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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** |
| **Tammuz 14, 5784 – July 19/20, 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 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: “Vayiqra” – “And (He) called”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקְרָא** |  | **Saturday Afternoon** |
| **“Vayiqra”** | Reader 1 – Vayiqra 1:1-9 | Reader 1 – Vayiqra 4:1-4 |
| **“And (He) called”** | Reader 2 – Vayiqra 1:10-13 | Reader 2 – Vayiqra 4:5-8 |
| **“Y (El) llamó”** | Reader 3 – Vayiqra 1:14-17 | Reader 3 – Vayiqra 4:9-12 |
| Vayiqra (Leviticus) 1:1 - 3:17 | Reader 4 – Vayiqra 2;1-16 |  |
| Ashlamatah: Micah 6:9-16 + 7:7-8 | Reader 5 – Vayiqra 3:1-5 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 3:6-11 | Reader 1 – Vayiqra 4:1-4 |
| Tehillim (Psalms) 73:1-15 | Reader 7 – Vayiqra 3:12-17 | Reader 2 – Vayiqra 4:5-8 |
|  | Maftir – Vayiqra 3:12-17 | Reader 3 – Vayiqra 4:9-12 |
| N.C.: 1 Pet 1:1-2; Lk 9:51-56 | Micah 6:9-16 + 7:7-8 |  |

**Contents of the Torah Seder**

* The Burnt Offering – Leviticus 1:1-2
* From the Herd – Leviticus 1:3-9
* From the Flock – Leviticus 1:10-13
* Meal Offering of Fine Flour – Leviticus 2:1-3
* Meal Offering of Cooked Flour – Leviticus 2:4-10
* Leaven, Honey and Salt – Leviticus 2:11-13
* Of First Fruits – Leviticus 2:14-16
* The Peace Offering from the Herd – Leviticus 3:1-5
* The Peace Offering from the Flock – Leviticus 3:6-17

**Reading Assignment**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Mangriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus – I- Vol. 11 – “The Divine Service” pp. 13 - 82** | **-Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 6 - 45** |

**Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 1:1 – 3:17**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 1. He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying, | 1. And it was when Mosheh had completed to erect the tabernacle that Mosheh reasoned and judged in his heart, and said: To Mount Sinai, whose excellency is the excellence only of an hour and its holiness the holiness but of three days, I could not ascend till the time that the word was spoken to me; but the excellence of this the tabernacle of ordinance is an eternal excellency, and its holiness an everlasting holiness; **therefore is it right that I should not enter within it until the time that I am spoken with from before the LORD.** Then did the word of the LORD call unto Mosheh and the Word of the LORD spoke with him from the tabernacle of ordinance saying:  JERUSALEM: And it was when Mosheh had completed to erect the tabernacle to anoint it, and sanctify it, and all its vessels, that Mosheh reasoned in his heart, and said: Within Mount Sinai, whose majesty was the majesty of an hour, and its holiness the holiness of an hour, I might not ascend till the time which was bidden me from before the LORD; nor into the tabernacle of ordinance, whose majesty is an eternal majesty, and its holiness an everlasting holiness, **is it right for me to enter till the time that I am bidden from before the LORD**. And the Word of the LORD called to Mosheh; for the Word of the LORD was altogether with him, from the tabernacle of ordinance, saying: |
| 2. **Speak to the children of Israel, and say to them: When a man from [among] you brings a sacrifice to the Lord; from animals, from cattle or from the flock you shall bring your sacrifice.** | 2. **Speak with the sons of Israel, and say to them: If a man of you, - but not of the rebellious worshippers of idols, - bring an oblation before the LORD, (it must be) from the clean cattle, from the oxen or from the sheep; but not from the wild beasts may you offer your oblations.** |
| 3. If his sacrifice is a burnt offering from cattle, an unblemished male he shall bring it. He shall bring it willingly to the entrance of the Tent of Meeting before the Lord. | 3. If his oblation be a burnt offering of oxen, he will bring a male unblemished to the door of the tabernacle of ordinance and offer him to be accepted for himself before the LORD. |
| 4. And he shall lean his hand [forcefully] upon the head of the burnt offering, and it will be accepted for him to atone for him. | 4. And he will lay his right hand with firmness upon the head of the sacrifice, that it may be acceptable from him to propitiate on his behalf. |
| 5. And he shall slaughter the young bull before the Lord. And Aaron's descendants, the kohanim, shall bring the blood, and dash the blood upon the altar, around [the altar] which is at the entrance of the Tent of Meeting. | 5. And the slayer will kill the ox at the place of slaughter before the LORD, and the sons of Aharon the priest will bring the blood in vessels, and sprinkle the blood which is in the basins round about the altar that is at the door of the tabernacle of ordinance. |
| 6. And he shall skin the burnt offering and cut it into its [prescribed] sections. | 6. And he will take away the skin from the sacrifice and divide him according to his members.  JERUSALEM: And he will skin the holocaust and divide him by his members. |
| 7. And the descendants of Aaron the kohen shall place fire on the altar and arrange wood on the fire. | 7. And the sons of Aharon the priest will put fire upon the altar, and lay wood in order upon the fire; |
| 8. And Aaron's descendants, the kohanim, shall then arrange the pieces, the head, and the fat, on top of the wood which is on the fire that is on the altar. | 8. and the priests the sons of Aharon will lay the members in order and the heart and the covering of the fat upon the wood that is on the fire upon the altar. |
| 9. And its innards and its legs, he shall wash with water. Then, the kohen shall cause to [go up in] smoke all [of the animal] on the altar, as a burnt offering, a fire offering, [with] a pleasing fragrance to the Lord. | 9. And he will wash the inwards and his legs with water; and the priest will offer the whole upon the altar of burnt offering an oblation to be accepted with grace before the LORD. |
| 10. And if his offering is [brought] from the flock from sheep or from goats as a burnt offering he shall sacrifice it an unblemished male. | 10. And if his oblation be of the flock, whether of the lambs or of the young goats, he will bring a male unblemished. |
| 11. And he shall slaughter it **on the northern side of the altar,** before the Lord. And Aaron's descendants, the kohanim, shall dash its blood upon the altar, around. | 11. And the slayer shall kill it **at the foot of the altar on the north side,** before the LORD, and the priests the sons of Aharon will sprinkle the blood that is in the basins upon the altar round about. |
| 12. And he shall cut it into its [prescribed] sections, with its head and its fat, and the kohen shall arrange them on top of the wood which is on the fire that is on the altar. | 12. And he will divide it by its members, its head and its body, and the priest will set them in order on the wood which is upon the fire on the altar. |
| 13. And the innards and the legs, he shall wash with water. Then, the kohen shall offer up all [of the animal] and cause it to [go up in] smoke on the altar. It is a burnt offering, a fire offering [with] a pleasing fragrance to the Lord. | 13. And the inwards and his legs he will wash with water, and the priest will offer the whole and burn it at the altar of burnt sacrifice; it is an offering to be received with grace before the LORD. |
| 14. And if his sacrifice to the Lord, is a burnt offering from birds, he shall bring [it] from turtle doves or from young doves. | 14. And if his oblation before the LORD be of birds he will bring his oblation from the turtle doves or the young Of pigeons; but of the turtle doves he will bring the largest, and of the pigeons the young ones. |
| 15. And the kohen shall bring it near to the altar, and nip off its head, and cause it to [go up in] smoke on the altar, and its [the bird's] blood shall be pressed out upon the wall of the altar. | 15. And the priest will offer it upon the altar, and will wring off its head, and burn upon the altar, and press out its blood at the side of the altar. |
| 16. And he shall remove its crop along with its entrails and cast it next to the altar on the east side, to the place of the ashes. | 16. And he will remove its gullet and the contents thereof and throw it by the eastern side of the altar in the place where they burn the cinders.  JERUSALEM: And the priest will bring it to the side of the altar, and twist off its head, and lay it in order upon the altar, and press out its blood at the bottom of the altar. And he will remove its ventricle with the dung, and throw it by, on the east of the altar at the place where the cinders are emptied. |
| 17. And he shall split it open with its wing feathers [intact], but he shall not tear it completely apart. The kohen shall then cause it to [go up in] smoke on the altar, on top of the wood which is on the fire. It is a burnt offering, a fire offering [with] a pleasing fragrance to the Lord. | 17. And he will cut it between its wings, but not to sever the wings from it; and the priest shall burn it at the altar upon the wood which is on the fire: it is a sacrifice, an oblation to be received with favor before the LORD.  JERUSALEM: And he will cut it through its wings, but not to dissever; and the priest will lay it in order upon the, altar, on the wood that is upon the fire. |
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| 2:1. **And if a person brings a meal offering to the Lord, his offering shall be of fine flour. He shall pour oil over it and place frankincense upon it.** | 1. **But when a man will offer the oblation of mincha before the LORD, his oblation will be of flour, and he will pour oil upon it, and put incense thereon,** |
| 2. And he shall bring it to Aaron's descendants, the kohanim, and from there, he [the kohen] shall scoop out his fistful of its fine flour and its oil, in addition to all its frankincense. Then, the kohen shall cause its reminder to [go up in] smoke on the altar; [it is] a fire offering [with] a pleasing fragrance to the Lord. | 2. and bring it to the priests the sons of Aharon; and he will take from thence his hand full of the meal and of the best of the oil, with all the frankincense; and the priest will burn the goodly memorial at the altar, an oblation to be accepted with grace before the LORD. |
| 3. And what remains of the meal offering shall belong to Aaron and to his descendants; **[it is] holy of holies from the fire offerings of the Lord.** | 3. And what remains of the mincha will be Aharon's and his sons, **most holy among the oblations of the LORD.** |
| 4. And if one brings a meal offering baked in an oven, it shall consist of [either] unleavened loaves [made] of fine flour mixed with oil, or unleavened wafers anointed with oil. | 4. And when you will offer the oblation of a mincha of that which is baked in the oven, it will be cakes of flour, unleavened and mixed with oil, and wafers unleavened, which are anointed with oil.  JERUSALEM: And wafers unleavened. |
| 5. And if a meal offering on a pan is your sacrifice, it shall be [made] of fine flour, mixed with oil; it shall be unleavened. | 5. And if your oblation of a mincha be from the pan, it will be of flour mingled with oil, unleavened will it be. |
| 6. Break it into pieces, and you shall [then] pour oil over it. It is a meal offering. | 6. He will break it in pieces and pour oil thereupon. It is a mincha.  JERUSALEM: And he will break it in pieces and pour oil thereon. |
| 7. And if your sacrifice is a meal offering [made] in a deep pot, it shall be made of fine flour with oil. | 7. And if your oblation be a mincha from the gridiron, it will be made of flour broiled with oil. |
| 8. Thus you shall bring the meal offering which shall be made from these [types], to the Lord. And he shall bring it to the kohen, and he shall bring it close to the altar. | 8. And the mincha which has been made with the flour and the oil you will bring in before the LORD, and the man who brings it will present it to the priest, and the priest will take it to the altar. |
| 9. And the kohen shall lift out, from the meal offering, its reminder and cause it to [go up in] smoke on the altar; [it is] a fire offering [with] a pleasing fragrance to the Lord. | 9. And the priest will separate from the mincha a memorial of praise, and burn it at the altar, an oblation to be accepted with grace before the LORD. |
| 10. And what remains of the meal offering shall belong to Aaron and his descendants; [it is] holy of holies from the fire offerings of the Lord. | 10. And what remains of the mincha will be for Aharon and his sons, it is most holy among the oblations of the LORD. |
| 11. No meal offering that you sacrifice to the Lord shall be made [out of anything] leavened. **For you shall not cause to [go up in] smoke any leavening or any honey, [as] a fire offering to the Lord;** | 11. But no mincha which you offer to the LORD will you make with leaven; **for neither leaven nor honey may you offer as an oblation before the LORD.** |
| 12. [However,] you shall bring them as a first [fruit] offering to the Lord; nevertheless, they shall not go up on the altar as a pleasing fragrance to the Lord. | 12. When you offer an oblation of first fruits before the LORD, the bread of the first fruits you may bring leavened, and the dates in the season of first fruits, and the fruit with its honey you may bring, and the priest may eat them; but they will not burn them at the altar as an oblation to be received with favour. |
| 13. **And you shall salt every one of your meal offering sacrifices with salt,** and you shall not omit the salt of your God's covenant from [being placed] upon your meal offerings. You shall offer salt on all your sacrifices. | 13. **And every oblation of your mincha you will salt with salt;** you will not withhold the salt of the covenant of your God from your mincha, **because the twenty and four gifts of the priests are appointed with a covenant of salt**; therefore salt will you offer with all your oblations. |
| 14. When you bring a meal offering of the first grains to the Lord, you shall bring your first grain meal offering [from barley], as soon as it ripens, parched over the fire, kernels full in their husks, [ground into] coarse meal. | 14. And if you will present a mincha of first fruits before the LORD, (ears of wheat) roasted by fire, roasted flour and meal of barley will you offer as a mincha of your first fruits. |
| 15. And you shall put oil on it, and place frankincense upon it. It is a meal offering. | 15. And you will put olive oil upon it, and lay frankincense thereon; it is a mincha. |
| 16. Then, the kohen shall cause its reminder to [go up in] smoke, [taken] from its coarse meal and from its oil, with all its frankincense; [it is] a fire offering to the Lord. | 16. And the priest will burn its memorial of praise from the meal and from the best of the oil, with all the frankincense, an oblation before the LORD. |
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| 3:1. If his sacrifice is a peace offering, if he brings it from cattle, whether male or female, unblemished he shall bring it before the Lord. | 1. And if his oblation be of the sanctified victims, if from your cattle he offers, whether male or female, he will offer it perfect. |
| 2. And from the peace offering, he shall bring a fire offering to the Lord [comprised of]: the fat covering the innards and all the fat that is on the innards, | 2. And he will lay his right hand firmly on the head of his oblation, and the slayer will kill it at the door of the tabernacle of ordinance, and the priests the sons of Aharon will sprinkle the blood upon the altar round about. |
| 3. And from the peace offering, he shall bring a fire offering to the Lord [comprised of]: the fat covering the innards and all the fat that is on the innards, | 3. And of the sanctified victim, his oblation before the LORD, he will offer the covering of fat which covers the inwards, even all the fat which is upon the inwards.  JERUSALEM: And the fat and the entire breast to the chine he will remove, and the fat which covers the inwards. |
| 4. and the two kidneys [along] with the fat that is upon them which is over the flanks. And he shall remove the diaphragm with the liver, along with the kidneys. | 4. And the two kidneys, and the fat which is upon them, that is, upon the folding and the caul that is upon the liver with the kidneys, he will remove. |
| 5. And Aaron's descendants shall cause it to [go up in] smoke on the altar, apart from the burnt offering, which is on top of the wood that is on the fire; [it is] a fire offering [with] a pleasing fragrance to the Lord. | 5. And the sons of Aharon will offer it on the altar with the sacrifice that is on the wood, which is upon the fire, an oblation to be received with favor before the LORD. |
| 6. And if his sacrifice for a peace offering to the Lord is from the flock, whether male or female, unblemished he shall bring it. | 6. And if his oblation of a consecrated offering before the LORD be from the flock, whether male or female, his oblation will be perfect. |
| 7. If he brings a sheep as his sacrifice, then he shall bring it before the Lord. | 7. If he presents a lamb for his oblation, he will bring it before the LORD; |
| 8. And he shall lean his hand [forcefully] upon the head of his sacrifice, and slaughter it before the Tent of Meeting. And Aaron's descendants shall dash its blood upon the altar, around. | 8. and lay his right hand firmly on the head of his oblation, and the slayer will kill it before the tabernacle of ordinance, and the sons of Aharon will sprinkle its blood upon the altar round about. |
| 9. And from the peace offering, he shall bring a fire offering to the Lord [comprised of] its choicest part the complete tail, which he shall remove opposite the kidneys, and the fat covering the innards and all the fat which is on the innards, | 9. And of the offering of his consecrated oblation he will offer the best of its fat, and remove the whole of the tail, close to the spine, the covering of fat which covers the inwards, even all the fat that is upon the inwards. |
| 10. and the two kidneys [along] with the fat that is upon them, which is over the flanks. And he shall remove the diaphragm with the liver, along with the kidneys. | 10. And the two kidneys and the fat which is upon them, upon the foldings, and the caul that is over the liver, together with the kidneys, he will take away. |
| 11. And the kohen shall cause it to [go up in] smoke on the altar, as food for the fire, to the Lord. | 11. And the priest will sacrifice it at the altar, the meat of an oblation before the LORD. |
| 12. And if his sacrifice is a goat, he shall bring it before the Lord, | 12. And if his oblation be from the young goats, he will bring it before the LORD, |
| 13. and he shall lean his hand [forcefully] upon its head and slaughter it before the Tent of Meeting, and Aaron's descendants shall dash its blood upon the altar, around. | 13. and lay his right hand upon its head, and the slayer will kill it before the tabernacle of ordinance, and the sons of Aharon will sprinkle its, blood upon the altar round about. |
| 14. And from it, he shall bring his offering a fire offering to the Lord [comprised of] the fat covering the innards, and all the fat, which is on the innards, | 14. And of his oblation before the LORD he will offer the covering of fat which covers the inwards, even all the fat that is upon the inwards. |
| 15. and the two kidneys with the fat that is upon them, which is over the flanks. And he shall remove the diaphragm with the liver; along with the kidneys he shall remove it | 15. And the two kidneys and the fat which is upon them (and) on the folding’s, and the caul, which is over the liver, along with the kidneys, he will take away. |
| 16. And the kohen shall cause it to [go up in] smoke on the altar, consumed as a fire offering, [with] a pleasing fragrance. All [sacrificial] fat belongs to the Lord. | 16. And the priest will sacrifice them at the altar, the meat of an oblation to be received with favor. All the fat (will be offered) before the LORD. |
| 17. **[This is] an eternal statute for all your generations, in all your dwelling places: You shall not eat any fat or any blood.** | 17. **It is an everlasting statute unto all your generations, that neither the fat nor the blood will be eaten in any of your dwellings, but upon the back of the altar it will be sacrificed unto the Name of the LORD.** |

