the bullock before the tabernacle of ordinance, and Aharon and his sons will lay their hands upon the head of the bullock, |
| 11. You shall [then] slaughter the bull before the Lord, at the entrance of the Tent of Meeting. | 11. and you will kill the bullock before the door of the tabernacle of ordinance; |
| 12. And you shall take [some] of the blood of the bull and apply it on the horns of the altar with your finger, and you shall pour out all the blood upon the base of the altar. | 12. and take of the blood of the bullock, and put (it) on the horns of the altar with your finger, and all the (remaining) blood you will pour out at the foot of the altar. |
| 13. You shall then take all the fat that covers the innards, and the diaphragm with the liver, also the two kidneys and the fat that is upon them, and make them go up in smoke upon the altar. | 13. And you will take all the fat that cover the inwards, and what remains upon the caul of the liver, and the two kidneys, and the fat which is upon them, and set them in order upon the altar. |
| 14. But the flesh of the bull, its hide and its dung you shall burn in fire outside the camp; it is a sin offering. | 14. And the flesh of the bullock, and his skin, and his dung, you will burn with fire without the camp; it is a sin offering. |
| 15. And you shall take the one ram, and Aaron and his sons shall lean their hands upon the ram's head. | 15. ¶ And the one ram you will take, and Aharon and his sons will lay their hands on the head of the ram. |
| 16. You shall slaughter the ram, and you shall take its blood and sprinkle [it] on the altar all around. | 16. And you will kill the ram, and take his blood and sprinkle on the altar round about. |
| 17. And you shall dissect the ram into its parts, and you shall wash its innards and its legs and put them with its parts and with its head, | 17. And the ram will you divide according to his members (dividings), and wash his inwards and his legs, and set them in order upon his members, and upon his head.  JERUSALEM: ¶ And the ram you will divide according to his divisions, and will cleanse his inwards and his legs, and lay them upon his divided parts, upon his head. |
| 18. and you shall make the entire ram go up in smoke upon the altar; it is a burnt offering made to the Lord; it is a spirit of satisfaction, a fire offering for the Lord. | 18. And you will offer the whole ram upon the altar, it is a holocaust before the LORD to be accepted with favor, an oblation it is before the LORD. |
| 19. And you shall take the second ram, and Aaron and his sons shall lean their hands upon the ram's head. | 19. ¶ And you will take the second ram, and Aharon and his sons will lay their hands upon the head of the ram. |
| 20. You shall slaughter the ram, take [some] of its blood and put it upon the cartilage of Aaron's right ear and upon the cartilage of Aaron's sons' right ears, upon the thumbs of their right hands, and upon the big toes of their right feet, and you shall sprinkle the blood upon the altar all around. | 20. And you will kill the ram, and take of his blood, and put upon the tip of Aharon's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hands, and upon the toe of their right feet, and pour the rest of the blood upon the altar round about. |
| 21. You shall [then] take [some] of the blood that is upon the altar and [some] of the anointing oil, and sprinkle it upon Aaron and upon his garments, upon his sons and upon the garments of his sons with him; thus he will become holy along with his garments, and his sons and their garments with him. | 21. And you will take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him. |
| 22. And you shall take out of the ram the fat and the fat tail and the fat that covers the innards, the diaphragm of the liver, the two kidneys along with the fat that is upon them, and the right thigh, for it is a ram of perfection. | 22. ¶ And you will take of the ram, the fat and the tail, and the fat that cover the inwards, and which remain upon the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of the oblation; |
| 23. And one loaf of bread, one loaf of oil bread, and one wafer from the basket of matzoth that stands before the Lord, | 23. and one round of bread, and one cake of bread mingled with oil, and one wafer from the basket of unleavened bread which is before the LORD; |
| 24. and you shall place it all upon Aaron's palms and upon his sons' palms, and you shall wave them as a waving before the Lord. | 24. and you will put all upon the hands of Aharon and upon the hands of his sons, and will uplift them for an elevation before the LORD. |
| 25. You shall then take them from their hand[s] and make them go up in smoke upon the altar with the burnt offering as a spirit of satisfaction before the Lord; it is a fire offering for the Lord. | 25. And you will take them from their hands, and set them in order upon the altar upon the burnt offering, to be received with acceptance before the LORD: it is an oblation before the LORD. |
| 26. And you shall take the breast of the ram of perfection which is Aaron's, and wave it as a waving before the Lord, and it will become your portion. | 26. ¶ And you will take the breast of the ram of Aharon's oblation, and uplift it, an elevation before the LORD, and it will be their portion.  JERUSALEM: ¶ The breast. |
| 27. And you shall sanctify the breast of the waving and the thigh of the uplifting, which was waved and which was lifted up, of the ram of perfection, of that which is Aaron's and of that which is his sons'. | 27. And you will consecrate the breast of the elevation and the shoulder of the separation, which have been uplifted and separated from the ram of the oblation from the hand of Aharon and from the hand of his sons. |
| 28. And so it shall remain for Aaron and his sons as a perpetual allotment from the children of Israel; for it is an offering, and it shall remain an offering from the children of Israel of their peace offerings; it is their offering to the Lord. | 28. And it will be for Aharon and for his sons by a perpetual statute for the sons of Israel; because it is a separation, and a separation it will be from the sons of Israel from the offerings of their consecration, their separation before the LORD. |
| 29. The holy garments that are Aaron's shall be for his sons after him, to be exalted through them and invested with full authority through them. | 29. ¶ And the holy vestments of Aharon will be to his sons after him, to be anointed in them, and in them to offer their oblations. |
| 30. Seven days shall the one of his sons [who will be] the kohen in his place wear them, the one who is to enter the Tent of Meeting to serve in the Holy. | 30. Seven days will the priest wear them, who arises after him from his sons, but not from the Levites, at the time when he enters into the tabernacle of ordinance to minister in the sanctuary. |
| 31. You shall take the ram of perfection and cook its flesh in a holy place. | 31. ¶ And you will take the ram of the oblation, and boil its flesh in the holy place; |
| 32. Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the entrance of the Tent of Meeting. | 32. and Aharon and his sons will eat the flesh of the ram, and the bread that is in the basket at the door of the tabernacle of ordinance. |
| 33. They shall eat those things with which atonement has been effected, in order to invest them with full authority, to sanctify them, but a stranger shall not eat [of them], because they are a sacred thing. | 33. And they will eat those things by which atonement was made for them in offering their oblations to sanctify them to minister before Me: but the profane will not eat; for they are holy. |
| 34. If any of the flesh of the perfection [offering] or of the bread is left over until the next morning, what is left over you shall burn in fire; it shall not be eaten because it is a sacred thing. | 34. And if any of the flesh of the oblation and of the bread remain until the morning, you will burn that which remain with fire; it will not be eaten; for it is sacred. |
| 35. So shall you do to Aaron and his sons, according to all that I have commanded you; for seven days you shall perform their investiture. | 35. ¶ And thus you will do to Aharon and to his sons according to all that I have prescribed to you; seven days you will offer their oblation. |
| 36. And a bull as a sin offering you shall offer up every day for the atonements, and you shall purify the altar by performing atonement upon it, and you shall anoint it, in order to sanctify it. | 36. And a bullock for a sin offering you will offer daily for atonement and will anoint the altar in offering the atonement upon it; you will anoint it, to consecrate it. |
| 37. **For seven days you shall perform atonement upon the altar and sanctify it. Henceforth, the altar shall be a holy of holies. Whatever touches the altar will be holy.** | 37. **Seven days make you atonement upon the altar to consecrate it; and it will be the altar of the Holy of Holies. Every one of the sons of Aharon who approaches to the altar must be holy; to the rest of the people it is not lawful to approach, lest they be burned with the fiery flame which comes from the holy place.** |
| 38. And this is what you shall offer upon the altar: lambs in their first year, two a day, continually. | 38. ¶ And this is the oblation which you will perform upon the altar; two lambs of one year, daily, evermore. |
| 39. The one lamb you shall offer up in the morning and the other lamb you shall offer up in the afternoon. | 39. The one lamb you will perform in the morning; and the second lamb you will perform between the evenings. |
| 40. And one tenth of fine flour, thoroughly mixed with a quarter of a hin of crushed [olive] oil, and a libation of one quarter of a hin of wine, for the one lamb. | 40. And the tenth of flour mingled with oil of olives beaten; (with) the fourth of a hin, and the libation of a fourth of a hin for the one lamb. |
| 41. And the other lamb you shall offer up **in the afternoon**; you shall offer [it] up like the meal offering of the morning and its libation, as a spirit of satisfaction, a fire offering to the Lord. | 41. And the second lamb you will perform **between the evenings**: it will be as the mincha of the morning, and as the libation you will do it, to be received with acceptance, an oblation before the LORD; |
| 42. It shall be **a continual burnt offering** for your generations, at the entrance of the Tent of Meeting before the Lord, where I will arrange meetings with you, to speak to you there. | 42. **a perpetual holocaust** for your generations at the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) thee there, to speak with thee there. |
| 43, There I will arrange meetings with the children of Israel, **and it will be sanctified by My glory.** | 43, And there I will appoint My Word (to meet) with the sons of Israel, **and I will be sanctified in their rulers for My glory.** |
| 44. I will sanctify the Tent of Meeting and the altar, and I will sanctify Aaron and his sons to serve Me [as kohanim]. | 44. And I will sanctify the tabernacle of ordinance and the altar; and Aharon and his sons will I sanctify to minister before Me: |
| 45. I will dwell in the midst of the children of Israel and I will be their God. | 45. and My Shekinah will dwell in the midst of the sons of Israel, and I will be their God. |
| 46. They will know that I, the Lord, am their God, Who brought them out of the land of Egypt in order that I may dwell in their midst; I am the Lord, their God. | 46. And the sons of Israel will know that I am their God, who led them out free from the land of Mizraim to make My Shekinah dwell among them. I am the Lord their God. |

**Reading Assignment**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  Exodus - VI Vol. 9 – “The Tabernacle”  **pp. 224 - 259** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 498 - 507** |

**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>]:

**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’s Commentary for: Shemot (Exodus) 29:1-46**

**1** **take** Heb. לְקַח, like קַח, and these are two roots, one of קִיחָה and one of לְקִיחָה, but they have the same meaning [i.e., take].

**one young bull** This was to atone for the incident of the [golden] calf, which was a bull. -[from Midrash Tanchuma 10]

**2** **And unleavened bread and unleavened loaves… and unleavened wafers** These refer to three types [of matzah]: scalded dough, loaves, and wafers (Men. 78a). The unleavened bread is what is called further in the section (verse 23) “loaf of oil bread,” because he [Moses] would put as much oil into the scalded dough as in the loaves and the wafers (Men. 89a), and of each of the types [of unleavened bread referred to here], ten loaves were brought.

**mixed with oil** When it [the bread] was flour, he [Moses] would pour oil on them and mix them. -[from Men. 75a]

**anointed with oil** **After they were baked, he [Moses] would anoint them like a sort of Greek “chaff,” which resembles our [Hebrew letter of the alphabet] “nun.” -[from Men. 74b]**

**3** **and you shall bring them** to the courtyard of the Mishkan on the day it will be erected.

**4** **and you shall bathe them** **This [refers to] the immersion of the entire body.**

**5** **and you shall adorn** Adorn and affix the belt and the apron around him.

**6** **the holy crown** Heb. נֵזֶר הַקּֽדֶשׁ. This is the showplate.

**upon the cap** As I explained above (Exod. 28:37): through the middle thread [of the showplate] and the two threads on his head, all three of which were tied behind the nape [of the Kohen Gadol’s neck], he places it [the showplate] upon the cap like a sort of hat.