**Welcome to the World of Pshat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. [http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R](about:blank)]:

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

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

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

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

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

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

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

**Welcome to the World of Remes Exegesis**

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

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

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

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

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

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

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

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

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

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

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

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

12. Deduction from the context.

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

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

**Rashi’s Commentary for: Vayiqra (Leviticus) 1:1 – 3:17**

**Chapter 1**

**1** **And He called to Moses** Every [time God communicated with Moses, whether it was represented by the expression] וַיְדַבֵּר, “And He spoke,” or וַיֹּאמֶר; “and He said,” or וַיְצַו, “and He commanded," it was always preceded by [God] calling [to Moses by name] (Torath Kohanim 1:2-3). [קְרִיאָה] is an expression of affection, the [same] expression employed by the ministering angels [when addressing each other], as it says, “And one called(וְקָרָא) to the other…” (Isa. 6: 3). To the prophets of the nations of the world, however, He revealed Himself through expressions denoting coincidence and impurity, as the verse says, “and God happened to [meet](וַיִּקָּר) Balaam" (Num. 23:4). -[Bemidbar Rabbah 52:5] [The expressionוַיִּקָּר has the meaning of a coincidental happening, and also alludes to impurity. [See Deut. 23:11, regarding the expression מִקְרֵה לַיְלָה.]

**And He called to Moses** The [Divine] voice emanated and reached Moses’ ears, while all [the rest] of Israel did not hear it. One might think that for each new section [representing a new topic], there was also [such] a call. Scripture, therefore, states, “and [the Lord] spoke(וַיְדַבֵּר) [to him],” [denoting that] only for speech, [i.e., when God “spoke” to Moses, or “said” to him, or “commanded” him,] was there a call, but not at the subsections. [For when these expressions are employed, they demarcate the beginning of major sections, i.e., when God first called to Moses and then proceeded with the prophecy at hand, unlike the beginning of each separate subsection, when God simply continued His communication to Moses without “calling" him anew. Now, if each subsection in the Torah does not represent a new beckoning from God to Moses, ushering in a new prophecy, then] what is the purpose of these subsections? To give Moses a pause, to contemplate between one passage and the next, and between one subject and another. [And if this pause for contemplation was given to the great Moses when being taught by God, then] how much more [necessary is it] for an ordinary man learning [Torah] from another ordinary man [to be allowed pauses between sections and subjects, to carefully contemplate and understand the material being learned].-[Torath Kohanim 1:3]

**to him** Heb. אֵלָיו [That is, God spoke only to Moses. This phrase comes] to exclude Aaron. Rabbi Judah [Ben Betheira] says: “Thirteen times in the Torah, God spoke (וַיְדַבֵּר) to both Moses and Aaron together, and, corresponding to them were thirteen [other] occasions [when God spoke only to Moses] precluding [Aaron], to teach you that they were not said [directly] to Aaron, but to Moses, that he should say them to Aaron. These are the thirteen cases where [Aaron was] precluded: (1) “To speak with him…,” (2) “…speaking to him…,” (3) “…and He spoke to him” (Num. 7:89); (4) “I will meet with you [there at set times], etc. …” (Exod. 25:22) All of them can be found [in the above dictum of Rabbi Judah] in Torath Kohanim (1:4). Now, [even though it was Moses who exclusively heard the prophecies,] one might think that they [i.e., the rest of Israel, nevertheless] heard the sound [of God] “calling" [to Moses preceding the prophecy]. Scripture therefore, says: [not “He heard] the voice [speaking] to him (לוֹ)," [but] “[he heard] the voice [speaking right up] to him (אֵלָיו)” (Num. 7:89). [This verse could have used the word לוֹ, “to him,” rather than such an exclusive expression as אֵלָיו, “right up to him.” However, it uses this expression in order to teach us that only] Moses heard [the Divine voice calling him], while all [the rest] of Israel did not hear [it].-[Torath Kohanim 1:4]

**from the Tent of Meeting** This teaches us that the [Divine] voice stopped and did not project itself beyond the Tent [of Meeting]. One might think that this was because the voice was low. Scripture therefore says, “[And when Moses came into the Tent of Meeting, he heard] the voice” (Num. 7:89). What is the meaning of “the voice” [with the definite article]? It is the voice referred to in Psalms (29:4-5): “The voice of the Lord is in strength; the voice of the Lord is in beauty. The voice of the Lord breaks cedars.” If so, why does it say, “[and the Lord spoke to him] from the Tent of Meeting”? [To inform us] that the [Divine] voice stopped. A case similar to this [where a powerful sound uttered within the Holy Temple was not heard outside,] is: “And the sound of the cherubim’s wings was heard up to the outer courtyard…” (Ezek. 10:5). One might think that the sound was low. Scripture therefore states [further in that verse]: “…as the voice of the Almighty God when He speaks!” Why then does the verse say, “[the sound…was heard] up to the outer courtyard” [and not further, if this sound was indeed so mighty]? Because when it reached there, it stopped.-[Torath Kohanim 1:5]

**[And the Lord spoke to him] from the Tent of Meeting, saying** One might think [that God spoke to Moses] from the entire house [that is, that the Divine voice emanated from the entire Tent of Meeting]. Scripture therefore states, “[and he heard the voice speaking to him] from above the ark cover” (Num. 7:89). [If so,] one might think [the voice emanated] from the entire ark cover. Scripture therefore states [further in that verse], “from between the two cherubim.”-[Torath Kohanim 1:5]

**saying** [God told Moses:] Go forth and say to them [the children of Israel] captivating words, [namely:] “For your sake God communicates with me. ” Indeed, we find this is so for all the thirty-eight years that the Israelites were in the desert, placed under a ban, [i.e.,] from the incident involving the spies and onwards, the [Divine] speech was not addressed especially to Moses, for it says, “So it was, when all the men of war had finished dying from among the people, that the Lord spoke to me saying …” (Deut. 2:16-17). [Only then was] the Divine speech [again] addressed specifically to me. Another explanation [of לֵאמֹר is that God says to Moses]: “Go forth and tell them My commandments, and bring Me back word whether they will accept them," as the verse says, “and Moses reported the words of the people back to the Lord” (Exod. 19:8). -[Torath Kohanim 1:6]

**2. When a man from [among] you brings a sacrifice** Heb. כִּי יַקְרִיב, when he brings. [That is, Scripture is not dealing here with an obligatory sacrifice, in which case it would have said, “a man shall bring ….” Rather,] Scripture is speaking here of voluntary sacrifices [and thus says, “When a man …brings a sacrifice”].-[Torath Kohanim 1:12]

**a man** Heb. אָדָם. Why is this term used here [as opposed to “ אָדָם ”]? [It alludes to Adam, the first man on earth, and teaches us:] Just as Adam, the first man, never offered sacrifices from stolen property, since everything was his, so too, you must not offer sacrifices from stolen property.-[Vayikra Rabbah 2:7]

**animals** Heb. מִן הַבְּהֵמָה. One might think that wild beasts are also included [since sometimes wild beasts are included in this term, and therefore may be offered up as sacrifices]. Scripture therefore states [here], “from cattle or from the flock.”-[Torath Kohanim 1:16]

**from animals**—but not all of them. [The phrase therefore comes] to exclude the case of animals that have cohabited with a human, as an active or a passive party. -[Torath Kohanim 1:17]

**from cattle** Heb. מִן הַבָּקָר [The phrase “from cattle” comes] to exclude an animal that has been worshipped [as a deity].

**or from the flock** Heb. וּמִן הַצֹּאן [This phrase comes] to exclude an animal set aside [i.e., designated for sacrifice to pagan deities].-[Torath Kohanim 1:18]

**or from the flock** [The extra “vav” at the beginning of this phrase comes] to exclude the case of a goring animal that has killed [a man]. Now, when [Scripture] states below (verse 3): מִן הַבָּקָר, “of cattle,” [the word מִן] need not have been used, since Scripture has already [taught us the exclusions here. Therefore, this extra word comes] to exclude a טְרֵפָה [an animal with a terminal disease or injury]. -[Torath Kohanim 1:17]

**you shall bring** Heb. תַּקְרִיבוּ[The plural form of the verb] teaches [us] that two people may donate a voluntary burnt offering in partnership.-[Torath Kohanim 1:19]

**your sacrifice** Heb. קָרְבַּנְכֶ [The plural form] teaches us that [a burnt offering] may also be offered as a voluntary gift from the community (Torath Kohanim 1:20). This sacrifice was called עוֹלַת קַיִץ הַמִּזְבֵּחַ, “the burnt-offering which was provision for the altar.” [Every year, each twenty-year old male was taxed to give a silver half-shekel for communal sacrifices. See Exod. 30:11-16. This voluntary sacrifice] was purchased with any money remaining [from the previous year’s collection of half-shekels, and was offered as a communal burnt offering when there were no individual offerings brought, in order to prevent the altar from being bereft of sacrifices. Thus, the name “provision for the altar”].-[Shev. 12a].

**3. male**—but not a female. When Scripture repeats later (verse 10) [that the burnt-offering must be] “a male [animal],” it appears unnecessary to state that [since Scripture has already taught us that it must be a male animal and not a female. Therefore, this repetition of the word “male,” comes to teach us that a sacrifice must consist of a completely] male [animal], not an animal of indeterminate gender or a hermaphrodite. -[Bech. 41b]

**unblemished** Heb. תָּמִים, perfect, without a blemish.

**[He shall bring it …] to the entrance of the Tent of Meeting** He [himself] must attend to bringing it up to the courtyard [of the Temple] (Torath Kohanim 1:24). Why does the verse repeat the word “bring” here [when it says, “he shall bring…He shall bring it”? This repetition teaches us that] even in the case of Reuben’s burnt offering [animal] being mixed up with Simeon’s burnt offering [animal, and the animals cannot be identified], nevertheless, each one of them must be offered up in the name of [its rightful owner] whoever that may be. Similarly, if [an animal designated for] a burnt offering has been mixed up with non-consecrated animals, the non- consecrated animals must be sold to those who need burnt offerings, and thus all of these animals are now [designated to become] burnt offerings. [Accordingly] each animal is now brought in the name of [its rightful owner] whoever that may be. Now, one might think that this must be done even if [an animal designated to become] a burnt offering became mixed up with animals unfit for sacrifice or with [animals designated to become] different kinds of sacrifices [e.g., a sin offering, a guilt offering, etc.]. Scripture therefore says here: יַקְרִיבֶנּוּ, [meaning, “he must bring it.” This teaches us that only an animal fit for and specifically designated as a burnt offering must be brought here].- [Torath Kohanim 1:25]

**He shall bring it** [This clause] teaches us that the person is coerced [to bring the offering if he is remiss in bringing the sacrifice he had promised]. One might think that this means that they should force him against his will [to bring the offering]! Scripture therefore says: “[He shall bring it] willingly (לִרְצֹנוֹ).” How is this possible [that on one hand he should be forced, yet on the other, he must bring the offering willingly? The explanation is that] they must coerce him until he says “I am willing.”-[R.H. 6a, Torath Kohanim 3: 15] 3-4.

**Before the Lord…And he shall lean** [The procedure of] leaning [the hands upon sacrifices] does not apply to a high place [a private altar. These high places were permitted to be used before the permanent Temple was built when the Mishkan was in Gilgal, Nob, and Gibeon. Certain sacrifices could be offered up on them. We learn this from the continuity of these two verses that only “before the Lord”—that is, in the sanctuary precincts—one “should lean his hand upon” the head of sacrifices, but not on a high place outside the sanctuary precincts.]-[Torath Kohanim 1:27].