**7** **and anoint him** **This anointment was also like a sort of Greek “chaff.” [See commentary above on verse 2, and Rambam, Laws of Temple Vessels 1:7.] He [Moses] would apply oil to his [Aaron’s] head and between his eyebrows and join them with his finger. -[from Kereithoth 5b]**

**9** **will be… for them** This investiture, for eternal kehunah.

**and you shall invest** through these things.

**Aaron and his sons** with the fulfillment (בְּמִלְוּי) and the appointment to the kehunah.

**11** **at the entrance of the Tent of Meeting** In the courtyard of the Mishkan, which is in front of the entrance.

**12** **on the horns** On top, actually on the horns. -[from Zev. 53a]

**and… all the blood** [I.e.,] the remaining blood.

**upon the base of the altar** A sort of protruding receptacle was made all around it [the altar] after it was elevated a cubit from the ground. -[from Middoth 3:1]

**13** **the fat that covers the innards** That is the membrane on the rumen [i.e., the first stomach of a ruminant animal], which is called tele [in Old French, toile in modern French]. -[from Tosefta Chullin 9:3]

**and the diaphragm** הַיּֽתֶרֶת. This is the membrane of the liver, called ebres [in Old French].

**with the liver** He must also take part of the liver along with it. -[from Sifra, Lev. 3:8]

**14** **you shall burn in fire** We do not find any [reference to an] “outside” sin offering burnt except this one.

**16** **and sprinkle** with a vessel. He [Moses] would grasp the sprinkling basin and sprinkle [the blood] opposite the horn [of the altar], in order that it [the blood would] be visible on both sides. The only sacrifice requiring the blood to be applied with the finger is the sin offering. The other sacrifices require neither [that the blood be sprinkled on the] horn, nor [that it be applied with the] finger, because the application of their [the other sacrifices’] blood is on the lower half of the altar, and [the kohen] does not ascend the ramp [of the altar], but he stands on the ground and sprinkles [the blood]. -[from Zev. 53b]

**all around** Heb. סָבִיב. Thus it is delineated in Shechitath Kodashim (Zev. 53b) that סָבִיב refers to only two applications, which [actually] are four—one [application is] on this corner and one on the diagonally opposite corner. Each application was visible on both sides of the corner, thus the blood was applied on the four directions all around. Therefore, it [the sprinkling of the blood] is called סָבִיב, all around.

**17** **into its parts** Heb. עַל-נְתָחָיו, [equivalent to] עִם-נְתָחָיו, with its parts, in addition to the rest of the parts.

**18** **it is a spirit of satisfaction** **It is satisfaction to Me that I commanded and My will was performed. -[from Zev. 46b]**

**a fire offering** Heb. אִשֶׁה, a word related to fire אֵשׁ, and it means burning the limbs that are on the fire.

**20** **cartilage** Heb. תְּנוּךְ. That is the cartilage, the middle wall within the ear, which is known [in Old French] as tendron, tendrum, tenron, tenrum, or teneros.

**the thumbs of their… hands** Heb. בּֽהֶן יָדָם This is the thumb, and [the blood was to be applied to] the middle joint. -[from Sifra on Lev. 8:24]

**22** **the fat** This is the fat on the intestines or [the fat on] the maw [the obomasum, or the last stomach of a ruminant animal]. [from Chullin 49a, b]

**and the fat tail** Below the kidneys, as is explained in [parshath] Vayikra, as it is said: “opposite the atzeh (הֶעָצֶה) he shall remove it” (Lev. 3:9), [meaning] the place where the kidneys give advice (יוֹעֲצוֹת) (Chul. 11a). In connection with the sacrificial parts of the bull, however, the fat tail is not mentioned, because the fat tail is sacrificed only with a male lamb, a ewe lamb, and a ram, but a bull and a goat do not require the [sacrifice of] the fat tail. [In fact, bulls and goats have no fat tails. Rashi means that the tail need not be sacrificed.]

**and the right thigh** **We do not find that the right thigh should be sent up in smoke with the sacrificial parts except this one alone.**

**for it is a ram of perfection** Heb. מִלֻאִים, [the same as] שְׁלָמִים, an expression denoting perfection שְׁלֵמוּת i.e., it has been completed with everything. Scripture informs [us] that the perfection offering is a peace offering, because it makes peace for the altar, for the one who performs the service, and for the owner (Mid. Tanchuma, Tzav 4; Sifra 8:19). **Therefore, I [God] require that the breast be given to the one who performs the service, as a portion. This was Moses, who officiated at the investiture rites, and the rest was eaten by Aaron and his sons, who were the owners [of the sacrifices], as is explained in [the section dealing with] this topic.**

**23** **and one loaf of bread** of the loaves.

**one loaf of oil bread** of the kind [of bread known as] the scalded dough. -[from Men. 78a]

**and one wafer** of the wafers, one out of ten of each kind (Men. 76a). We do not find that the offering of bread that comes with any sacrifice should be burned except this [bread] only, for the offering of the loaves of the thanksgiving offering and the ram of the Nazirite are given to the kohanim with the breast and the thigh, but from this [sacrifice] Moses had for [his] portion only the breast.

**24** **upon Aaron’s palms…, and you shall wave** Both of them were engaged in the waving, the owner [of the animal] and the kohen. How so? The kohen placed his hand under the owner’s hand and waved (Men. 61b). In this case, Aaron and his sons were the owners, and Moses was the kohen.

**as a waving** **He would wave it to and fro to the One to Whom the four directions of the world belong. The waving keeps back and does away with punishment and harmful winds. The lifting up [consisted of] raising and lowering, to the One to Whom the heavens and earth belong, and it keeps back harmful dews. -[from Men. 62a]**

**25** **with the burnt offering** With the first ram that you [already] offered up as a burnt offering.

**as a spirit of satisfaction** Heb. לְרֵיחַ נִיחוֹחַ, as satisfaction for the One Who commanded and [saw that] His will was performed. **a fire offering** It is given to the fire.

**for the Lord** For the name of the Omnipresent.

**26** **waving** Heb. תְּנוּפָה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**27** **And you shall sanctify the breast of the waving and the thigh of the uplifting, etc.** Sanctify them for generations [to come], that their uplifting and their waving shall prevail like the breast and the thigh of the peace offering, but not [in reference] to the burning. Rather, [in the future, the ram’s breast and thigh] “shall remain for Aaron and his sons” (verse 28) to eat.

**waving** Heb. תְּנוּפָה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**was lifted up** Heb. הוּרָם, an expression of raising and lowering.

**28** **as a perpetual allotment from the children of Israel** [i.e.,] **that the peace offerings shall belong to the owners [of the animals], but the breast and the thigh they shall give to the kohen.**

**for it is an offering** This breast and thigh.

**29** **for his sons after him** for [the one] who comes into greatness after him.

**to be exalted** Heb. לְמָשְׁחָה, [which usually means “for anointment,” here signifies] to be exalted through them. There are [instances of] מְִִשִׁיחָהthat are an expression of authority, like “I have given them to you for greatness (לְמָשְׁחָה)” (Num. 18:8); “Do not touch My great ones (בִמְשִׁיחָי)” (Ps. 105:15).

**and invested with full authority through them** Through the garments, he is invested with the Kehunah Gedolah.

**30** **Seven days** [I. e., seven] consecutive [days].

**shall… [who will be] the kohen in his place wear them** [The son] who will arise from his [Aaron’s] sons in his place to the Kehunah Gedolah, whom they will appoint to be Kohen Gadol.

**the one who is to enter the Tent of Meeting** [I.e.,] that kohen who is prepared to enter the inner sanctum on Yom Kippur, and that is the Kohen Gadol, for the service of Yom Kippur is acceptable only through him. - [from Yoma 73a]

**one of his sons… in his place** [This] teaches [us] that if the Kohen Gadol has a son who equals him, they must appoint him Kohen Gadol in his place [i.e., after him]. -[from Sifra on Lev. 6:15]

**[who will be] the kohen in his place** From here there is proof that every expression of כּֽהֵן is an expression of doing, of actually serving. Therefore, the cantillation of the “tevir” extends before it [indicating a connection to the following word].

**31** **in a holy place** [I.e.,] in the courtyard of the Tent of Meeting, for these peace offerings were most holy sacrifices [which had to be eaten in the courtyard of the Tent of Meeting or the courtyard of the Temple, and not in the camp of Israel or the city of Jerusalem].

**32** **at the entrance of the Tent of Meeting** The entire courtyard is called thus.

**33** **They shall eat those things** Aaron and his sons [shall eat them] because they are their [the ram’s and the bread’s] owners.

**with which atonement has been effected** [I.e., with which] all alienism and repugnance [have been atoned for] for them [Aaron and his sons].

**in order to invest them with full authority** with this ram and this bread.

**to sanctify them For through these investitures, they were fully initiated into and sanctified for the kehunah.**

**because they are a sacred thing** [I.e., they are] the most holy sacrifices. From here we learned a warning [a prohibition] against a stranger [a non-kohen] who eats the most holy sacrifices, since the Torah text gives as the reason for the matter, [the fact] that they are a sacred thing.

**35** **So shall you do to Aaron and his sons** The Torah text repeated this and doubled it to render it essential, that if he [Moses] omitted anything of all that was stated in [the section dealing with] this matter, they [Aaron and his sons] would not be invested to be kohanim, and their service would be invalid. -[from Yoma 5a]

**you** Heb. אֽתָכָה, like אוֹתָךְ.

**for seven days you shall perform their investiture** **in this manner and with these sacrifices, daily.**

**36** **for the atonements -** Heb. עַל-הַכִּפֻּרִים, for the atonements, [meaning] to atone for the altar for all alienism and repugnance. Since it is stated: “for seven days you shall perform their investiture,” I know only [that] what is offered up for their [the kohanim’s] sake [must be brought all seven days], such as the rams and the bread, but what is offered up for the sake of the altar, such as the bull, which is for the purification of the altar, we did not [yet] hear [that it must be brought for seven days]. Therefore, this verse was necessary. The midrash of Torath Kohanim (Lev. 8:14) states: The atonement for the altar was necessary because perhaps someone had donated a stolen article for the work of the Mishkan and the altar.

**and you shall purify** Heb. וְחִטֵאתָ, [which Onkelos renders:] וּתְדַכֵּי, and you shall purify. An expression of placing the blood that is applied with the finger is called חִטּוּי.

**and you shall anoint it** with the anointing oil [as below (Exod. 30:22-33)]. All anointings [were made] like a sort of Greek “chaff.” [See above on verse 2.]

**37** **Henceforth the altar shall be a holy** Now what was its [the altar’s] sanctity? “Whatever touches the altar will be holy.” Even an invalid sacrifice that was placed upon it—the altar sanctified it to render it fit so that it would not be taken off [the altar]. Since it is said: “Whatever touches the altar will be holy,” I understand it to mean whether it is fit or whether it is unfit, such as something whose disqualification did not come in the sanctuary, such as a male animal or a female animal that was intimate with a human, [or] an animal set aside for a sacrifice to idols, [or] an animal that was worshipped as a god, or an animal that suffered a mortal wound or terminal illness, or [any other disqualification] like them. Therefore, the Torah states: “And this is what you shall offer upon the altar,” immediately following it [this verse]. Just as the burnt offering is fit, so is it with anything that was already fit and became disqualified after entering the courtyard, such as a sacrifice that stayed overnight, a sacrifice that was taken out of the courtyard, a sacrifice that was ritually unclean, [a sacrifice] that was slaughtered with an intention of [offering it up or eating its flesh] outside the time allotted for it or outside the proper place, and [any other disqualification] like them. -[from Zev. 83a, Sifra on Lev. 6:2]

**40** **And one-tenth of fine flour** A tenth of an ephah, [the volume of] forty-three and one-fifth eggs.

**of crushed [olive] oil** Crushed is not stated as being obligatory, but [simply] to make it acceptable. Since it says: “crushed for lighting” (Exod. 27:20), implying “for [use as] lighting” but not [to be used] for meal offerings, I would possibly think [that the verse means] to disqualify it for meal offerings. Therefore, the Torah states here, “crushed.” Consequently, “crushed for lighting” was stated only to exclude meal offerings, that they do not require crushed [oil], for even oil ground in a mill is acceptable for them. - [from Men. 86b]

**a quarter of a hin** Three logs.

**and a libation** for the basins, as we learned in tractate Succah (48a): Two silver basins were at the top of the altar, and they were perforated like two fine nostrils. He [the kohen] would pour the wine into it [these basins], and it would flow and exit through the “nostril” and fall on the roof of the altar, from where it would descend [through holes in the altar] to the foundations, in the altar of the Temple, and in the copper altar it would descend from the altar to the ground.