**4. upon the head of the burnt offering** [The text could have simply said “upon its head.” However, it adds “burnt offering”] to include [any sacrifice that is called a “burnt offering,” namely,] (1) an obligatory burnt offering, that it too requires סְִמִיכָה [leaning the hands on its head. Since this section deals with voluntary burnt offerings, this case requires an extra word to include it. See commentary on verse 2]; also included is (2) a burnt offering from the flock [that it too must have סְִמִיכָה, for this is not specified in the verses dealing with the burnt offering from the flock. See verses 10-13].-[Torath Kohanim 1:30]

**the burnt offering** [The use of the definite article here teaches us that the verse is referring to “the” burnt offering, i.e., the one mentioned earlier, where it says, “from cattle or from the flock” (verse 2). Thus] excluding the burnt offering from birds.-[Torath Kohanim 1:30]

**and it will be accepted for him** For which [sins] will [the sacrifice] be accepted for him [thereby atoning for them]? If you say that [the offering is accepted and thereby the person is atoned for] sins which incur the penalty of excision, the death penalty through the court, the death penalty through the heaven[ly court], or lashes, their punishments are [expressly] stated, [and thus, the person must undergo the respective punishment to receive atonement for those sins]. Thereby, we determine that it is accepted only for [failure to perform] a positive commandment [for which the punishment is not expressly stated in the Torah, or [violation of] a negative commandment that is attached to a positive commandment. [I.e., some negative commandments are attached to a positive commandment that relates to the same matter. An example of this is the law of the Passover lamb. The Torah states: “And you shall not leave over any of it until morning, and whatever is left over of it until morning, you shall burn in fire” (Exod. 12:10). Here, the negative commandment is “attached” to the positive commandment. How so? If someone has transgressed the negative commandment and left over some of the Passover lamb until the following morning, he may exonerate himself from the punishment he has just incurred by fulfilling the positive commandment attached, namely by burning the remainder in fire. That is an example of “a negative commandment that is attached to a positive commandment.” See Mak. 4b.]-[Torath Kohanim 1:31].

**5. And he shall slaughter…And…the** kohanim shall bring [the blood] [Since the word kohanim is mentioned only in reference to receiving the blood, and not before, we learn that all procedures in a sacrifice] from receiving [the blood in a vessel] and onwards are the duty of the kehunah [as opposed to non- kohanim]. This teaches regarding the slaughtering [which precedes receiving the blood], that it is valid [even if performed] by a stranger [i.e., a non- kohen].-[Zev . 32a]

**before the Lord** in the courtyard [of the Holy Temple].

**and […the kohanim] shall bring [the blood]** [Although וְהִקְרִיבוּ literally means “bringing,” here,] it means “receiving” [the blood in a vessel], which is the first [procedure immediately following the slaughtering]. However, it literally means “bringing” [the blood to the altar]. [Consequently,] we learn that both these procedures are the duties of Aaron’s descendants [i.e., the kohanim].-[Chag. 11a]

**Aaron’s descendants** One might think [that these duties may be performed as well by Aaron’s descendants who are] חֲלָלִים, kohanim whose lineage invalidates them for kehunah [e.g., if the mother was divorced before marrying the kohen]. Scripture therefore adds: “the kohanim ” [indicating that these duties may be performed only by kohanim].-[Torath Kohanim 1:38]

**[The kohanim, shall bring] the blood, and dash the blood** Why does Scripture say, “blood, blood” here twice? To include [the cases of blood from a burnt offering,] that was mixed up with the same type [of blood, i.e., the blood of burnt offerings from two different people being mixed up, and [blood from a burnt offering] that was mixed up with a different type [of blood, i.e., from another type of sacrifice]. One might think that this would also include [the case that the blood was mixed up with blood of] an unfit sacrifice, or [blood from] inner sin offerings [the blood of which is to be sprinkled on the inner altar] or [blood from] outer sin offerings [the blood of which is to be sprinkled on the outer altar] even though [the latter, have their blood dashed] above [the chut hasikra, the red line, of the altar], while this [the burnt offering has its blood dashed] below [the chut hasikra of the altar]. Scripture [therefore] states [regarding a burnt offering] in another place: “its blood” (verses 11 and 15). [This expression teaches us that only cases in which the blood of a burnt offering is mixed up with the blood of another sacrifice which is also to be dashed below the chut hasikra on the altar, no problems arise, and these bloods can both be dashed at that level of the altar. This excludes the case of inner sin offerings whose blood is sprinkled inside and outer sin offerings whose blood must be dashed above the chut hasikra].-[Torath Kohanim 1:39]

**And […the kohanim, shall…] dash [the blood…around]**-[The kohen] must stand below [i. e., on the ground], and dash [the blood] from the vessel [in which it was received] onto the wall of the altar below the chut hasikra, towards the corners [of the altar. Meaning, from the ground he approaches the northeastern corner of the altar and dashes some of the blood from its receptacle onto the corner ridge where the northern wall and the eastern wall of the altar meet, below the red line. In this way, the blood dashes onto both the northern and eastern sides of the altar with one motion by the kohen. That motion is thus referred to as “one application (of blood) which is two,” i.e., one dashing motion, which applies the blood to two faces of the altar. The kohen then proceeds to the southwestern corner of the altar and again performs this procedure, thereby applying the blood to both the southern and western walls of the altar in one motion. Thus, in a total of two dashing motions, the blood has been applied to the four faces of the altar. These dashes are referred to as “two applications (of blood) which are four.”] Therefore, it says “around,” namely that [with these prescribed dashing motions] the blood is to be applied to the four sides of the altar. Now, one might think that [when the verse says that the kohen must dash the blood around the altar, this means that] he must encircle it [the altar with blood] like a thread. Scripture therefore says: “[the kohanim] shall…dash [the blood],” and it is impossible to apply it [as a continuous line] around the altar through a “dashing” motion. Alternatively, one might think that “shall…dash” refers to one dashing motion. Scripture therefore says: “around” [and it is impossible to apply the blood all around the altar with one dashing motion]. How then [should the blood be applied to the altar]? The kohen must make “two applications, which are four.”-[Torath Kohanim 1:40]

**[the altar] which is at the entrance of the Tent of Meeting** But not when [the Tent of Meeting] is disassembled [even though the altar itself may be standing, since at such a time the altar is not “at the entrance of the Tent of Meeting”].-[Torath Kohanim

**6. And he shall skin [the burnt offering]** Why does the verse say “the burnt offering” ? To include every [kind of] burnt offering [not just this one in the procedure of] skinning and cutting up [in the prescribed manner].-[Torath Kohanim 1:45]

**its [prescribed] sections** [The verse does not state that the animal is cut into pieces, but rather “into its pieces,” implying that it must be cut into specific prescribed pieces] and not [to cut] its [prescribed] pieces into [smaller] pieces.-[Torath Kohanim 1:47; Chul. 11a].

**7. shall place fire [on the altar]** Even though the fire descended [miraculously] from heaven [onto the altar, to consume the sacrifices], it was [nevertheless] a mitzvah for a mortal to bring [his fire to the altar.-[Torath Kohanim 1:49; Zev. 18a]

**the descendants of Aaron the Kohen** [But we know that Aaron was a Kohen Gadol ! So what does “the Kohen ” come to teach us? It teaches us that the Kohen Gadol may perform the sacrificial service only] when he is [invested] in his kehunah [i.e., wearing the proper eight garments of the Kohen Gadol]. If, however, he officiated wearing the raiment of an ordinary

**8** **Aaron’s descendants, the kohanim** [But we know that Aaron’s descendants are kohanim ! So what does “the kohanim ” come to teach us?] The [ordinary] kohanim must be functioning in their kehunah [i.e., the proper four garments of the ordinary kohanim]. If an ordinary kohen officiated wearing the “eight garments” [of a Kohen Gadol], however, his service is rendered invalid.

**the pieces, the head** Since the head is not included in the skinning and cutting up [procedures], since it was detached by the slaughtering, the Torah had to count it individually [to inform us that it was to be placed on the altar as it is, even though it is not skinned.] -[Chul. 27a]

**and the fat** Why is [the fat] mentioned [separately]? To teach you that the kohen must bring it up [onto the altar together] with the head, and that with it he covers the area where [the animal] was slaughtered. This was done in deference to the honor of God on high [because the cut throat is soiled with the blood of the head] (Rashi, Yoma 26a). -[Chul. 27a]

**[the wood] which is on the altar** The logs of wood must not project beyond the [area of the arranged] woodpile [constituting one square cubit. This is so that the kohanim would not be disturbed by protruding pieces of wood when they go around the altar].-[Torath Kohanim 1:54]

**9 as a burnt offering** [I.e., the kohen] must burn the animal with the [specific] intention that it is a burnt offering.-[Torath Kohanim 1:58]

**a fire offering** Heb. אִשֵּׁה. When he slaughters [the animal], he must slaughter it with the [specific] intention [to burn it completely in] fire. Every [instance of the word] אִשֶּׁה in Scripture, is an expression related to [the word] אֵשׁ, “fire,” foyere in Old French.

**pleasing** Heb. נִיחוֹחַ [This word stems from the same root as the expression רוּחַ נַחַת, “contentment.” God says: “This sacrifice] gives Me contentment, for I said [My commandment], and My will was fulfilled!”

**10** **And if…from the flock** The “vav” [meaning “and” here demonstrates that this section concerning voluntary burnt offerings from the flock] is a continuation from the previous subject [those from cattle, and is thereby connected in that the laws of each are common to both]. But why was it separated [by a paragraph]? In order to give Moses a pause, so that he could contemplate between one passage and the next.-[Torath Kohanim 1:59]

**from the flock…from sheep…from goats** [The word “from” tells us that one cannot take all the animals of these classes, rather only “from” them, thereby disqualifying certain animals from being brought for a sacrifice.] These [three mentions of the word “from”] are three exclusions [from being offered as a sacrifice], excluding an aged [animal], a sick [animal] and a foul smelling [animal].-[Torath Kohanim 1: 60]

**11** **on the…side of the altar** Heb. יֶרֶךְ הַמִזְבֵּחַ, “on the…side of the altar.”

**[And he shall slaughter it] on the northern [side of the altar], before the Lord** [The law of] slaughtering on the northern side does not apply [when sacrificing an animal] on a high place [See above on verse 4].-[Torath Kohanim 1:27] [We learn this from this verse that a burnt offering must be slaughtered “on the northern side of the altar” only if it is “before the Lord,” i.e., in the sanctuary precincts, but not outside them.]

**14 from birds** But not all birds. Since it is stated: “an unblemished male, from cattle, from sheep, or from goats” (Lev. 22:19), [denoting that the requirement of] perfection and maleness apply [only] to animals, but [the requirement of] perfection and maleness does not apply to birds. One might think that even a bird that lacks a limb [may be brought for this offering]. Scripture, therefore, says [here]: “from birds” [but not all birds, excluding a bird lacking a limb].-[Torath Kohanim 1:71]

**turtle-doves** [Because the verse specifies “young” doves, whereas it simply says “turtle-doves” without stating “young, ” it must refer to] adult ones [only that may be offered], and not young ones.

**young doves** young ones [only may be offered], and not adult ones. -[Torath Kohanim 1:74]

**from turtle- doves or from young doves** [The word “from” occurring twice in this verse comes] to exclude [birds] whose feathers have just begun to become reddish in both species, that they are unfit [for sacrifice], for they are too old to be qualified as “young doves,” and they are too young to be qualified as [adult] “turtle- doves.”-[Torath Kohanim 1:75].

**15** **shall bring it** One may bring even a single bird. -[Torath Kohanim 1:77] **the** kohen shall …

**nip off** The nipping [of the bird’s head] must not be done with anything but with the body of kohen. He would cut with his [thumb]nail adjacent to the back of the head, cutting right through its spine, until he reached the Simanim [literally, “the signs”; in the context of slaughtering, this refers to the esophagus (gullet) and the trachea (wind-pipe)], and cuts through them [see Rashi on Lev. 5:8].

**and its [the bird’s] blood shall be pressed out** [The word וְנִמְצָה] an expression similar to “the pressing out (מִיץ) of wrath” (Prov. 30:33); and, “for the milking (הַמֵּץ) has come to an end” (Isa. 16:4). He presses the slaughtering area [of the bird’s neck] against the wall of the altar, and thereby, the blood is pressed out and runs down [the wall].

**and cut…and cause it to go up in smoke…shall be pressed out** [According to the sequence of these terms, one would think that Scripture is commanding the kohen to first cut the bird’s neck, send the bird up in smoke, and only then to press out its blood. But] is it possible to suggest this? Since [the kohen] has already caused the bird to go up in smoke, he presses its blood out? Rather, [the meaning is clearly not so, and the procedure of causing the bird to go up in smoke appears in the verse after that of nipping off the head, to teach us that] just as with the procedure of causing it to go up in smoke, the bird’s head [is smoked] separately and its body separately, so is it with the procedure of nipping [the bird’s head, i.e., the head is cut at the neck, to become virtually separate from its body-even though it is still attached to the body by the skin] (Torath Kohanim 1:81). According to the simple meaning of the verse, it is transposed [and is to be understood as]: and nip off its head, and cause it to [go up in] smoke on the altar, and its [the bird’s] blood shall already have been pressed out.

**16 its crop** Heb. מֻרְאָתוֹ, the place of the רְעִי, the digested food or waste, i.e., the crop, [known in the Talmud as זֶפֶק The word מֻרְאָתוֹ stems from רְאִי, which is equivalent to רְעִי, since an “aleph” is sometimes interchangeable with an “ayin.”]-[Torath Kohanim 1:84]

**with its entrails** Heb. בְּנֹצָתָהּ, with its entrails (Zev. 64b). The word נוֹצָה denotes something disgusting, as [in the verse], “for they are foul (נָצוּ), even slipping” (Lam. 4:15). And this is what Onkelos means [when he translates this word as]: בְּאוּכְלֵיהּ, “with its digested food” [i.e., the excrement found in its entrails]. This is the explanation given by Abba Yose ben Hanan, who states: The kohen removes the gizzard with it. But our Rabbis, of blessed memory, [understanding נוֹצָה to mean “feathers,”] explain [the verse as follows]: With a knife, he cuts an opening around the crop, like a window, and takes it [together] with the feathers (נוֹצָה) that are on the skin (Zev. 65a). In the case of the burnt offering of an animal, which eats exclusively from the feeding trough of its owner, it says, “And the innards and the legs, he shall wash with water. … and cause it to [go up in] smoke [on the altar]” (verse 13). However, regarding birds, which feed themselves on things stolen [from other people’s property], the verse says here, “And he shall [remove its crop]…and cast” the entrails, which ate from stolen property.-[Vayikra Rabbah 3:4]

**next to the altar on the east side** At the eastern side of the כֶּבֶשׁ [the ramp leading up to the altar].-[Torath Kohanim 1:86]

**to the place of the ashes** I.e., the place where each morning they deposit the ashes removed [from the outer altar], and the ashes removed from the inner altar and the menorah. All these were [miraculously] absorbed there in their place.-[Yoma 21a].

**17** **And he shall split it open** Heb. וְשִׁסַּע. The term שִׁסּוּעַ refers only to [splitting open] with the hand. Similarly, [Scripture] says regarding Samson: “and he split it open (וַיְשַׁסְּעֵהוּ) as he would have split open (כְּשַׁסַּע) a kid” (Jud. 14:6). -[Zev. 65b]

**with its wing feathers** [I.e.,] with its wings; he need not pluck out its wing feathers.

**with its wing feathers** [Lit., “its wings.” Here, it refers to] the actual feathers [of its wings]. But surely you will not find even the simplest of people [i.e., even a person who is not particular,] who, when smelling the odor of burnt feathers, does not find it repulsive. Why then does Scripture command us to send [the feathers] up in smoke? [The feathers are left intact] so that the altar should appear sated and adorned with the sacrifice of the poor man [who could afford only a bird].-[Vayikra Rabbah 3:5]

**but he shall not tear it completely apart** [Although the kohen splits open the bird,] he must not tear it apart completely into two [separate] pieces. Rather, he must tear it along its back. Now, regarding a bird [offering], it says here: “a pleasing fragrance [to the Lord],” and regarding animals, it says, “a pleasing fragrance [to the Lord]” (verse 9) [as well. From here we see that both in the case of a large animal or a small bird, the fragrance is pleasing to God]. This teaches us: Whether one offers much or little, [it is equally pleasing to God,] provided that he directs his heart to Heaven.-[Toroth Kohanim 1:91]

**Chapter 2**

**1** **And if a person brings** [literally, “And if a soul brings.”] Regarding all the sacrifices which were donated voluntarily, the only instance where Scripture states the word **נֶפֶשׁ** “soul” is in the case of the meal-offering. Now, who usually donates a meal-offering? A poor man [because flour is less expensive than birds or animals]. [Hence,] the Holy One Blessed is He, says: “I account if for him as if he has sacrificed his very soul!”-[Men. 104b]

**his offering shall be from fine flour** If a person says, “I hereby take upon myself to bring a meal- offering,” without specifying which type of meal-offering, then he shall bring מִנְחַת סֹלֶת, a meal-offering of fine flour, which is the first of the meal-offerings [mentioned in this chapter] (Men. 104b), and קֹמֶץ [fistful of the offering] is scooped out while it is [still in the form of] flour, as is explained in this passage. Since five kinds of meal-offerings are enumerated here, all of which had to be brought ready-baked before the קְמִיצָה [scooping took place], with the exception of this one, it is, therefore, called מִנְחַת סֹלֶת, “a meal-offering of fine flour.”

**fine flour** - סֹלֶת. [The term] סֹלֶת always denotes [fine flour of] wheat, as the verse says, “fine flour (סֹלֶת) of wheat” (Exod. 29:2). -[Torath Kohanim 2:96] No meal- offering consists of less than one עִשָּׂרוֹן [“one tenth” of an ephah of flour], as it is said, “one tenth measure for a meal-offering (עִשָּׂרוֹן)” (Lev.14:21), [implying that] one tenth measure [shall be used] for each meal-offering.-[see Men. 89a]

**He shall pour oil over it** Over all of it. [However,]

**and place frankincense upon it** Upon part of it; the kohen places a fistful of frankincense upon it at one side [of the offering]. Now what makes you say this? Because an inclusion after an inclusion in the Torah means only to exclude. [Now, here, the expression עָלֶיהָ, upon it or over it, is inclusive in nature, for its assumed meaning is “upon all of it,” i.e., the kohen shall pour the oil over all of the offering. In the continuation of the verse, “and place frankincense upon it (עָלֶיה),” however, the second mention of the word עָלֶיה represents a רִבָּוי after a רִבָּוי, and so, the second עָלֶיה becomes preclusive, meaning that the frankincense is to be placed only upon part of the offering.] Another explanation: Oil [is poured] over all of it, because it [the oil] has to be mixed with it and scooped with it, as it is said, “[scoop out a fistful] from its fine flour and its oil.” However, the frankincense because it is neither mixed nor scooped with it, as it is said, “in addition to] all its frankincense” (verse 2), for, after he has completed the קְמִיצָה procedure, he collects all the frankincense from the meal-offering and makes it go up in smoke.-[Torath Kohanim 2:98]

**He shall pour [oil]…and place [frankincense] …and he shall bring [it to…the kohanim]** -[Because Scripture mentions the “pouring” of the oil before the individual “brings” it to the kohanim,] this teaches [us] that pouring and mixing may be performed [even] by a non-kohen. [And how do we know this concerning the mixing? Because in verses 5-6 below, Scripture states of a meal-offering, “mixed with oil,” before the pouring procedure is to take place, thus, if pouring may be performed by a non- kohen, then mixing, which precedes pouring, may surely be performed by a non- kohen

**2 [And he shall bring it to…] the kohanim, and he [the kohen] shall scoop out** From the קְמִיצָה scooping procedure and onwards, it is exclusively the priesthood who is commanded [to perform these remaining procedures].- [Torath Kohanim 2:100]

**And from there, he [the kohen] shall scoop out** [From where?] From the place where the feet of the non- kohen were standing.- [Torath Kohanim 2:104] This teaches us that scooping may be performed any place within the courtyard of the Holy Temple, even within the eleven cubits [span of courtyard grounds] in which ordinary Israelites [i.e., non- kohanim were permitted] to walk.-[Yoma 16b]

**his fistful** One might think [that the fistful may be] full to overflowing, bursting through his fist and coming out on every side! Scripture, therefore, states in another passage, “And from it, he shall lift up in his fist” (Lev. 6:8), [i.e., only what is contained within his fist is valid to be burnt]. But since [we now know that the amount shall be only] what is contained within his fist, one might suggest that it means less than a fistful. Scripture, therefore, states here, **מְלֹא**, “full” [i.e., it shall be a full fist]. How then [does the kohen scoop out exactly a fistful, not more and not less]? He covers the palm of his hand with his three fingers, [and then, with the remaining thumb from above and little finger from below, he levels off any overflowing mixture, so that exactly a full measure of “three fingers” is attained].-[Torath Kohanim 2:105; Men. 11a] This is the definition of **קֹמֶץ**, a “fistful” in the Hebrew language [while in other languages, a “fistful” of something might mean four fingers full of something].

**in addition to all its frankincense** In addition to all the frankincense, the fist shall be full.

**its frankincense. Then, [the kohen] shall cause…to [go up in] smoke**- The frankincense is also to be burnt.-[Torath Kohanim 2:107]

**his fistful of its fine flour and its oil** but if he scooped, and a grain of salt or a particle of frankincense went up into his hand, it is unfit. -[Torath Kohanim 2:107]

**its reminder** The fistful offered up to the Most High [God], is the “reminder” of the meal-offering, because through it, its owner [who brought that sacrifice] is remembered for the good, [causing G-d] contentment.

**3** **to Aaron and his descendants** The Kohen Gadol [signified by “Aaron” here,] takes a portion [of what remains of the meal-offering] first, without having to take part in the equal division of the meal offering, while [after this,] the ordinary kohen [signified by “and his descendants” here,] takes his share in the equal division of the meal-offering.-[Torath Kohanim 2:112]

**[it is] holy of holies** for the Kohanim.

**from the fire-offerings of the Lord** They may take their share in it only after the offerings to the fire [i.e., only after the fistful has been scooped out and burnt, thereby becoming a fire-offering to God. Before this, however, they may not partake of the meal-offering].-[Torath Kohanim 2: 113]

**4 And if you bring [a meal-offering which was baked in an oven]** [Namely: If a person] said, “I hereby take upon myself to bring a meal-offering baked in an oven.” Scripture teaches [us] that he may bring either loaves or wafers.- [Torath Kohanim 2:115] The loaves are to be mixed up (בְּלוּלֹת) [with olive oil], while the wafers are to be anointed (מְשֻׁחִים) [with olive oil].-[Torath Kohanim 2: 117; Men. 74b] Now, our Rabbis (Men. 75a) differ regarding the anointing procedure (מְשִׁיחָה) [for the wafers]: Some say that one must anoint them and again anoint them until all the oil in the log [a volume of liquid] has been used up, for all meal-offerings require one log of oil [each]. Others say that [some of] the oil was smeared [on the wafer] in the form of a Greek “chi” [shaped like the Hebrew נ, see Rashi Exod. 29:2], while the remaining oil was eaten separately by the kohanim. [Now, the verse here says, “mixed with oil…anointed with oil.”] What does the repetition of the word “oil” come to teach us? [It teaches us that for meal-offerings, oil used need not be only from the initial extract from the olives, but] may also be from the second and third extract out of the olives. The only case where the initial extract of oil is required, is the menorah, because regarding it, Scripture says (Exod. 27:20), שֶׁמֶן זַיִת זָךְ, “clear olive oil.”-[Torath Kohanim 2:118] And we learned in Men. (76a): All meal-offerings baked before the קְמִיצָה [scooping out] procedure, and consequently whose קְמִיצָה is performed by breaking the offering into pieces (see verse 6), all shall be offered in [parcels of] ten loaves [regarding those about which Scripture says חַלֹּוֹת, “loaves,” and parcels of] ten wafers, for those offerings about which Scripture says רְקִיקִין, “wafers.”

**5** **And if a meal-offering on a pan [is your sacrifice]** - מִנְחָה עַלהַמַּחֲבַת Namely: If one said, “I hereby take upon myself to bring מִנְחַת הַמַּחֲבַת, a pan- fried meal offering.” [מַחֲבַת] was a vessel in the Holy Temple, in which [certain] meal-offerings were baked in oil upon the fire. This vessel is not deep, but shallow. And therefore, meal-offerings made in it were hard, for since the pan was shallow, [the oil spread thin and consequently,] the fire consumed the oil [causing the product to become hard].-[Men. 63a] And all [meal-offerings] require three applications of oil: יְצִיקָה [pouring], בְּלִילָה [mixing] and placing oil in the vessel before their preparation.-[Torath Kohanim 2:121, Men. 75a]

**fine flour, mixed with oil** [This] teaches [us] that he must mix them while they are [still] fine flour [and not mixing the oil with the already-fried cakes].-[Torath Kohanim 2: 122]

**6 Break it into pieces, […It is a meal-offering]** [The clause at the end of this verse, “It is a meal-offering,” appears superfluous. However, it] comes to include all meal-offerings baked before the **קְמִיצָה** procedure, to [have their **קְמִיצָה** performed by] **פְּתִיתָה**, breaking them into pieces.-[Men. 75a]

**and you shall [then] pour oil over it. It is a meal-offering** This includes all meal-offerings for יְצִיקָה, “pouring of the oil.” One might think that this applies also to a meal- offering baked in an oven. Scripture, therefore, says, “[You shall then pour oil] עָלֶיהָ, over it, ” [but not over that baked in an oven.] Perhaps we should exclude חַלֹּות, loaves [of oven-baked meal-offerings only], while not excluding the רְקִיקִיןwafers [of oven baked meal-offerings]? Scripture, therefore, says, הִיא [i. e., “It,” to have both cases of loaves and wafers of an oven-baked meal-offering excluded from יְצִיקָה].-[Men. 75a].

**7 [made] in a deep pot** - מַרְחֶשֶׁת. This was a deep vessel in the Temple. And since it was deep, its oil gathered together, and the fire did not burn it. Consequently, meal-offerings made in it, vibrate (רוֹחֲַשִׁין) (Torath Kohanim 2:127), [as] anything which has become softened through a liquid, [like in the case of deep-frying מִנְחַת מַרְחֶשֶׁת appears to vibrate (רוֹחֵשׁ) and wiggle.

**8 which shall be made from these [types]** [literally, “which shall be made from these,” meaning a meal-offering] which shall be made from one of these types [of meal-offerings mentioned, namely, fine flour baked in an oven, pan-fried or that made in a deep pot].

**And he shall bring it** i.e., its owner [shall bring it] to the kohen.

**and he shall bring it close** [I.e.,] the kohen [shall bring it close].

**to the altar** He shall bring it close to the south-western corner of the altar.-[

**9** **its reminder** This is **קֹמֶץ**, [the fistful scooped out of the meal-offering].

**11** **or any honey** Any sweet fruit extract is called honey.

**12** **[However,] you shall bring them as a first [fruit] offering** What can you bring from leaven and honey? A first [fruit] offering, namely, a) the שְׁתֵּי הַלֶּחֶם, the two loaves [of bread] brought on Shavuoth, which come from leaven, as it is said: “they shall be baked leavened” (Lev. 23:17), and b) The בִּכּוּרִים, “first fruits” which [contain] דְּבַשׁ, honey, e.g., the first fruits of figs and dates.-[Men. 58a]

**13 the salt of [your God’s] covenant** for there was a covenant made with salt since the six days of Creation, in that the lower waters were promised that they would be offered on the altar. [And how were they offered? In the form of] salt [which comes from water,] and in the water libations on the Festival [of Succoth].

**[You shall offer salt] on all your sacrifices** [including] burnt-offerings from animals and birds, and the **אֵימוּרִים**, the portions of the sacrifices offered up on the altar, from all holy sacrifices.-[Men. 20a]

**14** **When you bring** Heb. וְאִם תַּקְרִיב Now, the word אִם [here] has the meaning of כִּי, “when,” because this is not optional, for Scripture is referring to the הָעֹמֶר מִנְחַת [the omer meal-offering, a community sacrifice brought on the sixteenth of Nissan,] which is obligatory. [Thus, the verse reads: “When you bring…”].- [Torath Kohanim 2:148] Likewise, “And when (וְאִם) the Jubilee…will be” (Num. 36:4), [and not “if the Jubilee…will be”].

**a meal offering of the first grains** Scripture is referring here to the **מִנְחַת הָעֹמֶר**, the “omer meal-offering,” which is to be offered **אָבִיב**, meaning, as soon as the grain has ripened, and it comes from barley. [And how do we know that it comes from barley?] For here in our verse, it says, **אָבִיב**, and in an earlier verse, it says (Exod. 9:31), **כִּי הַשְּׂעֹרָה אָבִיב**, “for the barley was ripened **(אָבִיב)**”.-[Torath Kohanim 2:149; Men. 68b]

**parched over the fire** For they dry the grain over a fire, in a roasting pipe [Rashi explains in Tractate Men., אָבִיב refers to a vessel used by those selling roasted seeds].-[Torath Kohanim 2:150] [And they had to do this to the grain,] for otherwise, it could not be ground up, because it is moist.

**kernels full in their husks, [ground into] coarse meal** Heb. גֶּרֶשׂ כַּרְמֶל “Broken up while still moist (כַּרְמֶל).”

**coarse meal** Heb. גֶּרֶשׂ, an expression denoting breaking up or grinding with grit millstones, and likewise, “Indeed, He has made [my teeth] grind (וַיַּגְְרֵס) on gravel” (Lam. 3: 16), and similarly in the verse, “My soul is crushed (גָּרְסָה)” (Ps. 119:20).