**41** **as a spirit of satisfaction** This is stated regarding the meal offering, for the meal offering of libations is entirely burned, and the order of their sacrifice is: first the limbs [of the burnt offering] and afterwards the meal offering, as it is said: “burnt offering and meal offering” (Lev. 23:37).

**42** **continual** Daily, without a day intervening.

**where I will arrange meetings with you** When I arrange a time to speak to you, I will arrange it to come there. Some of our Rabbis derive from here that since the time the Mishkan was erected, the Holy One, blessed is He, spoke to Moses from above the copper altar. Others, however, say that [He spoke to Moses] from above the ark cover, as it is said: “and I will speak with you from atop the ark cover” (Exod. 25:22), and “where I will arrange meetings with you,” stated here, is not stated about the altar but about the Tent of Meeting mentioned in the verse. -[from Baraitha Melecheth HaMishkan, ch. 14]

**43** **There I will arrange meetings** I will arrange to speak with them [the children of Israel], as a king who arranges a place to speak there with his servants.

**and it will be sanctified** [I.e.,] the Mishkan [will be sanctified].

**by My glory** Heb. בִּכְבֽדִי. That My Shechinah will dwell in it. The aggadic midrash, however, says: Do not read בִּכְבֽדִי, but בִּמְכֻבָּדַי, with My honored ones. Here He hinted to him [Moses] about the death of Aaron’s sons on the day it [the Mishkan] was erected. This is what Moses [meant when he] said, “This is what the Lord spoke, saying, ‘With those close to Me I will be sanctified’” (Lev. 10:3). Now where did He speak? “And it will be sanctified by My glory.” -[from Sifra, Lev. 10:3; Zev. 115b]

**46** **in order that I may dwell in their midst** With the intention that I dwell in their midst.

**Ketubim: Tehillim (Psalms) 65:1-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a psalm of David, a song. | 1. For praise, a psalm of David, a song. |
| 2. Silence is praise to You, O God in Zion, and to You a vow is paid. | 2. Before You praise is considered as silence, O God, whose presence is in Zion, and vows will be paid to You. |
| 3. You, Who hearken to prayer, to You all flesh shall come. | 3. O receiver of prayer, unto You all the sons of flesh will come. |
| 4. Words of iniquities have overcome me; as for our transgressions, You shall atone for them. | 4. Words of iniquity have overcome me; You will atone for our sins. |
| 5, Praiseworthy is he whom You choose and draw near to dwell in Your courts; let us be sated with the goodness of Your house, the sanctity of Your Temple. | 5, How happy the one You will choose and bring near; he will abide in Your courts. The righteous/generous will say, "We will be satisfied in the goodness of Your house, the holiness of Your temple." |
| 6. With awesome deeds, through [Your] charity You shall answer us, God of our salvation, the trust of all the distant ends of the earth and the sea. | 6. Accept our prayer with fearful deeds in righteousness/generosity, O God our redemption, the hope of all the ends of the earth, and the islands of the sea far from dry land. |
| 7. Who sets mountains with His strength, Who is girded with might. | 7. Who established food for the ibexes of the mountains in the strength of His might, who is girded with a belt in might. |
| 8. Who humbles the roaring of the seas, the roaring of their waves, and the multitude of kingdoms. | 8. Who quiets the commotion of the seas and the commotion of their waves, and the hubbub of the nations. |
| 9. And the dwellers of the ends fear Your signs; with the emergence of morning and evening, You cause [them] to sing praises. | 9. And those who dwell at the borders were afraid at Your signs; at the extremities of morning and evening You will set praise in their mouth. |
| 10. You remember the earth and water it; You enrich it greatly with the stream of God which is full of water; You prepare their corn for so do You prepare it. | 10. You have remembered the land and watered it; You will enrich it with much produce from the vault of God which is in heaven, full of rain; You will form their grain, for thus You will consummate it. |
| 11. To sate its furrows, to afford pleasure to its troops; with raindrops You dissolve it, You bless its plants. | 11. He has drenched those raised on its plants; He has given rest to its troops; You will bless its blossoms. |
| 12. **You crowned a year of Your goodness**, and Your paths drip with fatness. | 12. **You have crowned the year with the goodness** of Your blessings; and the paths of Your way will give an odor of richness. |
| 13. They drip upon the dwellings of the desert, and hills gird themselves with joy. | 13. They will make sweet the psalms of the wilderness, and the hills will gird themselves with joy. |
| 14. Meadows are clothed with flocks, and valleys are enwrapped with corn; they shout for joy, yea, they sing. | 14. The rams will copulate with the flock, and the plains will be covered with grain; they will shout; indeed, they will rejoice. |

**Rashi’s Commentary for: Tehillim (Psalms) 65:1-14**

**2** **Silence is praise to You** Silence is praise to You; because there is no end to Your praise, the more one praises, the more one detracts.

**O God in Zion** God, Who dwells in Zion. [I found the following:

**make glorious His praise** Not effusion, but silence is praise. It appears that דמיהmeans “praise God with awe,” with the expression “praise Ya-h.” The name consisting of two letters is translated (Exod. 15:2) as, the fear of God, for “My strength and my praise is God (י־ה).” Also (Exod. 17:16), “For a hand is on the throne of God (י־ה).” And the expression (above 2:11): “and rejoice with quaking” resembles this. Shem Ephraim comments: It appears to me that Rashi should read as follows:

**Make glorious, etc.** But silence to God is praise, and its interpretation is: Praise Him with awe, etc.” The intention is that the word דמיה is divided into two words. For it was difficult for him to understand why it should appear that one is to recite any praise of the Holy One, blessed be He. Therefore, he says, “Make glorious His praise,” but not excessively, for that is equivalent to detracting. Therefore, he says, “To You is silence (דום),” meaning that silence is fitting, but י־ה is praise, i.e., with the name consisting of two letters. His statement that the expression, “rejoice with quaking” resembles this, should read: “Worship the Lord with awe and rejoice with quaking.” His intention is that both verses mean that one may worship the Lord with awe; that is, one may worship the Holy One, blessed be He, with the name י־ה. Otherwise, worship with love is superior. It is also possible that the reading, “and it appears that, etc.” is a copyist’s error. It should read instead: “But be silent and praise Him with the name י־ה, in the expression Hallelujah. But this needs study. Later I found (below 68:5) that Rashi writes something similar. There, for him to write that the expression “and rejoice with quaking” resembles this is more appropriate, because there it says: “and rejoice before Him.” Compare. Therefore, it appears to me that this entire statement was erroneously copied here.) The gloss belongs below 66:2.] Another explanation:

**To You is silence praise, O God, in Zion** That You were silent and still concerning Your enemies’ deeds in Zion is praise to You, for You are able to take revenge, yet You are slow to anger.

**4** **Words of iniquities have overcome me** and we cannot manage to arrange them all before You because they are many. However, we offer a general prayer before You that You atone for our transgressions.

**5** **Praiseworthy is** he whom You choose and draw near, who will dwell in Your courts.

**let us be sated with the goodness** that is in Your house and of the sanctity of Your Temple, in which Your Shechinah dwells.

**6** **With awesome deeds, through [Your] charity You shall answer us** Through Your charity, You shall answer us by performing awesome deeds upon the heathens.

**the trust** You are [the trust] and the refuge of all the dwellers of the ends of the earth, from one end of the earth to the other.

**distant...and the sea** Even to the distant ones in the sea You are the trust, for Your rule is everywhere.

**7** **Who sets mountains with His strength** With His strength, He makes the mountains which are hard sprout, and He prepares and readies food through them and prepares rain, as it is written (below 147:8): “Who prepares rain for the earth, Who makes the mountains grow grass.”

**Who is girded with might** Because he wishes to mention the mighty deeds of the rains, he says, “Who is girded with might.”

**8** **Who humbles** Heb. משביח, He humbles. Similarly (Prov. 29:11): “but afterwards, a wise man will quiet it (ישבחנה) ; (below 89:10), “When it raises its waves, You humble them (תשבחם).”

**9** **with the emergence of the morning and evening, You cause [them] to sing praises** [You cause] the creatures who dwell at the extremes to sing praises. In the morning, they say, “Blessed is He Who formed the luminaries,” and in the evening “Blessed is He Who brings about evening.”

**10** **You remember the earth** When You wish to do good, You remember the earth and water it.

**You enrich it greatly** You enrich it greatly from Your stream, which is full of water, and You prepare therewith the corn of the dwellers of “the ends,” for therewith You prepare it.

**11** **its furrows** Heb. תלמיה. They are the rows of the plowshare. **To sate** Heb. רוה, like לרוה.

**to afford pleasure to its troops** Heb. נחתגדודה, like לְנַחֵתגְדוּדֶהָ, to give rest to its troops. To afford pleasure to its creatures, You dissolve it with drops of rain.

**You dissolve it** Heb. תמגגנה, an expression of melting.

**12** **You crowned a year of Your goodness** Through the rains, You crown with total goodness the year that You wish to benefit.

**and Your paths** They are the heavens, which are the dust of Your feet.

**13** **They drip** The heavens [drip] upon the dwellings of the desert.

**14** **Meadows are clothed with flocks** The Sharon and the Arabah are clothed with the flocks that come to graze on the grass that the rain causes to grow.

**and valleys are enwrapped with corn** Through the rain, the valleys will be enwrapped with grain. Then the creatures will shout with shouts of joy and sing because of the abundant blessing.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎65:1--14**

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

This psalm is a prayer which David composed at a time of terrible national disaster. In II Samuel 21, we read: And there was a famine in the days of David for three years, year after year, and David sought out the presence of HaShem. In this psalm, David entreats G-d to send abundant rains and rich harvests.[[2]](#footnote-3)

Ibn Ezra[[3]](#footnote-4) adds that at the moment the drought[[4]](#footnote-5) struck, the nation was also invaded by a foreign army. Since this psalm was composed at a time when the nation was threatened both from within and from without, the psalmist voices his longing for the advent of the Messiah Although the Messiah’s arrival is eagerly awaited at all times, anticipation of his coming is heightened at times of national emergency, for the Messiah will solve all of Israel’s problems, both internal and external, economic and political.[[5]](#footnote-6)

*Hirsch* notes that the *masculine* form: שיר, as used in this psalm, refers to the final redemption of the future, while שירה**,** the *feminine* form, alludes to those acts by which the Almighty lays the groundwork for the ultimate salvation. Thus, this psalm, which refers to the famine of David’s times, also contains a deeper theme: the ultimate Messianic redemption.[[6]](#footnote-7)

Finally, the psalmist expresses his wish for an agricultural renaissance in which the Holy Land would flourish once more, freeing the children of Israel to concentrate on their true mission, the service of G-d.[[7]](#footnote-8)

Since we have been studying PaRDeS for some time, I thought it would be interesting to note Sforno’s comment on our psalm. Sforno, on the metaphor of v.5, teaches that the roar of the *seas* refers to the *Gentile masses*; the roar of the *waves* refers to their *haughty rulers*, who arrogantly place themselves above the common people.

Our psalm speaks of prayer in v.3:

**Tehillim (Psalms) 65:3** O Thou that hearest prayer, unto Thee doth all flesh come.

I thought that this might be an auspicious time to look at prayer in a bit more depth.

For this topic, I am going to draw heavily from Hakham Haggai’s lessons on prayer, which he taught in late 1999 and early 2000.

Let’s begin with a question: What is prayer?

The Hebrew word **“***Tefilah”* is generally translated into English by the word “prayer.” But this is not an accurate translation, for to *pray* means to beg, beseech, implore, and the like, for which we have a number of Hebrew words which more accurately convey this meaning. Our daily prayers are not simply requests addressed to HaShem to give us our daily needs, and nothing more. Of course, such requests are also included in our prayers, but by and large our prayers are much more than that, as we shall. see presently.