**full in their husks** Heb. כַּרְמֶל, [an acronym of כַּר, husk, and מָלֵא, full. Thus, it means: The grain is ground up] while the husk (כַּר) is still full (מָלֵא) (Men. 66b), i.e., when the produce is still fresh and full in its stalks; hence, fresh ears of grain are called כַּרְמֶל, and similarly, “and sheaves of fresh grain (כַּרְמֶל) in their shells” (II Kings 4: 42).

**Chapter 3**

**1** **peace-offering** Heb. שְׁלָמִים. [So named] because they instill peace (שָׁלוֹם) in the world. Another explanation: [They are called שְׁלָמִים because they bring about harmony (שָׁלוֹם), [since some portions of the sacrifice go] to the altar, to the Kohanim and to the owner [of the sacrifice].-[Torath Kohanim 3:156].

**3 and all the fat** [This expression] comes to include the fat that is on the maw [the lowest stomach and all the more so, the fat upon the intestines]: These are the words of Rabbi Ishmael. Rabbi Akiva, however, says: [It comes to include only] the fat upon the intestines.-[Torath Kohanim 3:168, Chul. 49].

**4 the flanks** Heb. הַכְּסָלִים, flancs in Old French. For, in the case of a live animal, the fat that is on the kidneys, is situated at the height of the flanks, and they [the flanks] are situated below. This is the fat beneath the loins, which is called lonbels in Old French, the white fat visible above, upon the height of the flanks, while on the lower part of the flanks, [this fat is not visible, because] the flesh covers it.- [Chul. 93a, and Rashi there]

**the diaphragm** This is the dividing wall [separating the thoracic cavity (breathing organs) from the abdominal cavity (organs of digestion)], which is called ebres in Old French. In the Aramaic language it is called חַצְרָא דְּכַבְדָא, the yard of the liver.

**with the liver** Along with the diaphragm [which covers the liver], he must take a small amount of the liver. [The fact that some of the liver must be taken is illustrated] in another verse, where [regarding the same matter], Scripture says (Lev. 9:10), וְאֶת הַיֹּתֶרֶת מִן הַכָּבֵד, “and the diaphragm from the liver”.-[Torath Kohanim 3:172]

**the liver along with the kidneys** - עַל הַכָּבֵד עַל הַכְּלָיוּת. In addition to the liver and in addition to the kidneys, he shall remove this.

**5 In addition to the burnt offering** Heb. עַל הָעֹלָה, in addition to the burnt- offering. [From here,] we learn that the daily burnt offering precedes any other sacrifice upon the woodpile [of the altar].

**7 If [he brings] a sheep** Since among the sacrificial portions of the sheep there is something that is not among the sacrificial portions of the goat, namely that the tail of a sheep is offered up [on the altar], these two [namely sheep and goats] were divided into two sections. -[Torath Kohanim 3:185].

**8 And [Aaron’s descendants] shall dash [its blood]** Two applications [of blood were required], which were [counted as] four (see Rashi above, Lev. 1:5). The Kohen must dash [the blood] by means of a vessel. He does not apply [the blood] with his finger except [in the case of] a sin-offering. -[Zev. 53b].

**9 the choicest part** Heb. חֶלְבּוֹ.[Usually, its fat. Here it means] its choicest part. And what is this? The complete tail.

**opposite the kidneys** Heb. הֶעָצֶה, above the kidneys, which give counsel (הַיּוֹעֲצוּת).

**11 as food for the fire, to the Lord** Food for the fire, in the Name of the most High [God].

**food** Heb. לֶחֶם, an expression meaning food [in general, not only bread]. Similarly, we find in the verse, “Let us destroy his food (בְּלַחְמוֹ) with wood” (Jer. 11:19); and, “made a great feast (לְחֵם)” (Dan. 5:1), and, “On joyous occasions, a feast (לֶחֶם) is made” (Eccl. 10:19).

**17 [This is] an eternal statute** This entire verse is explained very clearly in Torath Kohanim (3:189).

**Ketubim: Tehillim (Psalms) 73:1-15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **A song of Asaph. Truly God is good to Israel, to the pure of heart.** | 1. **A psalm composed by Asaph. Truly God is good to Israel, to the pure of heart.** |
| 2. But as for me, my feet had almost turned away, in an instant my steps would have been swept away. | 2. But my feet had almost slipped; my steps had all but faltered. |
| 3. For I envied the perverse; I would see the tranquility of the wicked. | 3. For I became jealous of the mockers whenever I would see the welfare of the wicked. |
| 4. For there are no fetters to their death, and their health is sound. | 4. For they are not dismayed and daunted by the day of their death; their opinions are sought out, and their heart is fat and strong. |
| 5. In the toil of mortal man they are not, neither are they plagued with mankind. | 5. They do not toil with the toil of men who are occupied with Torah; and they are not smitten with the righteous/generous sons of men who endure sufferings. |
| 6. Therefore, they wear pride as a necklace; the robbery that they commit envelops their hips. | 6. Because of this, pride has adorned them, a crown that they place on their heads because of their rapacity. |
| 7. Because of their fat, their eyes bulge; they surpassed the imaginings of their heart. | 7. Their faces are distorted by fat; their carvings have transgressed; the heart is ashamed. |
| 8. They consume and speak wickedly about oppression; they speak about the Most High. | 8. They will decay because of fatness; and they will speak to cause harm and to oppress; they will speak from the arrogance of their heart. |
| 9. They have set their mouth against Heaven, and their tongue walks through the earth. | 9. They have set their mouth against the holy ones of heaven; and their tongue flares against the holy ones of the earth. |
| 10. Therefore, His people will return here, and the waters of the full [stream] are drain water to them. | 10. Then he turns against the people of the LORD, to rule them; and they will smite them with hammers and cause many tears to flow from them. |
| 11. And they say, **"How does God know, and is there knowledge in the Most High?"** | 11. And they will say, **"How then does God know, and is there knowledge in the Most High?"** |
| 12. Behold these are wicked, yet they are tranquil in the world and have increased wealth. | 12. Behold, these are the wicked who dwell securely in this age; they have acquired property, they have procured wealth. |
| 13. But for nought I cleansed my heart and bathed my hands with cleanliness. | 13. Truly in vain have I purified my heart and washed my hands in purity. |
| 14. And I was plagued all the days, and my chastisement was every morning. | 14. And I have been smitten all day; and my admonition has come with every dawn. |
| 15. If I said, "I shall tell it as it is," behold I have made the generation of Your children into traitors. | 15. If I said, "I will talk like them" behold, I would have done evil to the generation of Your children. |

**Rashi’s Commentary for: Tehillim (Psalms) 73:1-15**

**1 A song of Asaph. Truly God is good to Israel, etc.** Since the topic of this psalm deals with the troubles that befall Israel, he commences it in this manner. And this is the meaning: **Although I cry out and am dismayed at Israel’s troubles, I knew that the Holy One, blessed be He, is good to them, and that He brings evil upon them for their own good, in order to give them merit in the life of the world to come.**

**2 But as for me** before I laid this to my heart.

**my feet had almost turned away** and my steps swep

**3 For I envied the perverse** Those who pervert their ways, whose tranquility I would see.

**the perverse** Heb. בהוללים, mixed, as (Isa. 1:22): “your wine is diluted (מהול) watter.”

**4 For there are no fetters to their death** Heb. חרצבות, an expression of tying, as (Isa. 58:6): “to undo the fetters (חרצבות) of wickedness,” meaning the locks of the fetters with which they bind the poor. Here, too, there are no pains to their death. Those who die among them die healthy, [strong as] a palace, without pains. But our Rabbis explained חַרְצֻבּוֹת as an abbreviation, meaning that they are not (שאין) frightened (חרדין) or saddened (עצבין) by the day of death (Shab. 31b). Another explanation: that the Holy One, blessed be He, does not delay (מאחר)their desire (צביונם).

**6 Therefore, they wear pride as a necklace** Because of this, pride adorns them as a necklace, insofar as it ascends upon his neck.

**the robbery that they commit envelopes their hips** The robbery they commit makes them fat, enveloping their buttocks and hips with th

**7 Because of their fat, their eyes bulge** Their eyes bulge because of the abundant fat, for in an emaciated person, the eyes are sunken.

**they surpassed the imaginings of their heart** More than what their heart hopes for and awaits, came to them. In the attainment of their hand, they surpassed the desire of their heart.

**8** **They consume** their neighbors.

**and speak wickedly about oppression** To oppress the needy.

**they speak about the Most High** e.g. Pharaoh, Sennacherib, and Nebuchadnezzar. [Pharaoh said] (Exod. 5:2): “Who is the Lord that I should obey Him?” [Sennacherib said] (Isa. 36:20), “Who are they among all the gods of the lands...?” [Nebuchadnezzar said] (Isa. 14:14), “I will ascend above the heights of the clouds.” That is the meaning of: “They have set their mouth against Heaven.”

**10 Therefore, His people will return here** Since His people sees that the way of the wicked prospers, they will return on the way of the wicked, to adopt their ways.

**here** Heb. הלם, as (Jud. 18:3): “Who brought you here (הלום)?” [Equivalent to] פֹּה.

**and the waters of the full are drain water to them** And the waters of the full streamthey are words of Torahare considered by them as water that drains out, an

**11 And they say, “How does God know”** **How can we say that there is knowledge in the Holy One, blessed be He, and that His Torah is true?**

**12 Behold these are wicked** They [are wicked] and transgress His Torah; yet they are tranquil in the world and increase power and wealth.

**they are tranquil in the world** An expression of tranquility.

**have increased** Heb. השגו, have increased. Menachem (p. 72) explains: יָשוּב עַמוֹ הֲלוֹם, the wicked will return to crush (להלם) the people of the Holy One, blessed be He. The first interpretation I learned from the words of Rabbi Meir the son of Isaac, the cantor, may the memory of the righteous be for a blessing.

**13** **But for nought I cleansed my heart** All this refers back to: “And they say, ‘How does God know?’ “ They also say, “But for nothing and in vain we keep the commandments of the Holy One, blessed be He, for behold, we are plagued all the days.”

**14 and my chastisement** appears all day; constantly, from morning to morning, new troubles are renewed.

**15 If I said, “I shall tell it as it is”** Said Asaph, “If I said in my heart to tell everything as it is, all that His people say about this.”

**behold I have made the generation of Your children into traitors** That is to say that I would make them into traitors and wicked men.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎73:1-15**

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

The third book of Tehillim[[1]](#footnote-1) begins with this psalm. Whereas the first two books of Psalms are dedicated primarily to specific, per­sonal events in the lives of individuals, the last two books concern general, universal themes which demonstrate G-d’s goodness. The introductory verse of this psalm is a resounding declaration of faith which eloquently sets the tone for the ensuing compositions: Truly God is [naught but] good to Israel!

The psalmist surveyed Jewish history, past, present, and future, and beheld only misery and travail for the Jews, while evil men flourished. Countless other observers have had their faith weakened by the same gnawing question: Why does the way of the wicked prosper.[[2]](#footnote-2)

The superscription of our psalm ascribes authorship to Assaf.[[3]](#footnote-3) Assaf addresses those plagued by indecision and doubt. ‘Do not be troubled by seeming inconsistencies’, he counsels, ‘for everything God does to Israel is good. He causes you to suffer now, so that the fruits of your good deeds may be preserved for the future world of reward’.[[4]](#footnote-4) Remember this and no complaints will ever escape your lips; instead, your heart will overflow with endless hymns of gratitude.[[5]](#footnote-5)

Our psalm, and Ashlamata, are all about a famous question asked by the Prophet:

***Yirmiyahu (Jeremiah) 12:1*** *Right wouldest Thou be, HaShem, were I to contend with Thee, yet will I reason with Thee: Why do the wicked prosper? Wherefore are all they secure that deal very treacherously?*

We touched briefly on this subject when we looked at Psalms chapter 12. However, because our psalmist devoted this entire psalm to this question, and it is the subject of our Ashlamata, I would like to examine this question in greater depth. (The question most of us ask is: Why do then righteous suffer? – After all, we consider ourselves righteous, don’t we? As we will see the answer to this question is contained within the answer to our first question.)

This famous question needs to be answered in order that we should begin to understand the ways of HaShem. This question is especially important at Rosh HaShana (Yom Teruah).[[6]](#footnote-6)

In various places, the Torah compares a person to a tree:

***Devarim (Deuteronomy) 20:19*** *A person is like the tree of a field...*

***Yeshayahu (Isaiah) 65:22*** *For as the days of a tree shall be the days of my people.*

***Yirmiyahu (Jeremiah) 17:8*** *He will be like a tree planted near water...*

All men enter the world with their tree planted on the middle line between good and evil. Their branches hang on both sides and they will bear fruit on both sides. HaShem will bring mitzvot and sins in order that they should test them. Most (99.99%) all people will remain firmly planted and will never move their tree off that middle line.

In Bereshit (Genesis) 3:9, Adam and Chava had just eaten some fruit from the forbidden tree and, sensing HaShem’s presence in the Garden of Eden, they hid among the trees. While they were hiding, HaShem asked Adam a one-word question. In Hebrew that word is *ayeka?* In English it means, “Where are you”? This question continues to reverberate through time to confront every man: Where are you?

Each man has the power of choice, and is able to choose either side, knowingly and willingly, as well as to possess whichever one he wishes. Man was therefore created with both a good inclination (yetzer tov) and an evil inclination (yetzer hara). He has the power to incline himself in whichever direction he desires.[[7]](#footnote-7)

Therefore, the physical world was made neutral, left for man to determine how it would be used. One world, two possibilities, and man is the one to determine whether or not he walks that path, or stumbles it in. But try it he must, for that is what he was created to do.

Those who are righteous, the tzaddikim, in this world have made a conscious, decision to plant their tree on the side of righteousness. Those who are wicked, in this world, have made a decision to plant their tree on the side of wickedness. Yet, most people never make a decision to move their tree one way or the other, and thus they remain in the middle, balanced between good and evil, they are still firmly straddling the line, a very bad position to be in. They fail to do what they were created to do.

Rosh Hashanah is a day tailor made by HaShem, for planting one’s tree on the side of righteousness. We were born to choose life. We were born to become tzaddikim!

***Devarim (Deuteronomy) 30:19*** *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20 That thou mayest love the HaShem thy G-d, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the HaShem sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

The type of choices that are able to accomplish an attachment to HaShem, are those choices taken for the express purpose of attaching to life, and to good, instead of what is temporary, and therefore to the evil.

These kinds of choices are made in the context of confronting moral dilemmas when we are torn in two directions, and we do not have a powerful inner program instilled by heredity or environment pointing us in the right direction. We desire one thing, but we know that the right decision is in the other direction, not because of our inner program but because HaShem told us in the Torah that that is the way to go. It is in these sorts of situations that present us with the opportunity of attaching ourselves to righteousness, to life.