Every word in Hebrew has a root word, which is generally three letters. Understanding the meaning of the root word is the key to understanding the essential meaning of the word itself. prayer in Hebrew is spelled – *תפילה* and its root word is *פלל*. Let us examine the two opposing meanings of that very same root word.

The first meaning for the root word of *פלל*. is above and beyond nature, miraculous. The source for this meaning is when Yaaqov sees his son Yosef for the first time in 22, Yaaqov says, *Now I can die, since I have seen your face, that you are still alive*.[[8]](#footnote-9) For 22 years Yaaqov lived under the false impression that Yosef was eaten by wild animals, and he never fully recovered from mourning for his lost son, let alone see Yosef as the 2nd most powerful man in the known world. For Yaaqov, the experience of seeing Yosef again was nothing short of miraculous. Therefore, lending our first understanding of prayer as something that goes above and beyond the laws of nature.

The second meaning for *פלל* is criminal or by the law. The word in Hebrew *pelili* means a criminal activity. A source for this explanation is the Torah’s description of Pinchas’ zealousness. When Pinchas commits an act of zeal against Zimri Ben Salu, which was justified by G-d and stopped the plague of the tribe of Shimon, the Torah describes it is “*ויפלל*”, that Pinchas did justice by stopping the criminal.[[9]](#footnote-10) This lends the second explanation of Tefilla as an act that is in line with nature and the law itself.

Strong’s Concordance gives the definition of ‘praying’ as:

6419 palal (פלל), paw-lal’; a prim. root; to **judge** (officially or mentally); by extens. to intercede, pray:-intreat, judge (-ment), (make) pray (-er, - ing), make supplication.

The Hebrew word “*tefilah”* comes from the verb “*pallel,”* that is, “to judge”.[[10]](#footnote-11) We use the reflexive verb “*lehitpallel”* (“to pray”), which also means “to judge oneself.” Thus, the time of prayer is the time of self-judgment and self-evaluation. When a person addresses himself to HaShem and prays for His blessings, he must inevitably search his heart and examine himself whether he measures up to the standards of daily conduct which HaShem had prescribed for man to follow. If he is not one who fools himself, be will be filled with humility, realizing that he hardly merits the blessings and favors for which he is asking. This is why we stress in our prayers HaShem’s infinite goodness and mercies and pray to HaShem to grant us our heart’s desires not because we merit them, but even though we do not deserve them. This is also why our prayers, on weekdays, contain a confession of sins which we may have committed knowingly or unknowingly. We pray for HaShem’s forgiveness and resolve to better ourselves. prayers help us to lead a better life in every respect, by living more fully the way of the Torah and Mitzvoth which HaShem commanded us.

In tefilla, the speaker acts upon himself. From this we understand that **‘praying’ is judging oneself**!

It is understood that a person can have only one *Ratzon*, only one desire at a time. If we examine our current desire and ask, “Why do I desire this thing?” If the answer leads us to an underlying desire, then we need to repeat this question until we arrive at the answer: “I desire this thing for no other reason than I desire it”. At this point we understand what is our Ratzon, what is our innermost desire. Getting to our Ratzon can be a very difficult and embarrassing ordeal, but the exercise will help us to pray. For example: I want to earn more money. Why do I desire more money? I desire more money because I desire a new car. Why do I desire a new car? I desire a new car in order to attract a young lady. Why do I desire to attract this young lady? I desire the young lady because I desire her. This is the true Ratzon, the true desire. This Ratzon is what motivates us to act in the world. When we pray, we are ‘judging ourselves’ and acting on that judgment.

How should we pray?

The Sages derive many of the rules for praying from Hannah’s prayer. We will therefore look at Hannah’s prayer in a careful manner to attempt to understand how to pray.

Let’s start by examining Hannah’s Ratzon:

**1 Shmuel (Samuel) 1:10** And she [was] in bitterness of soul, and prayed unto HaShem, and wept sore.

Our story opens with a bit of background information that helps us to understand why Hannah had such bitterness of soul. Peninnah had children and Hannah did not. Peninnah provoked Hannah because Hannah had no children. The only way that Peninnah could provoke Hannah, is if Hannah had a Ratzon, a strong desire, for children. This Ratzon is what caused Hannah to pray.

When we pray, we pray for the Ratzon, for the desire of our heart. That is why a thief will often pray that he not be caught. The incongruity of asking HaShem to help a thief commit a crime that HaShem has forbidden, never enters the mind of such a person because his Ratzon is so strong. Such a prayer, oddly enough, is often answered. Why is it answered?

**Psalm 145:16** Thou openest thine hand, and satisfiest the desire of every living thing.

**Tehillim (Psalm) 106:15** And he gave them their request; but sent leanness into their soul.

So, be exceedingly careful about what you pray for!

Why do we pray?

Prayer is a commandment of HaShem;[[11]](#footnote-12) HaShem has commanded us to pray to Him, and to Him alone. In times of distress, we must turn to HaShem for help; in times of comfort, we must express our gratitude to HaShem; and when all goes well withus, we must still pray to HaShem daily that He continue to show us His mercies and grant us our daily needs.

How do we pray?

Hannah’s Ratzon caused her to pray:

**1 Shmuel (Samuel) 1:11** And she vowed a vow, and said, HaShem of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto HaShem all the days of his life, and there shall no razor come upon his head.

The first rule about praying can be derived from the above verse: Hannah SPOKE. In order to properly pray, we should speak. The mental desire should become manifest in the world by our words. As Hannah desired, so she spoke.

One of the major differences between men and animals is our ability to thoughtfully speak. We can pray because we can speak.

Notice that when Hannah spoke, her lips moved but no sound was heard:

**1 Shmuel (Samuel) 1:13** Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore, Eli thought she had been drunken.

From this, the Sages have learned that the words of our prayers must be spoken, but they should be inaudible to others.

It is no accident that prayer emanates from the mouth, which is in the center of the body. From the center comes Daat, that is knowledge, or connection. It is our neshama’s[[12]](#footnote-13) connection with HaShem!

It is interesting to note that the mouth is also used for kissing and eating. The mouth is used to bless HaShem. Blessings are a very important form of prayer.

In our prayers to HaShem we often address Him as our Merciful Father, or as our Father in Heaven, for HaShem regards us, and we regard ourselves, as His children.[[13]](#footnote-14) The question may be asked, why do we have to pray to our Father in Heaven for our daily needs? Does not HaShem know our needs even better than we ourselves? Is not HaShem, by His very nature, good and kind, and always willing to do us good? After all, children do not “pray” to their loving parents to feed them, and clothe them, and protect them; why should we pray to our Heavenly Father for these things?

The answer to these questions is not hard to find after a little reflection. In fact, it has been amply explained to us by our great Sages, including our great Teacher and Guide Rabbi Moshe ben Maimon:[[14]](#footnote-15)

*“We are told to offer* up *prayers to HaShem, in order to establish firmly the true principle that HaShem takes notice of our ways, that He can make them successful if we serve Him, or disastrous if we disobey Him; that success and failure are not the result of chance or accident”.[[15]](#footnote-16)*

Like all other commandments which HaShem has commanded us to do, not for *His* sake but for *ours,* He has commanded us to pray to Him for *our* sake. HaShem does not need our prayer; He can do without our prayers, but *we* cannot do without our prayers. It is good for us to acknowledge our dependence on HaShem for our very life, our health, our daily bread, and our general welfare. And we should do so every day, and many times a day We must often remind ourselves that our life and happiness are a gift from our Merciful Creator, for we should then try to he worthy of HaShem’s kindnesses and favors to us. HaShem does not owe us anything; yet He gives us everything. We should try to be the same way towards our fellow-men and grant favors freely. We should express our gratitude to HaShem not merely in words, but in *deeds:* by obeying His commands and living our daily life the way wants us to do, especially as it is all for our own good.

Knowing that HaShem is good and that nothing is impossible for Him to do, we can go about our life with a deep sense of con­fidence and security. Even in times of distress we will not despair, knowing that in some way (best known to HaShem) whatever happens to us is for our good, a blessing in disguise. We do not like to suffer, so we pray to HaShem to help us out of our distress, and grant us the good that is not hidden or disguised, but the good that is *obviously* good, obvious even to our fleshy eyes and limited understanding. We gain strength, courage and hope in our trust in HaShem. Our daily prayers strengthen our trust in HaShem. “*In HaShem We Trust”* has been our Jewish motto since we first became a people.[[16]](#footnote-17) Its adoption by the American people when it became a “nation under HaShem,” commendable though it is, is, of course, not original.

The most fundamental question regarding prayer, and maybe the most mysterious aspect of what prayer is all about, is how does prayer actually work? When we engage in the act of prayer, requesting various wants and wishes from G-d – how does our prayer help determine the end result? For example, take Hillel, a father of 5, who needs extra income. Hillel asks for more parnassah, livelihood, from G-d in his Tefillot for an entire week. Will that help Hillel’s financial situation? For arguments’ sake, let us assume it does. Did Hillel change G-d’s mind? That would go against the belief the G-d is all knowing and all powerful. If G-d determined Hillel to go through financial hardships, how can 1, 2 or even multiple 5-7-minute session of excursion in prayer help Hillel’s cause? G-d has determined this man’s fate, and even if fates can change, which Judaism certainly believes they can, how would prayer make any difference? Simply because of Hillel’s request for financial stability?

The answer is that prayer does not change G-d, it changes the person himself. This is the key to understanding all of the questions we have posed. The false conception is that a man engages in prayer in order to change G-d’s mind. But G-d’s mind cannot be changed or shifted. G-d is All Knowing and omnipotent, not transient and ever-changing. prayer reminds us how to change ourselves and provides a platform to the greatest self-help mantra exercise a person can practice. Repeating the mantras and messages of the prayer creates new pathways in a person’s mind and allows man to elevate himself spiritually. If one man’s fate, Hillel for example, is to have financial hardship, that is the case for the Hillel at that moment in time. However, when Hillel works on himself and elevates himself spiritually, he is no longer the same Hillel, he is a new person. And that “new person’s” fate is now changed and may no longer need financial hardship.

An analogy to this is a father’s gift to a child. The father wants to give; however the father will not give anything to the child at any point, he will be selective. If a father gives a child money, it is only when the child is ready to receive the money and use it responsibly. If a six-year-old child requests power tools, for example, it will wise for the father not to give those tools, since the child is clearly not ready for it and it would be irresponsible to give that gift to his child. Once the child grows up and shows responsibility, and asks for the power tools again, the father would be more than happy to give the gift, since the father wants to give. But will only give when the child is ready. So too, G-d only gives us when we are ready and for that we must change ourselves through prayer and our own spiritual work.

Prayer, then, is the balance between receiving exactly what we deserve, and on the other hand, providing us the opportunity to grow and elevate ourselves to another level, beyond our current state. That is the balance between both understandings of prayer, it is getting what we deserve, exactly to the level we are currently at, with also serving as a platform to raise our level and change ourselves.[[17]](#footnote-18)

How should we pray?

How do we know *how* to pray? Has HaShem given us a clear understanding as to how He wants to be worshipped? Let’s take a look at what the Tanach[[18]](#footnote-19) says about the Temple service:

**1 Divrei HaYamim (Chronicles) 28:11-19** Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of HaShem, and of all the chambers round about, of the treasuries of the house of G-d, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of HaShem, and for all the[He gave] of gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick. And by weight [he gave] gold for the tables of Showbread, for every table; and [likewise] silver for the tables of silver: Also pure gold for the flesh hooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every basin; and [likewise silver] by weight for every basin of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the Cherubims, that spread out [their wings], and covered the ark of the covenant of HaShem. All [this, said David], HaShem made me understand in writing by [his] hand upon me, [even] all the works of this pattern.

So, HaShem gave King David the proper pattern for the service. This pattern is preserved in the synagogue service and prayers. HaShem has ***not*** left us without a clear understanding of how He wants to be worshipped.

*Nusach* means “text” or “form,” and is sometimes referred to also as *Minhag,* which means “custom” or “rite”. When we pick up a prayer book, there will be an indication on the front page what *Nusach* or *Minhag* the prayer book belongs to, such as *Nusach Sfard* (Spanish), *Nusach Ashkenaz* (German), *Nusach Polin* (Polish), *Nusach Ari*,[[19]](#footnote-20) etc. It should be understood that in all these various prayer books the main body of the prayers is the same, but there are certain differences in the order of some prayers, minor changes also in the text of some, and the addition of *piyyutim*.[[20]](#footnote-21) According to the explanation of the Maggid of Mezeritch,[[21]](#footnote-22) there are as many as *13 Nuschaoth*, forms, of prayer or *Minhagim*, customs of prayer. Each *Nusach* represents a tribe or “gate”, and the Ari composed a “General *Nusach*-Gate” through which any Jew can enter into the presence of HaShem. Whatever *Nusach is* yours, you will find the structure of the prayers basically the same. The Morning prayers begin with the *Morning Blessings,* continue with *Pesukei d’Zimra*,[[22]](#footnote-23) followed by the *Shema*,[[23]](#footnote-24) and then comes the main prayer, the *Shemoneh Esrei*,[[24]](#footnote-25) known also as the *Amida*.[[25]](#footnote-26) Then follow a series of other prayers, concluding with *Aleinu.*

The Sephardi rite is considered to be very overtly kabbalistic, depending on how far they reflect the ritual of Isaac Luria. This is partly because the Tetragrammaton frequently appears with varying vowel points beneath the letters[[26]](#footnote-27) and different Names of HaShem appear in small print within the final hei (*ה*) of the Tetragrammaton. In some editions, there is a Psalm[[27]](#footnote-28) in the preparations for the Amida that is printed in the outline of a menorah, and the worshipper meditates on this shape as he recites the psalm.

Yaaqob’s ladder is often understood to relate to the progressive climb, towards HaShem, that we make as we pray. The Torah text explains that Jacob fell quickly asleep and immediately has a dream of angels going up and down a ladder.[[28]](#footnote-29) Upon awakening, Yaaqov realized that he had stumbled across a holy place that was filled with HaShem’s presence. Our Sages understood that the ladder Yaaqov saw in his dream with the angels going “up and down” was a symbol itself of tefilla (prayer). This was a ladder that “stood on the earth and reached the heavens.” Our Hakhamim used this ladder as a metaphor to show how our prayers are like ladders that connect earth and heaven, human beings and Yaaqov. Our Sages declared that the ladder which our Patriarch Jacob saw in his dream, and which “stood on the earth but reached into the heaven,” was symbolic of prayer. Indeed, our prayers are so arranged that they lead us step by step higher and closer to HaShem.

The climax of intimacy, with HaShem, takes place when we recite the four “do it” in the following prayer at the conclusion of the Amida:

My G‑d, guard my tongue from evil and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the L-rd thrust them away. That Your beloved ones may be delivered, help with Your right hand and answer me.

**Do it for the sake of Your Name**;

**do it for the sake of Your right hand**;

**do it for the sake of Your Torah**;

**do it for the sake of Your holiness**.

May the words of my mouth and the meditation of my heart be acceptable before You, L-rd, my Strength and my Redeemer.

How to make prayer more meaningful.

If you think about the times when you were most engaged in praying, most people would realize that they are most engaged when singing the prayers, out loud. The music, the words, the power of the congregation all work together to encourage our kavanah, our attention connection to HaShem. This suggests that even when we are praying alone, we should be singing out loud. It has been well said that music moves the soul. How much more does it move the soul when the soul wants to connect with HaShem!

**Ashlamatah: Yeshayahu (Isaiah) 61:6 – 62:5**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The spirit of the Lord God was upon me, since the Lord anointed me to bring tidings to the humble, He sent me to bind up the broken-hearted, to declare freedom for the captives, and for the prisoners to free from captivity. | 1. The prophet said, A spirit of prophecy before the LORD God is upon me, because the LORD has exalted me to announce good tidings to the poor; He has sent me to strengthen the broken-hearted, to proclaim liberty to the captives, to those who are bound, Be revealed to light; |
| 2. To declare a year of acceptance for the Lord and a day of vengeance for our God, to console all mourners. | 2. to proclaim the year of pleasure before the LORD, and the day of vengeance before our God; **to comfort all those who mourn**; |
| 3. To place for the mourners of Zion, to give them glory instead of ashes, oil of joy instead of mourning, a mantle of praise instead of a feeble spirit, and they shall be called the elms of righteousness, the planting of the Lord, with which to glory. | 3. **to confuse** those who mourn in Zion - to give them a diadem instead of ashes, oil of joy instead of mourning, a praising spirit instead of their spirit which was dejected; **that they may call them true princes, the people of the LORD, that he may be glorified.** |
| 4. And they shall build the ruins of old, the desolations of the first ones they shall erect; and they shall renew ruined cities, desolations of all generations. | 4. They will build up ancient ruins, they will raise up former devastations; cities that were ruined will be repaired, devastations of many generations. |
| 5. And strangers shall stand and pasture your sheep, and foreigners shall be your ploughmen and your vinedressers. | 5. Aliens will stand and feed your flocks, the sons of Gentiles will be your ploughmen and vinedressers, |
| 6. **And you shall be called the priests of the Lord; 'servants of our God' shall be said of you**; the possessions of the nations you shall eat, and with their glory you shall succeed [them]. | 6. **but you will be called the priests of the LORD, men will speak of you as those who minister before our God**; you will eat the possessions of the Gentiles, and in their glory you will be indulged. |
| 7. Instead of your shame, which was twofold, and your disgrace, which they would bemoan as their lot; therefore, in their land they shall inherit twofold; they shall have everlasting joy. | 7. Instead of your being ashamed and confounded, two for one the benefits I promised you I will bring to you, and **the Gentiles will be ashamed who were boasting in their lot; therefore in their land they will possess** two for one: **theirs will be everlasting joy.** |
| 8. For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them. | 8. For I the LORD love judgment, despised before Me are deceit and oppression: I will in truth give them a reward of their deeds, and I will make an eternal covenant with them. |
| 9. And their seed shall be known among the nations, and their offspring among the peoples; **all who see them shall recognize them that they are seed that the Lord blessed**. **{P}** | 9. Their sons will be exalted among the Gentiles, and their sons' sons in the midst of the kingdoms; **all who see them will acknowledge them, that they are the seed whom the LORD has blessed**. **{P}** |
| 10. I will rejoice with the Lord; my soul shall exult with my God, **for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory**, and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, 1 will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation of my God; **for He has clothed me with garments of salvation**, **He has wrapped me with a robe of virtue**, as the bridegroom who prospers in his canopy, **and as the high priest who is prepared in his garments**, and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, **so shall the Lord God cause righteousness and praise to grow opposite all the nations.** | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, **so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles.** |
|  |  |
| 1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch. | 1. Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring **consolation** for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation burns as a torch. |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by his Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited. | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do my pleasure in her, and your land Inhabited; for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold, the deeds of your fathers, the righteous/ generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease, |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. and their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled. | 8. The LORD has sworn by His right hand and by His strong arm: "I will not again give your grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have laboured; |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. **{S}** | 9. but those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in my holy courts. **{S}** |
| 10. Pass, pass through the portals, **clear the way of the people**, pave, pave the highway, **clear it of stones**, lift up a banner over the peoples. | 10. Prophets, go through and return by the gates, **turn the heart of the people to a correct way**; announce good reports and consolations to the righteous/generous **who have removed the impulsive fantasy which is like a stone oj stumbling**, lift up an ensign over the peoples. |
| 11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him. | 11. Behold, the LORD has proclaimed to the end of the earth: Say to the congregation of Zion, "Behold, your saviour is revealed; behold, the reward of those accomplishing His Memra is with Him, and all their deeds are disclosed before Him." |
| 12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." **{S}** | 12. And they will be called The holy people, The redeemed of the LORD; and you will be called Sought out, a city which is not forsaken. **{S}** |

**Rashi’s Commentary on Yeshayahu (Isaiah) 61:6 – 62:5**

**Chapter 61**

**1** **since the Lord anointed me** **This anointing is nothing but an expression of nobility and greatness**.

**to declare freedom for the captives** That is to say, to bring them the tidings of the redemption.

**to free from captivity** Heb. פְּקַח קוֹחַ. Open their imprisonment and their captivity and release them.

**2** **a year of acceptance** A year of appeasement and good will.

**3** **the elms of righteousness** Heb. אֵילֵי, **an expression of trees** (אִילָנוֹת). Comp. (supra 1:29) “of the elms (מֵאֵילִים) that you desired.” This is evidenced by the end of the verse, “the planting of the Lord etc.”

**5** **your plowmen** Heb. אִכָּרֵיכֶם, those who lead the plow.

**6** **priests of the Lord** **Princes of the Holy One, blessed be He.**

**the possessions of the nations** Heb. חֵיל גּוֹיִם, the possessions of the nations [after Jonathan].

**you shall succeed [them]** Heb. תִּתְיַמָּרוּ [derived from תְּמוּרָה, exchange]. You shall enter in their stead into the glory they have taken until now.

**7** **Instead of your shame** which was twofold, even they would constantly bemoan their disgrace as their lot. That is to say that instead of until now My people were constantly bemoaning disgrace, their lot... There are instances of רִנָּה that is an expression of mourning. Comp. (Lam. 2:19) “Rise, cry (רֽנִּי) at night,” and comp. (I Kings 22:36) “A cry (הָרִנָּה) passed through the camp,” concerning Ahab’s death.

**8** **For I am the Lord, Who loves justice, hates robbery in a burnt offering** **Therefore, I do not accept burnt offerings from the heathens (the nations [Parshandatha, K’li Paz]), for they are all results of robbery.**

**and I will give their wage** The wage of Israel, which shall be in truth. Alternatively, I will give the reward for the deeds they performed, for they suffered the derisions of the heathens (the nations [Mss. and K’li Paz]) for My honor in truth.

**10** **like a bridegroom** **who dons garments of glory like a high priest.**

**and like a bride, who adorns herself with her jewelry** Heb. כֵלֶיהָ, **[lit. her utensils, in this case,]** her jewelry.

**Chapter 62**

**1** **For the sake of Zion** I will do, and I will not be silent concerning what they did to her.

**I will not rest** There will be no peace before Me until her righteousness/generosity comes out like brilliance.

**2** **shall pronounce** Heb. יִקֳּבֶנּוּ, shall pronounce.

**4** **“inhabited”** Heb. בְּעוּלָה, [lit. possessed,] inhabited.

**5** **As a young man lives with a virgin, etc.** As a young man lives with a virgin, so shall your children live in you [after Jonathan].

**6** **On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132:13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “**your walls,” the early forefathers, who protect us like a wall.**

**I have appointed watchmen** to inscribe a book of remembrances, that their merit be not forgotten from before Me.

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל־דֳּמִי לָכֶם, [lit. let there be no silence to you,] be not silent.

**9** **shall eat it** This refers back to “your grain.”

**shall drink it** This refers back to “your wine.”

**10** **Pass, pass through the portals** Said the prophet, “**Pass and return in the portals; turn the heart of the people to the proper path**” [after Jonathan].

**pave, pave the highway** Heb. סֽלּוּ. Pave the road, batec lokemin in O.F., beat down the road. סֽלּוּ is the same root as מְסִלָּה.