***Devarim (Deuteronomy) 30:15-19*** *Look, I have placed before you today the life and the good, and the death and the evil, that which I command you today, to love HaShem your HaShem, to walk in His ways, to observe His commandments, His decrees, and His ordinances ... But if your heart will stray and you will not listen, and you are led astray, and you prostrate yourselves to strange gods and serve them, I tell you today that you will surely be lost ... I have placed life and death before you, blessing and curse; and you shall choose life so that you will live, you and your offspring...*

Now, let’s look at the implications that can be derived from the fact that our tree will always have some branches on the other side of this line, no matter which decision we have made. The Midrash provides a perfect introduction to this subject as it states the way HaShem acts in a very succinct way:

**Midrash PESIQTA deRab KAHANA Pisqa NineIX:I***[Concerning the verse: When a bull or sheep or goat is born, it will remain seven days with its mother; and from the eighth day on it will be acceptable as ‎an offering by fire to the Lord* (Lev. 22:27)]: *Your righteousness/generosity is like the mountains of God, Your judgments are like the great deep; [man and beast You save, O ‎LORD*] (Ps. 36:6). ‎R. Ishmael and R. Aqiba: R. Ishmael says, “With the righteous / generous, who carry out the Torah, which was given *from the mountains of God* the Holy One, blessed be He, does ‎righteousness / generosity *like the mountains of God. Your righteousness / generosity is like the mountains of God.* ‎But with the wicked, who do not carry out the Torah, which was given ‘*from the mountains of God*,’ the Holy One, blessed be He, seeks a strict ‎accounting, *unto the great deep. Your judgments are like the great deep.* ‎R. Aqiba says, “All the same are these and those: the Holy One, blessed be He, seeks a strict accounting with [all of] them in accord with strict justice. He seeks a strict accounting with the righteous / generous, collecting from them the few bad deeds that they do in this world, in order to pay them an abundant reward ‎in the world to come. And He affords prosperity to the wicked and gives them a full reward for the minor religious duties that they successfully accomplished in this world, ‎in order to exact a full penalty from them in the world to come.” ‎

Now that we have succinctly seen how HaShem works, let’s examine this concept in more detail. We shall continue to use the metaphor of the tree to help explain how HaShem works.

If we have made a conscious decision to move our tree to the side of righteousness, then we are on the road to becoming a great Tzaddik. Nevertheless, we will still have some branches which hang over the side of wickedness. HaShem, in His mercy, will assist us in either moving our tree more, or in pruning the branches which are on the side of wickedness. The pruning of the branches is what we see as the tribulations that the righteous encounter in their walk with HaShem. The sufferings and trials of the righteous are simply the pruning of their wayward branches. These branches are the sins which the righteous commit. Since evil is temporary, it’s *reward* (punishment) is paid out in this world. HaShem can see that this tree will be with Him in the Olam HaBa, the world to come. In that world of clarity, there will be no sin and no ambiguity. Therefore, the sins of the righteous must receive their *reward* (correction) in this world, because in the Olam HaBa there is only righteousness.

People who have attached themselves to the eternal, even if they have only done so once in their lives, will make it to the Olam HaBa eventually, in spite of the multitude of their transgressions. Nevertheless, those transgressions must be corrected in this world.

But what about that person’s past transgressions? His transgressions are a barrier to the enjoyment of the Olam HaBaand consequently they must be dealt with and purified. Consequently, the transgressions of such a person must be dealt with either in this world or in Gehinom (hell). But once again utilitarian considerations mandate that the necessary purification be accomplished in this world. Therefore, anyone who belongs in the Olam HaBabut is blemished by transgressions, as most of us are, this world can logically be expected to be a vale of tears.

Jewish tradition teaches that HaShem’s policy is never to allow a person’s mitzvot to be cancelled by his transgressions. Therefore, if a person performed his mitzvot with the type of dedication that is required to attach himself to HaShem and to eternal life, this act altered his inner reality permanently. He is now a person who is attached to Olam HaBa once and for all and he will eventually enjoy that life.

We certainly do not want to think of ourselves as wicked*.* But most of us know that we are not tzaddikim gemurim, “totally righteous people” either. If so, we will make it to the Olam HaBa with HaShem’s help, as all people in general do except for the wicked*.* But this means that something has to be done to cleanse us of our many evil deeds. This can either be done by the means of hardships that we suffer in this world, or by subjecting us to the tortures of Gehinom or hell after we die.

As the tortures of hell are infinitely more painful than any tribulation we might experience in this world, we ought to prefer to complete our purification in this one. So why, on Rosh HaShana, are we asking HaShem for an easy year? And how could the decree of a good year possibly be considered a favorable judgment?

***Shabbath 104a*** *If one comes to cleanse himself, he is helped by HaShem.*

There is an additional component that we need to be aware of. The righteous is seeking an eternal reward and is not interested in a temporary reward, and because HaShem has promised an eternal reward, the ONLY reward is the reward in the Olam HaBa, the world to come. Because the righteous man has not attached himself to the *temporary* world, any reward in this world becomes unavailable to him. He is not attached to this world.

On the other hand, if we have made a conscious decision to move our tree to the side of wickedness, then we are on the road to becoming a great rasha, a wicked person. Nevertheless, we will still have some branches which hang over the side of righteousness. Even the most wicked person does some mitzvot, some kindness in this world. HaShem, in His mercy, will assist the rasha in either moving his tree more, or in pruning the branches which are on the side of righteousness. The pruning of the branches is what we see as the prosperity that the wicked encounter in this world. The prosperity of the wicked is simply the pruning of their wayward branches. These branches are their mitzvot. HaShem can see that this tree will NOT be with Him in the Olam HaBa, the world to come. In that world of clarity there can be no sin and no ambiguity. Therefore, the mitzvot of the wicked must receive their “reward” (blessing) in this world, because in the Olam HaBa there is only righteousness. In the Olam HaBa, the world of clarity, the wicked will simply not exist.

Reward in this world is mainly distributed to those who cannot receive their reward in the Olam HaBa because they simply won’t make it there. (The exceptions are too complicated to explain in the context of this essay.) But even such people, known as Reshaim gemurim*,* or “totally evil”, have many good deeds to their credit. They may have been good fathers or husbands, they may have helped people when they felt the urge, and consequently they need to be rewarded.

Of course, it is impossible for us to grasp how such people with all these good deeds to their credit can be considered Reshaim gemurim without appreciating how evil is to be understood, according to Jewish tradition.

Nevertheless, Jewish tradition dictates that it is impossible to receive the reward for any mitzva (good deed) in this world:

***Kiddushin 39b*** *Yet is it a fact that he who performs one precept in addition to his [equally balanced] merits is rewarded? But the following contradicts it: He whose good deeds outnumber his iniquities is punished, and is as though he had burnt the whole Torah, not leaving even a single letter; while he whose iniquities outnumber his good deeds is rewarded, and is as though he had fulfilled the whole Torah, not omitting even a single letter! — Said Abaye: Our Mishnah means that a festive day and an evil day are prepared for him, Raba said: This latter agrees with R. Jacob, who said: There is no reward for precepts in this world.[[8]](#footnote-8) For it was taught: R. Jacob said: There is not a single precept in the Torah whose reward is [stated] at its side which is not dependent on the resurrection of the dead. [Thus:] in connection with honouring parents it is written that thy days may be prolonged, and that it may go well with thee. In reference to the dismissal of the nest it is written that it may be well with thee, and that thou mayest prolong thy days. Now, if one’s father said to him, ‘Ascend to the loft and bring me young birds,’ and he ascends to the loft, dismisses the dam and takes the young, and on his return falls and is killed — where is this man’s happiness and where is this man’s prolonging of days? But ‘in order that it may be well with thee’, means on the day that is wholly good; and ‘in order that thy days may be long’, on the day that is wholly long.*

The commentators explain that it would be utterly cruel of HaShem to reward any good deed in this world when the option exists to reward it in the next. The reward for any good deed performed by someone with a share in the Olam HaBa, the world to come, should automatically be received later on simple utilitarian grounds. The payoff in this world is incomparably less and rewarding the good deed here would be an unconscionable waste of a valuable resource.

The truth is that the reward of a mitzva simply doesn’t fit into this world. If you lined up the pleasure felt by all human beings from the beginning of the world to the present and squeezed it into a single moment, it would still not equal a moment’s pleasure in the Olam HaBa.

Nachmanides explains that the word *tov[[9]](#footnote-9)* or “good”, refers to something “everlasting”, and that the word *ra* or “evil” refers to something “temporary”. This view is intuitively sensible as well, HaShem wants the good to last forever, whereas evil is clearly a temporary phenomenon. According to this perception, a rasha is not necessarily an evil person in the common sense of the word; rather, he is a person who is attached only to the temporary and transient and has never connected himself to the everlasting.

As Nachmanides explains: Life and good and death and evil are not different things but synonymous; the good is life everlasting, and the evil is death because it is temporary. This passage states that life is gained through choice: *choose life so that you will live.* The rasha is not evil in the common sense; he is merely a person who chooses the temporary and the short-lived rather than the everlasting.

For the rasha who has failed to attach himself to the eternal even once in his life, but who has performed many good deeds which must be rewarded, this world is the only place where such rewards can be made available, he does not exist in the Olam HaBa! As the rewards of mitzvot are so incomparably large, we would expect him to have a wonderful life in this world. Thus, the wicked prosper in this world, but they do not exist in the Olam HaBa.

Further, the wicked does not believe in an eternal existence and would not want is reward in the next world. He wants his reward in this world, and he wants it NOW! Therefore, HaShem must pay him in this world. He would not want any other reward.

In the end of days, HaShem will reveal Himself and say just two words: “*Ani HaShem* - I am HaShem,” and all will become crystal clear to us. Everything will make sense; it will all fit. We’ll see that there was a divine scheme. A sequence of events had to take place the way it did for our ultimate benefit. And we will see clearly that even what seemed bad and unjust was, without a doubt, orchestrated by HaShem for our benefit.

**Cause and Effect**

This world, and what happens in it, is not about reward and punishment. As we have explained, reward and punishment become a part of our world due to purely secondary considerations. This world is a workplace. The Divine policies that apply here are generated primarily by concerns over maximizing production, just as you would expect in any industrial setting. After all, the product of this world is the manufacture of eternal life. Practically speaking, this means that the creation of a place in Olam HaBa for all of us is the focus of Hashgacha Peratit, Divine Providence.

There are three primary factors involved: We all must be placed into a situation that will force us to produce. For example, suppose **A** is sent into the world to correct the character trait of arrogance and cruelty. The extent of the correction achieved will determine **A**’s place in the Olam HaBa. Providence will have determined that A must be born rich or become wealthy early in his adult life. Such a life situation will guarantee that he will always contend with the character traits he was sent to correct. People will constantly ask him for help, and with each instance he will have confront his streak of cruelty. The very fact that everyone will always be asking him for help and attempting to curry favor with him will ensure that he has to confront his trait of arrogance.

On the other hand, **B** is sent to the world to correct the trait of self-pity and to demonstrate the cheerful acceptance of one’s lot. Providence will arrange for **B** to be poor, as his poverty will automatically force him to contend with the very problems, he was sent into the world to work on. If **A** were poor and **B** were rich neither would automatically be forced to do their jobs, and their productivity would be entirely dependent on their inner motivation, a very inefficient policy in terms of assuring maximum productivity. As they say, necessity is the mother of invention. No one has ever come up with a better motivator. **A**’s wealth and **B**’s poverty thus have zero relationship with reward and punishment. The determination is based on purely utilitarian considerations.

The second function of Providence is to provide help. As the Talmud states “someone who seeks to make himself spiritually impure, they open the way for him, and if someone desires to purify himself, heaven assists him[[10]](#footnote-10)“. Providence is always there to provide assistance; how much assistance, and what sort will be available, is again based on considerations of productivity.

Rabbi Moshe Chaim Luzatto in “Derech HaShem”, “The Way of God”, explains that there are three levels of assistance in either direction. The person who begins on the path towards the Olam HaBa, the world to come, automatically receives some assistance. The person who is firmly set on his way gets more; his assistance comes in the form of redefining his job so that it is easier to complete. The person who has already gone most of the way gets the most assistance; HaShem provides him with whatever it takes to guarantee that he successfully completes his job.

But if we want HaShem to help us and lead us away from the wrong choice and along the path of life and goodness, then we have to do something equal and similar to deserve it. We have to go out onto the roads, where the roads are forked and there is a choice that needs to be made, and we have to stand there and tell other Jews, which way they should go, we have to go out there and scream “go in the right path, go in the path of goodness, away from the avenger, the Satan, away from the yetzer hara, the evil inclination”.

For the rasha who is headed in the opposite direction there are also three levels of “assistance”. Someone who has begun on the path away from the Olam HaBa loses the assistance he could have received and is left to his own devices, but Divine Providence doesn’t hinder him from turning back to face the right direction either. On the other hand, for the person who is well on his way on the road that leads away from the Olam HaBa is positively hindered from turning back. Divine Providence places him in a situation that makes it difficult for him to change directions, while the confirmed rasha is placed in a life situation that renders a change in direction next to impossible.

Luzatto provides a practical example to bring this down to earth. Changing one’s direction in life requires introspection, self-criticism and thought. These in turn require opportunity and motivation. Thus the rasha may be so loaded down with the trials and cares of poverty and ill health that his daily struggles make it impossible for him to enjoy the peace of mind that is required to really look closely at his life and figure out that he is headed in the wrong direction. Or Divine Providence may decide to bless the rasha with great wealth which will remove his motivation to indulge in searching self-criticism. Why rock the boat when everything is going well? The method selected by the Providence will depend on whether the rashaneeds to be rewarded for his good deeds in this world or not.

This determination of Divine Providence, of how much positive help a person deserves, or how many obstacles should be placed in his path, is a function of judgment. This is what the judgment of Rosh HaShana is about.

**The Judgment of Rosh HaShana**

Let us return to our examples **A** and **B**.

**A**, the wealthy man who was sent into the world to struggle with arrogance and cruelty has been doing a poor job. He hasn’t been at all charitable and he has become unapproachable and haughty. He knows about the workings of Providence that we have just described and stands before HaShem on Rosh HaShana, desperately afraid. His wealth was given to him only to ensure a productive struggle with his negative character traits. As he is losing the struggle and not being productive, if he were HaShem, at this point he would decide to take his wealth away as a means of making the task of reaching his objective more cumbersome and difficult.

What can he do about it? He should say to HaShem that he realizes that until now he has been deficient in his task but from now on, he intends to fully engage in the activities for which he was born. If he can persuade HaShem of his sincerity, he will not lose his wealth.

**B**, also stands before HaShem knowing that his poverty is a result of the workings of Providence. But he has done an excellent job and worked on his self-pity and has tried to accept his situation with good cheer. He tells HaShem that he has struggled hard and long and been productive and now he would like some help. He would like his task made easier and therefore there is no more need for him to be poor. Let HaShem consider what he has accomplished as enough and let him contend with other character traits such as arrogance and cruelty. Let Providence place him in a life situation that would make him productive in these new tasks. Let Providence make him rich.