**clear it of stones** Clear the highway of stones and cast the stumbling blocks to the sides.

**of stones** of there being there a stone, **and he is alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones** Heb. סַקְּלוּ, espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11** **Behold his reward** [that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared

**Special Ashlamatah for Shabbat Mevarchim**

**Rashi & Targum Pseudo Jonathan for: Shmuel alef (I Samuel) 20:18-42**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. **And Jonathan said to him: “Tomorrow is the (New) Moon, and you will be sought out, for your dining place will be empty**. |
| 19. And for three days, you shall hide very well, and you shall come to the place where you hid on the day of work, and you shall stay beside the traveler's stone. | 19. **And at the third (day) of the Moon you will be sought out very much**, and you will go to the place where you hid yourself on the weekday, **and you will dwell near "Stone Coming."** |
| 20. And I shall shoot three arrows to the side, as though I shot at a mark. | 20. And I am to shoot three arrows with the bow so as to hit for myself at the target. |
| 21. And behold, I shall send the youth, (saying,) 'Go, find the arrows.' If I say to the youth, 'Behold, the arrows are on this side of you,' take it and come, for it is well with you, and there is nothing the matter, as the Lord lives. | 21. And behold I will send the young man: `Go, get the arrows.' If indeed I say to the young man: `Behold the arrow is on this side of you; take it and bring (it),' then there is peace for you and nothing evil as the Lord lives. |
| 22. But, if I say thus to the youth, 'Behold, the arrows are beyond you,' go! For the Lord has sent you away. | 22. And if thus I say to the young man: `Behold the arrow is beyond you,' go, for the Lord has rescued you. |
| 23. And (concerning) the matter which we have spoken, I and you, behold, the Lord is between me and you forever." | 23. And the word that we have spoken - I and you - behold the Memra of the Lord is a witness between me and you forever." |
| 24. And David hid in the field, and when it was the new moon, Saul sat down to the meal to eat. | 24. And David hid in the field, and it was the (New) Moon. And the king sat down at the food to eat. |
| 25. And the king sat upon his seat, as at other times, upon the seat by the wall, and Jonathan arose, and Abner sat down beside Saul, and David's place was vacant. | 25. And the king sat down upon his seat as at other times, upon the seat that was prepared for him near the wall. And Jonathan stood up, and Abner sat down by the side of Saul, and the place of David was empty. |
| 26. And Saul did not say anything on that day, for he thought, "It is an incident; he is not clean, for he is not clean." | 26. And Saul did not speak anything on that day, for he said: “Perhaps an accident has happened to him, and he is not clean; or perhaps he went on the road, and we did not invite him.” |
| 27. And it was, on the morrow of the new moon, the second (day of the month), that David's place was vacant, and Saul said to Jonathan, his son, "Why has not the son of Jesse come to the meal either yesterday or today?" | 27. **And on the day after that, which is the intercalation of the second month, the place of David was empty**, and Saul said to Jonathan his son: “Why has the son of Jesse not come both yesterday and today for food?” |
| 28. And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem. | 28. And Jonathan answered Saul: “David earnestly requested from me to go unto Bethlehem. |
| 29. And he said, 'Let me go away now, for we have a family sacrifice in the city, and he, my brother, commanded me, and now, if I have found favor in your eyes, let me slip away now, and see my brothers. ' He, therefore, did not come to the king's table." | 29. And he said: ‘Send me away now, for they have begun an offering of holy things for all our family in the city, and my brother commanded me. And now if I have found favour in your eyes, let me get away now and see my brothers.' Therefore he did not come to the table of the king.” |
| 30. And Saul's wrath was kindled against Jonathan, and he said to him, "You son of a straying woman deserving of punishment! Did I not know that you choose the son of Jesse, to your shame and to the shame of your mother's nakedness? | 30. And the anger of Saul was strong against Jonathan, and he said to him: “You son of an obstinate woman whose rebellion was harsh, do I not know that you love the son of Jesse to your disgrace and to the disgrace of the shame of your mother? |
| 31. For all the days that the son of Jesse is living on the earth, you and your kingdom will not be established. And now, send and take him to me, for he is condemned to death." | 31. For all the days that the son of Jesse is alive upon the earth, neither you nor your kingdom will be established. And now send and bring him unto me, for he is a man deserving killing.” |
| 32. And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?" | 32. And Jonathan answered Saul his father and said to him: “Why will he be killed? What did he do?” |
| 33. And Saul cast the spear upon him to strike him; and Jonathan knew that it had been decided upon by his father, to put David to death. | 33. And Saul lifted up the spear against him so as to strike him, and Jonathan knew that it was determined from his father to kill David. |
| 34. And Jonathan arose from the table in fierce anger; and he did not eat any food on the second day of the new moon, for he was grieved concerning David, for his father had put him to shame. | 34. And Jonathan arose from the table in strong anger, **and he did not eat food on the day of the intercalation of the second month**, for he grieved over David, for his father shamed him. |
| 35. And it was in the morning, that Jonathan went out at David's appointed time, and a small boy was with him. | 35. And in the morning Jonathan went forth to the field at the time that David said to him, and a small boy was with him. |
| 36. And he said to his boy, "Run, find now the arrows which I shoot." The boy ran; and he shot the arrow to cause it to go beyond him. | 36. And he said to his young man: “Run, get the arrows that I am shooting.” The young man ran, and he shot the arrow beyond him. |
| 37. And the lad came up to the place of the arrow, which Jonathan had shot. And Jonathan called after the lad, and said, "Isn't the arrow beyond you?" | 37. And the young man came unto the place of the arrow that Jonathan shot, and Jonathan called after the young man and said: “Is not the arrow beyond you?” |
| 38. And Jonathan called after the lad, "Quickly, hasten, do not stand!" And Jonathan's lad gathered up the arrows, and came to his master. | 38. And Jonathan called after the young man: “Hurry, in haste; do not delay.” And Jonathan's young man was gathering the arrows, and he came unto his master. |
| 39. And the lad knew nothing; only Jonathan and David knew the matter. | 39. And the young man did not know anything. Only Jonathan and David knew the matter. |
| 40. And Jonathan gave his weapons to his boy, and said to him, "Go, bring (them) to the city." | 40. And Jonathan gave his armor to the young man that was his, and he said to him: "Go, bring it to the city." |
| 41. The lad departed, and David arose from (a place) toward the south; and he fell upon his face to the ground three times, and prostrated himself three times. And they kissed one another, and wept one with the other, until David exceeded. | 41. And the young man went, **and David arose from the side of “Stone Coming” that is opposite the south,** and he fell upon his face upon the ground, and he bowed down three times, and they kissed each man his fellow, and they wept each man his fellow until David exceeded. |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |

**Rashi’s Commentary for: Shmuel alef (I Samuel) 20:18-42**

**18** **Tomorrow is the new moon:** and it is the custom of all those who eat at the king’s table to come on the festive day to the table.

**and you will be remembered:** My father will remember you, and ask where you are.

**for your seat will be vacant:** for your seat in which you sit, will be vacant, and so did Jonathan render: and you will be sought, for your seat will be vacant.

**and you will be remembered:** [ונפקדת is] an expression of remembering.

**will be vacant:** [יפקד is] an expression of lacking.

**19** **And for three days you shall hide very well:** And you shall triple the days, and then you shall descend very much, i.e., when the third day arrives, you shall descend into a secret place, and hide very well, for then they will seek you. And you shall come to this secret place, wherein you are hiding today, which is a workday. And so did Jonathan render: on the weekday, for he hid on that day, as it is stated: (infra v. 24) “And David hid in the field;” immediately, “and it was the new moon” on the morrow.

**the travelers’ stone:** (Heb. ‘even-ha azel,’ lit., the going stone, i.e.) a stone which was a sign (a landmark) for travelers.

**Ha-azel:** those who go on the road. And so did Jonathan render: even atha, the stone which was a sign.

**20** **to the side, I shall shoot:** This is not a ‘mappiq-heh’ (aspirate ‘heh’).צדה is to be interpreted like לצד, to a side, for every word which requires a ‘lamed’ as a prefix, the Scripture gives a ‘he’ as a suffix. (Jeb. 13b) At the side of that stone, I shall shoot arrows to a mark, so that the youth will not understand, and this sign shall be for you to divine whether you must flee.

**21** **And behold, I shall send, etc.:** And it is customary for one who seeks an arrow which has been shot, to go to the place where he sees the arrow flying, but he cannot ascertain exactly. Sometimes he searches for it, and the arrow is beyond him, and sometimes he goes beyond the arrow and searches for it, and you shall have this sign.

**If I say to the youth… take it and come:** you yourself emerge from your hiding place, and take it, and come to me, for you have not to fear, for it is well with you. The Holy One Blessed be He, desires that you be here, and even if I have heard evil from Father.

**22** **But, if I say thus… Go! For the Lord has sent you away:** The Holy One Blessed be He tells you to flee and escape.

**23 And concerning the matter which we have spoken:** the covenant which we made together.

**behold, the Lord is between me and you:** as Witness concerning that matter.

**25** **the seat by the wall:** at the head of the couch beside the wall.

**and Jonathan arose:** He got up from his place, since it is not proper for a son to recline beside his father. Since their custom was to eat reclining on couches and David would recline between Jonathan and Saul, now that David did not come, Jonathan did not recline until Abner sat down beside Saul, and afterwards, Jonathan sat beside Abner. And if you say that he did not sit at all, the Scripture states: (infra v. 34) “And Jonathan arose from the table,” implying that he had been sitting.

**26** **It is an incident:** He has experienced a seminal emission.

**he is not clean:** and he has not yet immersed himself, for had he immersed himself for the uncleanness of his emission, he would not have to wait until sunset in order to eat ordinary food.

**for he is not clean:** This clause gives the reason for the matter; i.e., since he is not clean, he, therefore, did not come, lest he contaminate the feast.

**27** **on the morrow of the new moon:** on the morrow of the renewal of the moon.

**the second:** on the second day of the month.

**29** **and he, my brother, commanded me:** The eldest of the house, commanded me that I be there. And he is my brother Eliab.

**let me slip away:** ‘Escamoter’ in French. I shall go away for one day and come back.

**30** **a straying woman, deserving of punishment:** (בן נעות המרדות) An expression of straying and wandering, נע ונד, a gadding woman. Just as you say זעוה from זע, and the ‘tav’ is for the construct state, for it is connected to the word המרדות.

**deserving of punishment:** (Heb. המרדות), who deserves to be chastised and disciplined. Another explanation is as follows: When the men of Benjamin grabbed the girls of Shiloh, who came out to dance in the vineyards (Jud. 21:21), Saul was bashful, and did not want to grab [a girl], until she came herself, behaving insolently, and pursued him.

**straying woman:** because of the vineyards. And that is a winepress, like (the Talmudical passage): Purge the winepress (which was used for forbidden wine) (Ab. Zarah 74b); His winepresses will drip with wine (Targum Onkelos, Gen. 40:12)….(The last three words of Rashi are incomprehensible, and are probably erroneous. The correct version is unknown to us.)

**34 he was grieved (lit.) to David:** concerning David.

**for his father had put him to shame:** concerning David.

**35 at David’s appointed time:** at the time which David had set for him.

**36** **to cause it to go beyond him.:** The arrow went beyond the boy.

**41** **from a place toward the south:** (lit., from by the south. Jonathan renders:) from the side of the travelers’ (or sign) stone which was toward the south.

**until David exceeded:** He cried more.

**42** **Go in peace:** And the oath which we have sworn, may the Lord be witness thereon forever.

**Verbal Tallies**

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

& HH Giberet Dr. Elisheba bat Sarah

**Shemot (Exodus) 29:1-46**

**Tehillim (Psalms) 65**

**Yeshayahu (Isaiah) 61:6 – 62:5**

**Mk 8:14-21, Lk 12:1**

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

Thing - **דבר**, Strong’s number 01697.

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

Office / Decketh - כהן, Strong’s number 03547.

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

**Shemot (Exodus) 29:1** And this is the **thing <01697>** that thou shalt do unto them to hallow them, to minister unto me in the priest’s **office <03547> (8763)**: Take one **young <01121>** bullock, and two rams without blemish,

**Tehillim (Psalms) 65:3** **Iniquities <01697>** prevail against me: as for our transgressions, thou shalt purge them away.

**Yeshayahu (Isaiah) 61:10** I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom **decketh <03547> (8762)** himself with ornaments, and as a bride adorneth herself with her jewels.

**Yeshayahu (Isaiah) 62:5** For as a young man <0970> marrieth <01166> (8799) a virgin <01330>, so shall thy **sons <01121>** marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 29:1-46** | **Psalms**  **65:1-13** | **Ashlamatah**  **Is 61:6 – 62:5** |
| --- | --- | --- | --- | --- |
| **lk;a'** | eat, ate | Exod. 29:32 Exod. 29:33 Exod. 29:34 |  | Isa. 61:6 |
| **~yhil{a/** | God | Exod. 29:45 Exod. 29:46 | Ps. 65:1 Ps. 65:5 Ps. 65:9 | Isa. 61:6 Isa. 61:10 Isa. 62:3 Isa. 62:5 |
| **#r,a,** | land, earth, country | Exod. 29:46 | Ps. 65:5 Ps. 65:9 | Isa. 61:7 Isa. 61:11 Isa. 62:4 |
| **aAB** | enters, come | Exod. 29:30 | Ps. 65:2 |  |
| **!Be** | young, son | Exod. 29:1 Exod. 29:4 Exod. 29:8 Exod. 29:9 Exod. 29:10 Exod. 29:15 Exod. 29:19 Exod. 29:20 Exod. 29:21 Exod. 29:24 Exod. 29:27 Exod. 29:28 Exod. 29:29 Exod. 29:30 Exod. 29:32 Exod. 29:35 Exod. 29:38 Exod. 29:43 Exod. 29:44 Exod. 29:45 |  | Isa. 62:5 |
| **rq,Bo** | morning | Exod. 29:34 Exod. 29:39 Exod. 29:41 | Ps. 65:8 |  |
| **%r'B'** | bless |  | Ps. 65:10 | Isa. 61:9 |
| **rf'B'** | flesh | Exod. 29:14 Exod. 29:31 Exod. 29:32 Exod. 29:34 | Ps. 65:2 |  |
| **rg"x'** | gird | Exod. 29:9 | Ps. 65:12 |  |
| **dy"** | ordain, lay hands | Exod. 29:9 Exod. 29:10 Exod. 29:15 Exod. 29:19 Exod. 29:20 Exod. 29:25 Exod. 29:29 Exod. 29:33 Exod. 29:35 |  | Isa. 62:3 |
| **[d'y"** | know | Exod. 29:46 |  | Isa. 61:9 |
| **hwhy** | LORD | Exod. 29:11 Exod. 29:18 Exod. 29:23 Exod. 29:24 Exod. 29:25 Exod. 29:26 Exod. 29:28 Exod. 29:41 Exod. 29:42 Exod. 29:46 |  | Isa. 61:6 Isa. 61:8 Isa. 61:9 Isa. 61:10 Isa. 61:11 Isa. 62:2 Isa. 62:3 Isa. 62:4 |
| **ac'y"** | brought, brings, goes forth | Exod. 29:46 |  | Isa. 61:11 Isa. 62:1 |
| **[v;y<** | salvation |  | Ps. 65:5 | Isa. 61:10 |
| **!h;K'** | minister | Exod. 29:1 Exod. 29:44 |  | Isa. 61:10 |
| **!heKo** | priest | Exod. 29:30 |  | Isa. 61:6 |
| **lKo** | all, whole, entire, every | Exod. 29:12 Exod. 29:13 Exod. 29:18 Exod. 29:24 Exod. 29:35 Exod. 29:37 | Ps. 65:2 Ps. 65:5 | Isa. 61:9 Isa. 61:11 Isa. 62:2 |
| **@K;** | hands | Exod. 29:24 |  | Isa. 62:3 |
| **vb;l'** | put, place | Exod. 29:5 Exod. 29:8 Exod. 29:30 | Ps. 65:13 | Isa. 61:10 |
| **~yIm;** | water | Exod. 29:4 | Ps. 65:9 |  |
| **alem'** | ordain, ordination, full | Exod. 29:9 Exod. 29:29 Exod. 29:33 Exod. 29:35 | Ps. 65:9 |  |
| **!mi** | some, outside, any, against | Exod. 29:12 Exod. 29:14 Exod. 29:20 Exod. 29:21 Exod. 29:34 | Ps. 65:3 |  |
| **ly[im.** | robe | Exod. 29:5 |  | Isa. 61:10 |
| **!t;n"** | give, put, place, set | Exod. 29:3 Exod. 29:6 Exod. 29:12 Exod. 29:17 Exod. 29:20 |  | Isa. 61:8 |
| **d[;** | until | Exod. 29:34 |  | Isa. 62:1 |
| **~l'A[** | perpetual, forever, everlasting | Exod. 29:9 Exod. 29:28 |  | Isa. 61:7 Isa. 61:8 |
| **br,[,** | twilight, evening | Exod. 29:39 Exod. 29:41 | Ps. 65:8 |  |
| **qd,c,** | righteousness |  | Ps. 65:5 | Isa. 62:1 Isa. 62:2 |
| **!AYci** | Zion |  | Ps. 65:1 | Isa. 62:1 |
| **xm;c,** | Growth,,sprouts |  | Ps. 65:10 | Isa. 61:11 |
| **vAdq'** | holy | Exod. 29:31 | Ps. 65:4 |  |
| **br'q'** | bring, come, near | Exod. 29:3 Exod. 29:4 Exod. 29:8 Exod. 29:10 | Ps. 65:4 |  |
| **!n"r'** | shout for joy |  | Ps. 65:8 | Isa. 61:7 |
| **!k;v'** | dwell | Exod. 29:45 Exod. 29:46 | Ps. 65:4 |  |
| **hn"v'** | year | Exod. 29:38 | Ps. 65:11 |  |
| **tr'v'** | minister | Exod. 29:30 |  | Isa. 61:6 |
| **hL'hiT.** | praise |  | Ps. 65:1 | Isa. 61:11 |
| **%w<T'** | among, amid, midst | Exod. 29:45 Exod. 29:46 |  | Isa. 61:9 |
| **tx;T;** | stead, instead | Exod. 29:30 |  | Isa. 61:7 |
| **dAbK'** | glory | Exod. 29:43 |  | Isa. 61:6 Isa. 62:2 |
| **rp;K'** | make, made, do, did, done | Exod. 29:33 Exod. 29:36 Exod. 29:37 | Ps. 65:3 |  |
| **hl'[o** | burnt offering | Exod. 29:18 Exod. 29:25 Exod. 29:42 |  | Isa. 61:8 |
| **dg<B,** | garments | Exod. 29:5 Exod. 29:21 Exod. 29:29 |  | Isa. 61:10 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 29:1-46** | **Psalms**  **65:1-13** | **Ashlamatah**  **Is 61:6 – 62:5** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 8:14-21** | **Tosefta of**  **Luke**  **Lk 12:1** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀλλήλων** | one another |  |  |  | Mk. 8:16 | Lk. 12:1 |
| **ἄρτος** | bread | Exo 29:2 Exo 29:23 Exo 29:32  Exo 29:34 |  |  | Mk. 8:14 Mk. 8:16 Mk. 8:17 Mk. 8:19 |  |
| **Γινώσκω** | know | Exod. 29:46 |  | Isa. 61:9 | Mk. 8:17 |  |
| **ἑαυτοῦ** | himself, themelves, yourselves |  |  |  | Mar 8:14 | Lu 12:1 |
| **εἷς** | one | Exo 29:1 Exo 29:3 Exo 29:15 Exo 29:23 Exo 29:39 Exo 29:40 |  |  | Mk. 8:14 |  |
| **ἑπτά** | seven | Exo 29:30 Exo 29:35 Exo 29:37 |  |  | Mk. 8:20 |  |
| **ἔπω** | said |  |  | Isa 61:6 | Mar 8:20 |  |
| **ἔχω** | have, hold, had |  |  |  | Mk. 8:14 Mk. 8:16 Mk. 8:17 Mk. 8:18 |  |
| **Ζύμη** | leaven |  |  |  | Mk. 8:15 | Lk. 12:1 |
| **Λέγω** | saying, says |  |  |  | Mk. 8:15 Mk. 8:17 Mk. 8:19 Mk. 8:20 Mk. 8:21 | Lk. 12:1 |
| **λόγος** | words, account |  | Psa 65:3 |  |  |  |
| **μαθητής** | disciple |  |  |  |  | Lk. 12:1 |
| **μακάριος** | blessed |  | Psa 65:4 |  |  |  |
| **μνημονεύω** | remembered |  |  |  | Mk. 8:18 |  |
| **οἶκος** | house |  | Psa 65:4 |  |  |  |
| **ὁράω** | sees, saw |  |  | Isa 61:9 Isa 62:2 | Mk. 8:15 |  |
| **ὅς / ἥ / ὅ** | which, what, that, who, whom | Exod. 29:1 Exod. 29:23 Exod. 29:27 Exod. 29:30 Exod. 29:33 Exod. 29:38 Exod. 29:42 Exod. 29:46 | Psa 65:4 | Isa. 62:2 |  | Lk. 12:1 |
| **οὖς** | ears | Exo 29:20 |  |  | Mk. 8:18 |  |
| **πᾶς** | all, whole, every, entire | Exod. 29:12 Exod. 29:13 Exod. 29:18 Exod. 29:24 Exod. 29:35 Exod. 29:37 | Ps. 65:2 Ps. 65:5 | Isa. 61:9 Isa. 61:11 Isa. 62:2 |  |  |

**Nazarean Talmud**

**Sidra of Shmot (Exodus) 29:1-46**

**“V’Zeh HaDabar” “And this is the thing”**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 12:1**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:14-21**  Mishnah **א:א** |
| **During this time** when **a congregation of many thousands had gathered together, so that they were trampling[[29]](#footnote-30) one another, he began to say to his talmidim first, “Beware for yourselves of the leaven of** some of **the P’rushim** (Pharisees)**, which is hypocrisy.** | **¶ Now they** (Yeshua’s talmidim) **had forgotten to bring bread, and they had only one loaf with them in the boat. And he commanded them, saying, “Watch out; beware of the chametz[[30]](#footnote-31)** (leaven) **of** some of **the P’rushim** (Pharisees) **and the chametz** (leaven) **of Herod.” And they talked among themselves** asking, is this because **they had no bread. And Yeshua, being aware of this, said to them, “Why are you discussing the fact that you have no bread? Do you still not perceive or understand? Are your hearts callus? Having eyes do you not see, and having ears do you not hear? Have you forgotten? When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?” They said to him, “Twelve.” “And the seven for the four thousand, how many baskets full of broken pieces did you take up?” And they said to him, “Seven.” And he said to them, “Do you not yet understand?”** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 29:1-46** | **Ps 65:1-14** | **Isa 61:6-62:5** | **Mk 8:14-21** | **Lk 12:1** |

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

**The Leaven of Some of the P’rushim: I did give Signs!**

In the previous pericope, we see that Yeshua contended with the Shamaite P’rushim (Pharisees). The contention most likely based on the Gentiles connection with G-d through the Torah.[[31]](#footnote-32) In this pericope, Yeshua compares their doctrine (halakhic decisions) to leaven.[[32]](#footnote-33) This is because their pettifogging legalism inflates their ego. This comparison draws on the imagery of the Festival of Pesach as well as the Lechem haPanim (Showbread) mentioned in a present Torah Seder (Cf. Shemot 29:2). Yeshua uses the analogy of chametz (leaven) to teach his Talmidim not to subscribe to the egocentric exclusivist mentality of the Shamaite P’rushim. Certain halakhic teachings of the Shamaite School did not fit the logic of Scriptural Prophecy. Yeshua and the House of Hillel looked to the day that the prophecy of Zechariah would become a reality. (Zech 14:9). As “King over all the earth”, G-d would reign over all the nations as well as Yisrael. It appears that this fits wholly into this week’s Seder. Similarly, Rabbi Alexandri, draws an analogy between the rule of evil power and chametz.[[33]](#footnote-34)

**b. Berakhot 17a** R. Alexandri on concluding his prayer added the following: May it be Thy will, O Lord our God, to station us in an illumined corner and do not station us in a darkened corner, and let not our heart be sick nor our eyes darkened! According to some this was the prayer of R. Hamnuna, and R. Alexandri on concluding his prayer used to add the following: Sovereign of the Universe, it is known full well to Thee that our will is to perform Thy will, and what prevents us? The yeast in the dough[[34]](#footnote-35) and the subjection to the foreign Powers. May it be Thy will to deliver us from their hand, so that we may return to perform the statutes of Thy will with a perfect heart!