Rosh HaShana is indeed about judgment. The judgment doesn’t concern ultimate rewards but is about the availability of Divine assistance. Unlike the ultimate rewards which are the direct results of the inner transformations accomplished by the person himself and therefore cannot be awarded but must be chosen, assistance is a variable commodity whose availability is never absolutely fixed. Like everything else in this world, it is relative rather than absolute, and human beings can employ their creative ingenuity to increase it.

The wicked prosper because they have chosen evil and death. They are receiving the reward for their mitzvot in a temporary world because they are attached to temporary things only.

**In the Nazarean Codicil**

The idea that certain things receive their due in this world and others in the next world, is clearly spelled out in the Remez of the Nazarean Codicil:

***Luqas (Luke) 16:19-31*** *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, they have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

This passage warns us to hear and heed the law of Moshe. This is just another way of warning us to choose life! Choosing life is nothing more than moving your tree. After all, moving our tree to the side of righteousness is the ultimate choice for life.

The physical world was made neutral, left for man to determine how it would be used. One world, two possibilities, and man is the one to determine whether or not he walks that path, or stumbles it in. But try it he must, for that is what he was created to do.

**The Worm on the Hook of Reality**

It is possible to believe that our prosperity is due to our own hard work and wisdom. When we believe this, we must also believe that HaShem does not control His world. Nevertheless, it is easy to deceive ourselves and believe in our own abilities.

Hard work does not bring prosperity; **HaShem brings prosperity**. When people work hard and prosper, they can fool people into believing that they achieved their own prosperity. We must ***constantly*** acknowledge that HaShem is in control of our prosperity and all of our circumstances, and we must verbalize this to others. If we fail to alert others to HaShem’s total control, then **we become the worm on the hook of reality**. We deceive others into imitating us so that they can achieve what we achieved. We become like the wicked who believe in their own hard work, looks, wisdom, etc. and that those are what brought our success.

**Do not become the worm on the hook of reality!**

A certain man had a horse, a mule and a pig. The two beasts of burden were given each day a certain measure of grain, while the pig got as much as he could eat.

“Look here, brother,” said the horse to the mule one day. “I don’t think we are treated right. We who do all the master’s work are getting just a certain ration of food, whereas the hog who does nothing but loaf around the place gets as much as he can devour.”

“When the time comes you will understand why”, replied the mule.

A few weeks later, the master killed the hog and made a banquet for his friends.

“So, with the wicked people”, say Chazal. “His pleasure is only temporary, in this world only, while the righteous will reap everlasting rewards in the world to come.”

***Tehillim (Psalms) 92:6-7*** *An obtuse man cannot know, nor can a fool understand this: when wicked people sprout like grass and all the workers of iniquity blossom, it is in order to destroy them forever.*

**Ashlamatah: Micah 6:9-16 + 7:7-8**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Hear now what the Lord says; Rise; contend with the mountains, and may the hills hear My voice. | 1. ¶ Hear now what the LORD is saying: Rise up, contend with the mountains and let the hills hear your voice. |
| 2. Hear ye, O mountains, the controversy of the Lord; and you mighty ones, the foundations of the earth; for the Lord has a controversy with His people, and with Israel He shall contend. | 2. Hear the LORD’s case, you mountains, and you roots of the foundations of the earth, for there is a case before the LORD against His people, and against the house of Israel He is conducting a suit. |
| 3. O My people, what have I done, and how have I wearied you? Testify against Me. | 3. My people, what good have I said that I would do to you and I have not done it? Or what severe hardship have I increased against you? Testify before me. |
| 4. For I brought you up out of the land of Egypt and redeemed you from the house of slavery, and I sent before you Moses, Aaron, and Miriam. | 4. For I brought you up from the land of Egypt and rescued you from the house of bondage; and I sent before you my three prophets. Moses to teach the tradition of judgments, Aaron to atone for the people. and Miriam to instruct the women. |
| 5. My people, remember now what Balak king of Moab planned, and what Balaam the son of Beor answered him. From Shittim to Gilgal, may you recognize the righteous deeds of the Lord. | 5. My people, remember what Balak king of Moab advised and what Balaam son of Beor answered him. Were mighty deeds not done to you from the valley of' Shittim to the house of Gilgal so that you might know the righteous/generous deeds of the LORD? |
| 6. With what shall I come before the Lord, bow before the Most High God? Shall I come before Him with burnt offerings, with yearling calves? | 6. With what will I worship before the LORD, or do homage to God whose Shekinah is in the high heavens? Will I worship before Him with burnt offerings, with calves a year old? |
| 7. Will the Lord be pleased with thousands of rams, with myriad streams of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? | 7. Will the LORD be pleased with thousands of rams, with tens of thousands of streams of oil? Will I give my first-born for my transgressions, the loved one of my body for my own sins? |
| 8. **He has told you, O man, what is good, and what the Lord demands of you; but to do justice/charity, to love loving-kindness, and to walk discreetly with your God.** **{S}** | 8. **It has been told to you, o man, what is good. and what does the LORD seek from you, except to carry out true justice and to love acts of kindness. You will be modest by walking in the fear of your God.** **{S}** |
| 9. The voice of the Lord calls out to the city, and the wisdom of the Torah, the one who sees Your name; hearken to the staff and Who appointed it. | 9. With a cry the prophets of the LORD call out of the city, and the teachers fear Your name, Hear O king and prince, and the rest of the people of the land, |
| 10. Does the house of the wicked last long, [or do] the treasures of wickedness? And an ephah of leanness is condemned. | 10. Are there still in the house of the wicked man storehouses of wickedness and fraudulent measures bringing a curse? |
| 11. Will I merit with scales of wickedness or with a bag of deceitful weights? | 11. Can they be acquitted despite wicked scales and a bag in which there are greater and smaller weights? |
| 12. For the wealthy thereof are full of violence, and the inhabitants thereof speak lies, and their tongue is guile in their mouth. | 12. Whose rich men fill their storehouses by violence, and whose inhabitants speak falsehood, with deceitful tongues in their mouths. |
| 13. Therefore I, too, will smite you with sore wounds and make [you] desolate because of your sins. | 13. I for My part have brought upon you sickness and plague and I have made you desolate because you have sinned. |
| 14. You shall eat and not be sated, and it shall bend you over in your innards; and you shall overtake, but you shall not rescue, and those whom you rescue I will deliver to the sword. | 14. You will eat, but not be satisfied; and there will be sickness in your insides. You will obtain, but not carry off, and what you do carry off I will deliver to the sword. |
| 15. You shall sow, but you shall not reap; you shall tread the olives, but you shall not anoint yourself with oil; and the must; but you shall not drink wine. | 15. You will sow but not reap, you will tread the olives, but not anoint yourself with oil; you will press grapes, but not drink wine. |
| 16. And the statutes of Omri shall be observed, and every deed of the house of Ahab; and you shall walk in their counsels, in order that I make you an astonishment, and its inhabitants a hissing; and the disgrace of My people you shall bear. **{P}** | 16. For you have kept the decrees of the house of Omri and you have performed the practices of the house of Ahab, and you have followed their laws so that they might deliver you to desolation and her inhabitants to devastation. You will receive the scorn of My people. **{P}** |
|  |  |
| 1. Woe is to me, for I am as the last of the figs, like the gleanings of the vintage; there is no cluster to eat; the first ripe fig my soul desires. | 1. The prophet said,' Woe is me! because I have become like one of the good taken away, in the time when the pious vanished from the land like late summer fruit, like gleanings after the vintage. There is not a man who has good works I desire the good. |
| 2. The pious have perished from the land, and there is no upright among men; they all lurk for blood; each one hunts his brother with a net. | 2. The pious have vanished from the land; there is none upright among men. All of them lie in wait to shed innocent blood, they deliver one another to destruction. |
| 3. [In return] for the evil of their hands, do they expect that He will benefit them? The prince asks, and the judge is in the payment, and the great man speaks what is in his heart-and they weave the web. | 3. They do evil with their hands and do not do good. The ruler asks, and the judge says, Act for me that I might reward you; and the great man expresses the desires of his heart. Woe to them because they have corrupted it. |
| 4. The best of them is like a brier, the most upright, [worse] than a thorn hedge. The day to which you look forward-your visitation-shall come; now will be their perplexity. | 4. It is as difficult for the good among them to get away from his power as from a thornbush, and for the upright among them as from a thorny hedge. Evil is the day in which you hoped for good; the time of the punishment for your wickedness has arrived. Now their confusion will come to pass. |
| 5. Believe not a friend; trust not a prince; from her who lies in your bosom guard the openings of your mouth. | 5. Do not rely on a friend, do not trust an intimate. Guard the words of your mouth from the wife of your covenant. |
| 6. For a son disgraces his father; a daughter rises up against her mother; a daughter-in-law, against her mother- in-law; a man's enemies are the members of his household. | 6. For in that time a son will spurn his father, a daughter will quarrel with her mother, a daughter-in-law with her mother-in-law with contempt, a man's own household will be his enemies. |
| 7. But I will hope in the Lord; I will wait for the God of my salvation; my God shall hearken to me. | 7. But I will rejoice in the Memra of the LORD, I will exult in the God who accomplishes my salvation; my God will hear my prayer, |
| 8. **Rejoice not against me, my enemy; although I have fallen, I will rise; although I will sit in darkness, the Lord is a light to me.** **{P}** | 8. **Do not rejoice over me, O Rome my enemy; though I have fallen, I will rise, though I have sat as in darkness, the LORD will shine upon me.** **{P}** |

**Rashi’s Commentary on Micah 6:9-16 + 7:7-8**

**9 The voice of the Lord calls out in the city** -The voice of the prophets of the Lord calling out, calling them [the people] to repentance. [from Jonathan]

**and the wisdom of the Torah, the one who sees Your name** -The prophet who sees Your name calls out the wisdom of the Torah; i.e., the one who puts his heart to contemplate and to see your ways. The word **V’tushih** refers to the verse above it.

**hearken to the staff and Who appointed it** -Bend your ears, and hearken to the staff of retribution that will punish you, concerning which the prophets warn you; and hearken to who it is Who appointed that retribution, whether He has the ability to fulfill what He decreed. But Jonathan did not render in this manner.

**and the wisdom of Torah, the one who sees Your name** From here we deduce that whoever recites daily a verse beginning [with the letter] and ending [with the letter] as his name begins and ends, the Torah saves him from Gehinnom.

**10 Does the house of the wicked last long, [or do] the treasures of wickedness?** - The “hey” of **HaIsh** is vowelized with a “pattach” [not a kamatz] because it denotes a question. And this is its meaning: **O’od** is an expression of longevity. **HaIsh** is like **HaYesh**, is there. In I Chronicles (2:13) we find: “Ishai the father of David,” instead of “Yishai.” Here, too, is **Ish** instead of **Yesh.** And so in II Samuel (14:19): “If anyone can **Ish** turn to the right or to the left.” [This is identical to] “If anyone can **Yesh** turn to the right or to the left.” So did Jonathan render it: Is there. Will it enter your mind that the house of the wicked will last long, and the treasures of wickedness?

**And an ephah of leanness is condemned** -A small measure with which your wealthy deceive the poor and bring them to leanness - that is condemned by the wrath of the Holy One, blessed be He.

**13 I will smite you with sore wounds** -I have made your wounds sore - strong and ill and incurable.

**and make [you] desolate** Heb. **Hash’mem**, to make you desolate because of your sins.

**14 and it shall bend you over in your innards** Heb. **V’Yeshcha’akh**. The food that you eat - I will bring a curse into it within your intestines, and it will cause you illness, that you will be ill and walk bent over. So it is explained in Sifre: How do we know that, even within the intestines? Scripture states: “And it shall bend you over in your innards.” In the parashah of Ekev, in expounding (Deut. 11:12) “The eyes of the Lord your God are upon it,” Jonathan, too, renders [our verse] in this manner: And it shall be to you for illness and a wound in your intestines.

**and you shall overtake** -your enemies who lead your sons and daughters away, into captivity; but you shall not rescue them, and if you rescue them, their end will be to the sword. In the name of Rabbi Menahem, I heard: You shall gain your desire for sexual intercourse, but you shall not ejaculate. You shall not have the strength to ejaculate semen; and, if you do ejaculate [and beget children], their end will be that I will deliver them to the sword [of the enemy].

**16 And the statutes of Omri shall be observed** -I know that you will not obey Me, but through you and your children will all the statutes of Omri and Ahab [the evil kings of Israel] be observed. and the disgrace of My people you shall bear -You shall bear the iniquity for the disgrace that the peoples of the world deride My people, for the Torah admonished them concerning (Deut. 25:14): “You shall not have in your house two kinds of ephah,” but they do not keep it.

**Chapter 7**

**7 But I will hope in the Lord** -The prophet is saying so.

**8 Rejoice not... my enemy** - Babylon and the wicked city of Rome.

**Comentary on the Ashlamata of Micah 6:9-16 & 7:7-8**

By: H.Ex. Adon Shlomoh Ben Abraham

The Book of Micah Is believed to be written in the last half of the 8th century. Or the first half of the 7th century BCE. There are three main sections in the book, and we will be looking at the last section. The main message of the prophet Micah seems to be the exhortation for Israel to hear and listen to what Hashem had to say to the nation, what God’s expectation was and how to change their behavior. And although Micah mentions the destruction that is coming to the northern Kingdom of Israel. He also brings in the southern Kingdom of Judah. And tells us that they are just as guilty as the northern tribes were, and they are all going to be disciplined by God.

Micah 6 opens this week with the second part of the one prophecy. It returns to the theme of God's argument against Israel. Over their ingratitude for Hashems past mercy and kindness toward them. What God is telling his people in the first few verses that He wants the people to not multiply the animal sacrifices. But that man should practice justice, kindness and walk humbly with God. God is saying this, is what he wants more than sacrifices. Most will interpret this text here as a rejection of temple offerings, but rather it seems to express the common biblical and ancient Near Eastern concept that the most important thing is the practiced morality of the people. We can refer to 1 Samuel 15: 22 and Proverbs 2 :3 to see this is not a new Ideal.

If we were to ask, what was the standard that God was judging the people by? What would be your answer? If we ask, what standard was the people following that brought on the judgment and discipline by God’s hand, where we see in v.13 that the prophet speaking in first person for God, says, “I have beaten you sore”[[11]](#footnote-11) or “I have begun to strike you down, making you desolate because of your sins.” [[12]](#footnote-12) or as our reading is translated “I will smite you with sore wounds and make you desolate because of your sin”.