Note that Rabbi Alexandri also refers to the heart as footnoted by Soncino. Therefore, we can see that during the first century leaven was seen as pride, which stemmed from an uncircumcised heart. Therefore, leaven (chametz) can also be equated with the Yetser Hara. Here the point is not destruction of the Yetser HaRa but rather its proper control and restraint. Yeshua is making this point clear to his talmidim. Yeshua, building on a similar theme sees the rule of G-d through the Kingdom mechanics mentioned in [Mk 1:14-15](http://www.betemunah.org/sederim/iyar2772.html).[[35]](#footnote-36) Yeshua does not seem so preoccupied with the “rule of evil power.” His concern is with the evil inflation of religious and political ideology perpetrated by the Shamaite P’rushim and the Herodians. This stage had been set in the year 20 B.C.E. when Shammai enacted 18 middot (measures) for the Sanhedrin.[[36]](#footnote-37) These middot are said to have been very anti-gentile.[[37]](#footnote-38) The Shamaite School held that the Gentile would have no part in the Olam haba.[[38]](#footnote-39) However, the point from our previous pericope is one of blessing (brachot). How does leaven relate to the concept of brachot?

**D’varim 8:11-20** Beware that you do not forget the Lord, your God, by not keeping His commandments, His ordinances, and His statutes, which I command you this day, lest you eat and be sated, and build good houses and dwell therein, and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases, and your heart is elevated (in pride), and you forget the Lord, your God, Who has brought you out of the land of Egypt, out of the house of bondage, Who led you through that great and awesome desert, [in which were] snakes, vipers and scorpions, and drought, where there was no water; who brought water for you out of solid rock, Who fed you with manna in the desert, which your forefathers did not know, in order to afflict you and in order to test you, to benefit you in your end, and you will say to yourself, “**My strength and the might of my hand that has accumulated this wealth for me**.” But you must remember the Lord your God, for it is He that gives you strength to make wealth, in order to establish His covenant which He swore to your forefathers, as it is this day. And it will be, if you forget the Lord your God and follow other gods, and worship them, and prostrate yourself before them, I bear witness against you this day, that you will surely perish. As the nations that the Lord destroys before you, so will you perish, since you will not obey the Lord your God.

The elevation of pride causes one to cease being thankful. The analogy also shows that ingratitude permeates the heart bringing the whole creature into a state of depravity. One simple lesson taught by the Mishkan and subsequent Temples is that the animal nature (Yetser HaRa)[[39]](#footnote-40) can never be allowed to govern the human soul., yetthe animal soul has its place and purpose

**Obtuse or a Lesson in thought**

Having taught for many years, one can tell that the teacher should always be well prepared. The teacher should be well ahead of his students in thought and education. The Teacher’s lesson plan should be well thought out and presented. In this case, Yeshua has been laying out his lesson pericope by pericope. Yeshua’ talmidim must have been amazing individuals. Their mental faculties far beyond what we can imagine. Yet, these accounts, where they do not instantly perceive the Master’s point demonstrate his level of genius and mastery. Therefore, before we judge the talmidim so harshly we must question our own ability to understand the Master’s lessons. The guidance of the Master was not just for the sake of the talmidim.

**Do you not yet understand?**

The Sages frequently refer to the Torah as “bread” as we learned, Yeshua referring to bread here is a continued thought from the previous encounters with those who lacked bread and feeding the multitudes. Yeshua is training his talmidim to be keenly aware of the inflated ego and its damage to the soul. However, Yeshua presents a question that is the lesson his talmidim should be understanding. Yet, he seemingly leaves the question unanswered. Next week’s pericope of Mordechai will still leave the question unanswered. Therefore, if we are to find the answer, we must look at the present or received materials.

* **Twelve[[40]](#footnote-41) loaves:** The Twelve loaves are a figurative riddle of the tribes of Yisrael and their reception of the Torah.
* **Seven[[41]](#footnote-42) Loaves:** The Seven loaves are a figurative riddle of the Seven Laws that were incumbent on the Gentiles.

Marcus[[42]](#footnote-43) suggests that Yeshua is threatening the talmidim with the idea of being “cut off” Heb. **כַּרַת** – *karat* as “outsiders.” This aligns itself with the statement by form critics that the talmidim were not scholars.[[43]](#footnote-44) Failure to understand some of the simple basics of Judaism will cause these scholars to wander the darkness never able to see the light that Yeshua so clearly presented. Hakham Tsefet uses this simple mechanism to teach the readers the lessons that Yeshua wanted us to know. While we may object to tough questions, Hakham Tsefet sets the standard showing that this was the life of interaction between Yeshua and his talmidim. Therefore, a Hakham presenting head-scratching questions is an age-old Jewish practice.

The unanswered enigma is troublesome until you know the secret (So’od). When we read in Peshat that Yeshua fed thousands of people, we must attribute it to a miracle. However, when we want to look at the mechanics of those miracles we must look to another hermeneutic discipline for our answer. Hakham Tsefet leaves the enigma unanswered. Why? Because he writes in Peshat. Therefore, we must look to something larger for an answer.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our GOD, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat: “VaAsita Mitzbeach” – “You will make an altar”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְעָשִׂיתָ מִזְבֵּחַ** |  | **Saturday Afternoon** |
| **“VaAsita Mitzbeach”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – Sh’mot 31:1-4 |
| **“And you will make an altar”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – Sh’mot 31:5-7 |
| **“Y harás un altar”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – Sh’mot 31:8-10 |
|  | Reader 4 – Sh’mot 30:17-21 |  |
| Sh’mot (Exodus) 30:1-38 | Reader 5 – Sh’mot 30:22-25 | **Monday & Thursday**  **Mornings** |
| Tehillim (Psalms) 66:1-20 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – Sh’mot 30:1-4 |
| Ashlamatah:  Malachi 1:11 – 2:7 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – Sh’mot 30:5-7 |
|  | Maftir – Sh’mot 30:34-38 | Reader 3 – Sh’mot 30:8-10 |
| Mk 8:22-26 | Mal. 1:11 – 2:7 |  |



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1. Editor’s note: While the TANAK has 14 verses in this Psalm, most English interpretations list only 13. This is because the first verse is combined with the second verse in later translations. [↑](#footnote-ref-2)
2. Malbim; Norah Tehillot [↑](#footnote-ref-3)
3. v. 10; Ibid. 1 [↑](#footnote-ref-4)
4. We recite this psalm when we pray for rain in times of drought. This drought may be the three-year drought recorded in 2 Shmuel (Samuel) 20:26. [↑](#footnote-ref-5)
5. Yaavetz HaDoresh [↑](#footnote-ref-6)
6. Ibid.6 [↑](#footnote-ref-7)
7. This introduction was 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-8)
8. Bereshit (Genesis) 46:30 [↑](#footnote-ref-9)
9. Bamidbar (Numbers) 25:6ff [↑](#footnote-ref-10)
10. i.e. Psalms 106:30 [↑](#footnote-ref-11)
11. Rambam Code, Hilchot Tefilah 1:1-2 [↑](#footnote-ref-12)
12. *Neshama* is one level of our soul. [↑](#footnote-ref-13)
13. Devarim (Deuteronomy) 14:1 [↑](#footnote-ref-14)
14. Maimonides – the Rambam. [↑](#footnote-ref-15)
15. Guide, II, Ch. 36; 44 and 51 [↑](#footnote-ref-16)
16. Exodus 14:31 [↑](#footnote-ref-17)
17. Adapted from Shiurim given by Rabbi Ariel Tal and Rabbi Akiva Tatz. [↑](#footnote-ref-18)
18. An acronym for Torah, Neviim, and Ketuvim. This is how Jews identify what Christians call the Old Testament. [↑](#footnote-ref-19)
19. Arranged according to the saintly Rabbi Yitzchak Luria. [↑](#footnote-ref-20)
20. Poetical hymns composed by saintly authors. [↑](#footnote-ref-21)
21. Disciple and successor to the Baal Shem Tov. [↑](#footnote-ref-22)
22. Psalms and sections from the Torah, introduced by a benediction and concluded by a benediction. [↑](#footnote-ref-23)
23. Which is also introduced and concluded by a benediction. [↑](#footnote-ref-24)
24. “Eighteen”—actually, nineteen benedictions. [↑](#footnote-ref-25)
25. “Standing”, because it must be recited in a standing position. [↑](#footnote-ref-26)
26. Unpronounced, but to be meditated upon. [↑](#footnote-ref-27)
27. Psalm 67. [↑](#footnote-ref-28)
28. What was that ladder? According to the Zohar, it’s the ladder of prayer. A four-runged ladder, actually, and accordingly, we climb four flights of stairs to move through four floors in our prayers. This is a *two-way* ladder. How can you tell? The angels are moving in two directions—just like in Jacob’s dream. [↑](#footnote-ref-29)
29. This reference can mean that the congregation was being rude and inconsiderate to one another. [↑](#footnote-ref-30)
30. Chametz is often taken as a sign of “sin.” This is not an acceptable analogy for chametz. Chametz must be understood as a reference to pride and the inflated ego. Therefore, our reference to chametz is an analogy for the ego of **some of** the P’rushim and the [Herodians](http://torahfocus.com/2011/06/19/who-were-the-herodians/). [↑](#footnote-ref-31)
31. While this is an implicit remark, we are able to determine the argued subject of the previous pericope through contextual analysis. [↑](#footnote-ref-32)
32. Mann cannot understand the meaning of Chametz (leaven). He is troubled over the lack of explanation of “leaven.” Mann, C. S. *Mark: a New Translation with Introduction and Commentary*. 1st ed. The Anchor Bible v. 27. Garden City, N.Y: Doubleday, 1986. p. 333 [↑](#footnote-ref-33)
33. Berachot 17a [↑](#footnote-ref-34)
34. I.e., the evil impulse, which causes a ferment in the heart. [↑](#footnote-ref-35)
35. **Kingdom/governance** (sovereignty) **of G-d [through the Hakhamim and Bate Din as opposed to human kings and presidents].** [↑](#footnote-ref-36)
36. Shabbat 1:4, see also Jesus the Pharisee, Harvey Falk, Wipf and Stock Publishers, Eugene, Oregon, pg. 56 [↑](#footnote-ref-37)
37. Shabbat 1:4, BT 13b-17a [↑](#footnote-ref-38)
38. b. Shabbat 17a [↑](#footnote-ref-39)
39. Here we intend that the Yetser HaRa have a justifiable place in the composite of human structure. The Yetser must be present otherwise, humanity would not survive. True management of the whole character is the true purpose of the Torah. [↑](#footnote-ref-40)
40. For more information on the number Twelve see His Eminence Rabbi Dr Hillel ben David’s “[**Twelve**](http://www.betemunah.org/twelve.html)” [↑](#footnote-ref-41)
41. For more information on the number Seven see His Eminence Rabbi Dr Hillel ben David’s “[**Seven**](file:///G:\Old%20Cycle%20Sederim\5773\005_Ab\Rabbi%20Dr%20Hillel%20ben%20David’s)” & “[**Seven Chart**](http://www.betemunah.org/7chart.html)” [↑](#footnote-ref-42)
42. Marcus, Joel. *Mark 1-8: a New Translation with Introduction and Commentary*. New Haven: Yale University Press, 2005. p. 211-12 [↑](#footnote-ref-43)
43. Hooker notes that the “form critics” saw the “evangelists” (Yeshua’s talmidim) as collectors of materials rather than “theologians.” Hooker, Morna Dorothy. *Black’s New Testament Commentary*. New York: Hendrickson, 1993. p.2 [↑](#footnote-ref-44)