We see in verse 16 the standard the children of Israel were following was that set up by, “The law of Omri and all the practices of the House of Ahab. And you have followed what they give us. Therefore, I will make you an object of horror, and her inhabitants and object of hissing, and you shall hear and bear the mockery of the peoples, the Gentiles.” So, what was the standard that God was holding his people to? That would be the same standard, that all the prophets are talking about. That Mosaic covenant that Hashem made with his people, the nation of Israel, when he brought him out of Egypt at Mount Sinai. God told them then that if they would live by it, keep it, follow it, and obey it, they would be blessed and Deuteronomy 20 tells Israel what happens If they do not, they would be judged by God? “The most notorious kings of the dynasty of Israels kings were of Omri/Ahab. The text reflects the common characterization of the House of Ahab as the primary example of a sinful royal house of northern Israel; se[[13]](#footnote-13)e 2 Kings 8:18; 21:3, 13; 2 Chron. 21:13; 22:4; 1 Kings 16:23–22:40; 2 Kings chp. 10–25. Likewise, 2 Kings 17:19, 22, and other texts condemn Judah for following the ways of Israel.[[14]](#footnote-14)

Let's now look at the background of our reading in Micah. In the previous chapter, The Rabbis tell us this section speaks of Messiah, the Anointed One, and the defeat of Gog and Magog at the end of Days. And it is alluding to a previous verse in chapter 4:8-14 which speaks about the restoration of the Davidic kingship and the war of Gog and Magog. The ideas put forth in the last chapter that the strength and glory of Mashiach will be manifested in the power of God and the return of the Exiles of the children of Israel back into the Land of Israel. And it's interesting that in the yearly reading cycle. Our passage is connected with the Half Torah reading Of Parsha Balak in the Book of Numbers 22 -25.9.

This didactic saying (in verse 8) is one of the most influential and often quoted sayings in prophetic literature. It was considered as a possible compendium of all the Mitzvot. “R. Simlai when preaching said: Six hundred and thirteen precepts were communicated to Moses, three hundred and sixty-five negative precepts … Micah came and reduced them to three [principles], as it is written, He has told you, O human, what is good, and what the Lord requires of you: only to do justice, and to love goodness, and to walk humbly with your God. ‘To do justice,’ this concerns justice; ‘and to love goodness,’ this concerns “gemilut hasadim” (acts of kindness); ‘and to walk humbly with your God,’ this concerns walking in funeral and bridal processions”. [[15]](#footnote-15) *To walk modestly with your God* is usually translated as “to walk humbly with your God,” but its original meaning is likely to be “to walk wisely with your God” (and cf. v. 9).[[16]](#footnote-16)

The prophet calls out the sinful city. I take this to mean, all the citizens of the people of Israel. He rebukes the people who are practicing the very opposite of what God had wanted them to do. They were acquiring wealth through selling short and cheating others, and through all types of deception. The Prophet tells the people they will be punished for this behavior and as Israel was punished in the pass, so will present day people be punished when they exhibit the same practice and behavior. Micah the Prophet seems to know that the people have strayed too far, and the people can no longer be rescued, because they will not heed his warnings, as they continued to follow the statutes of Omri. Instead of following the teaching and statutes of Hashem.

Me”am Loez [[17]](#footnote-17) tells us. “That scripture goes on to say, “but to do justice”. Which pertains to all the commandments and matters between one man and another. This involves. Over actions. “To do justice”, means to be upright and not to harm any person. What one desires for himself, he should also desire for another. And “to love kindness” Which is included in. “You will love your fellow man as yourself”. This one here also involves overt actions. Again, we see, what one desires from oneself, you should also desire for another. The third obligation is for the man of faith “to walk humbly with your God”. As this pertains to all the mitzvoth between man and God. This pertains to the mitzvoth that involve the heart and the mind and the inner life of man. Now he goes on to tell us how the scripture teaches the three aspects of a completed person.

First one is, “To do justice.” Which implies stringent measures to obtain personal perfection. Stringent disciplinary measures are often called for and without strict self-discipline one cannot perfect one’s traits of character and acquired good habits. The second requirement is to perform charitable deeds and the person who has perfected himself through the acquisition of commendable traits of character, he or she must interact with proper actions. To love kindness means to practice acts of kindness. And the third requirement is to be up right with God. It means you keep away from sin by accepting the yoke and kingdom of heaven. As King David told his son Solomon. Solomon, my son, know the God of your father, and serve him with the whole heart and with a willing mind.[[18]](#footnote-18) First Chronicles 28: 9.

Me”am Loez goes on to say; “when you walk humbly with your God. You forgo the undesirable features associated with wealth, might, and pursuit of knowledge. We only desire enlightenment and knowledge of God. As it says, let not the wise man glory in his wisdom, let not the mighty man glory in his might, or the rich man glory in his riches, but let him who glories, glory in this, that he understands and knows me, that I am the Lord who does kindness, justice, and righteous in the earth. For in these things, I delight” Jeremiah 9:22-23. The Sages teaches that the ways of God are unlike the ways of flesh and blood. The prophets have urged us all along that the basis of atonement is acting justly, practicing loving kindness and walking humbly with God. [[19]](#footnote-19)

We are taught that God gives us, measure for measure and we will reap what we have sowed. Our text tells us we will sow. But not be able to reap. You've trodden out the olives. But you will not anoint yourself with oil. You will plant the grapes, but another will drink your wine. Because? You have not listened to me. Instead. They continue to keep the statues of Omri. They performed the deeds of the House of Egypt. And according to Abrabanel this punishment will be true retribution measure for measure.[[20]](#footnote-20) What does the righteous do? They continue to “practice justice” “to love Goodness/kindness” and to “walk modestly and humbly with your God”. Every day we must be looking for the LORD and awaiting the fulfilment of his promise while telling the nations not to rejoice against me, for I may have fallen but the LORD shall raise me up, he is my salvation, and The LORD is my light. [[21]](#footnote-21)

**Verbal Tallies**

By: H. Em. Rabbi Dr. Hillel ben David & HH Giberet Dr. Elisheba bat Sarah

**Vayikra (Leviticus) 1:1 – 3:17**

**Micah 6:9-16 + 7:7-8**

**Tehillim (Psalms) 73:1-15**

**1 Pet 1:3-9, Lk 9:51-56**

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

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

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

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

LORD - יהוה, Strong’s number 03068.

Called / Crieth - קרא, Strong’s number 07121.

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

**Vayikra (Leviticus) 1:1** And the **LORD <03068> called <07121> (8799)** unto Moses, and **spake <01696> (8762)** unto him out of the tabernacle of the congregation, **saying <0559> (8800)**,

**Micah 6:9** The **LORD’S <03068>** voice **crieth <07121> (8799)** unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

**Micah 6:12** For the rich men thereof are full of violence, and the inhabitants thereof have **spoken <01696> (8765)** lies, and their tongue is deceitful in their mouth.

**Tehillim (Psalms) 73:8** They are corrupt, and **speak <01696> (8762)** wickedly concerning oppression: they speak loftily.

**Tehillim (Psalms) 73:11** And they **say <0559> (8804)**, How doth God know? and is there knowledge in the Highest?

**Abarbanel On Pirqe Abot**

**Pereq 1, Mishnah 6**

**Yehoshua hen Perahyah and Nitai of Arhel received [the tradition) from them. Yehoshua hen Perahyah said: Provide [literally: make) yourself with a teacher and** **acquire [literally: buy) for yourself an associate. And judge all men meritoriously .**

It is amazing that Abarbanel starts his comments on this *Mishnah* with the cursory remark that Yehoshua hen Perahyah was a teacher of Jesus, the founder of Christianity. What moved him to digress and to make this observation is open to speculation. After Abarbanel apprises us of this fact, he launches into a short history of the Karaites, which sect, he claims, began in the time of Yehoshua hen Perahyah. According to Abarbanel, Karaism started during the reign of King Hyrcanus, who was also the high priest. At a banquet which he gave for his ministers and the scholars of his day, Hyrcanus said to the sages, "I am your disciple, if you ever see me leave the true path, rebuke me and return me to it, because you are the proper people to rebuke and I will accept it." The sages replied that in their estimation he was a saintly person, a faithful king and a righteous high priest. This, of course, pleased the king immensely. But then, one of the sages - his name was Elazar and he was a wicked and contentious man - spoke up and contradicted the sages and said, "Hyrcanus, if you like being rebuked you should relin­quish your station as a high priest because your mother was captured by the army of Antiochus and may have been sexually violated, thus disqualifying you as a priest." Noting that the other sages remained silent during this diatribe, the king became infuriated and had many of them put to death. He was advised by his counsellors to forsake the Oral Law, so as not to need the services of the sages and drive them all out of the country. Although they eventually returned and reestab­lished their authority, the concept of defying the Oral Law became an established fact.

As we noted above, it is difficult to understand what prompted Abrabanel to speak about Jesus and the Karaites before delving into the substance of this Mishnah. Perhaps he intended to set the histori­cal background to Yehoshua ben Perahyah's dictum.

True to fashion, Abrabanel connects this Mishnah with an earlier one in which Yosi ben Yoezer teaches us the importance of moving in the circles of the scholarly, to the extent that one's home should be open to them at all time on the basis that you can always gain intellec­tually in their presence. Along comes Yehoshua ben Perahyah and gives us an exercise in the process and methodology of learning. It is not wise to gather scholars into one's home for the sake of amassing cultural tidbits, **because unorganized and undisciplined study will only lead to confusion and obfuscation. The only advisable way to relate to scholars is to choose one primary master and learn from him as much as you can; then to turn to a master of another discipline and begin studying under him.** The use of the verb “A’asah L’kha” - make for yourself - is explained by Abrabanel to mean that even if the person you choose to be your teacher is not the greatest scholar there is, you should *make* him your teacher.

Abrabanel refers to **Seneca, the Roman philosopher, who compared an unorganized educational program to an upset stomach which re­sults from devouring all kinds of foodstuffs at one sitting.**

A question presents itself: In Chapter IV of *Pirkei Avot,* Ben Zoma says: **"Who is a wise man? He who learns from *all* men."** This seems **to** contradict the concept of sitting at the feet of one master at one time. However, Abrabanel does not see this as a contradiction. One does notstudy the dicta of Shammai and Hillel simultaneously with the natural sciences of Aristotle and the geometry of Ptolemy. To study the discip­lines individually and at different periods is productive, to attack them all at one time is unproductive.

Abrabanel is alerted to the difference of language that Yehoshua ben Perahyah employs: Provide yourself - “A’asah L’kha” - make for yourself - with a teacher and acquire for yourself – Uq’nah L’kha Chaber– and acquire [literally: buy) for yourself an associate." An associate in a study program is necessary because he challenges and sharpens the mind of the student. There are times when a student is reticent and too inhi­bited to ask of his master a difficult problem. When one has an associ­ate, however, and they debate, analyze and challenge each other, the student becomes more confident in the presence of the master. Thus, Yehoshua ben Perahyah is emphatic that even if one has to pay another student to be his associate he should do so. As for the importance of accepting the authority of a master, Abrabanel cites the Talmud (Ta'anit 4a; Tosefot) where the sages bemoan the incident involving Yiftah and his vow which ended in tragedy. Yiftah vowed that if he returned victorious from war he would sacrifice the first thing that emerged from his house. He had been thinking of an animal; his daugh­ter was the first creature to come out of his house and he sacrificed her. However, it need not have been so. He could have approached Pinhas the prophet and requested that his vow be nullified. Yiftah knew this, but demanded that Pinhas come to him, the political leader of the nation. Pinhas was equally adamant. He was the prophet of God, and Yiftah would have to come to him. **The catastrophe came about because Yiftah refused to relate to Pinhas as his master.**

Finally, Abrabanel is quick to caution the searching student that although he should attach himself to one master at a time and have one associate, he should not consider other scholars as unworthy. This is the thrust of Yehoshua ben Perahyah's words, "Judge all men meritori­ously." There may be many other scholars of equal standing. It is just that you have chosen this scholar to be your master.

To embellish this line of reasoning, Abrabanel looks to the Torah where we find that God gave the Children of Israel only one master, Moshe, and an associate, Aaron. Moshe, too, chose only one successor**,** Joshua and so it went on throughout the ages. Even in the days of Joshua there may have been scholars who were his equal, but Moshe felt that the most functional method was to appoint one. In later centuries there was one president and one head of the Sanhedrin.

In concluding his comments on this *Mishnah,* Abrabanel refers to Rambam's interpretation of "Judge all men meritoriously." Rambam is realistic in bis assessment of human beings. When an individual is renowned for his piety and noble behavior and suddenly wanders off the straight and narrow path, the sage of the *Mishnah* urges us not to condemn him. We must look for extenuating circumstances to explain his sudden lapse. Then, again, even if a person does not enjoy any singular distinction - he is not reputed to be either a saint or a sinner -he, too, should be judged meritoriously and be given the benefit of the doubt. However, when a man is known for his habitual transgressions, he does not deserve any favorable consideration by the community.

**Miscellaneous Interpretations**

**Rabbenu Yonah** comments on the first of the three dicta of Yehoshua ben **Perahyah** that a man should provide himself with a teacher. **He argues that when a student studies under the disciplined tutorship of a master he is apt to remem­ber what was taught more than if he studied by himself.** Moreover, there is always the possibility that the disciple will better understand the subject matter than his teacher, express himself and thus the student, for the moment, will become the tutor.

On the subject of acquiring an associate, the second of the three dicta, Rabbenu Yonah enumerates three reasons for so doing. First, basing his thesis on a Talmudic statement (Ta'anit 7a), where one rabbi confides that, "I have learned much from my masters but even more from my associates," he opines that this refers to the study of Torah. The give and take in the intricacies of Talmudic study will be beneficial both to him and his associate. The second reason deals with the personal and religious behavior of the two associates. It does not take very much for a man to digress from righteous living. A devoted friend will immediately alert the other to the folly of his ways and influence him to repent. Under these circumstances they will both stay on the straight and narrow path. Lastly, a friend is a valuable asset when one needs to unburden oneself of one's problems. To feel all alone can be stifling and oppressive; to have a confidante brings relief and comfort.

On the matter of the third dictum, "And judge all men meritoriously," Rabbenu Yonah fully agrees with Rambam who contends that this attitude is not to be applied in every case. If a person has a reputation of being an extremely righteous person, but is discovered to have deviated temporarily, he is to be judged not harshly but meritoriously. The rabbis (Berakhot 19a) took up this matter and concluded that if a scholar is seen committing a wrong during the nighttime, we must not condemn him the following day because immediately after the transgression he surely repented. Thus, the next morning he will have returned to his state of righteousness and any condemnation is unwarranted and unjustified.

On the other hand, an extremely wicked person cannot be allowed to enjoy our charitable attitude. Even when he does something meritorious on occasion, it is only a fluke and he does not intend it to be a sign that he has mended his ways. The main thrust of this Mishnah concerns the one who is deemed by society to be "so, so." In this case the rabbi asks us to be sympathetic and understanding and judge him meritoriously.

**Me'iri** pauses to analyze the language of the Mishnah, Why, in reference to a teacher, did the sage use the word A’asah (make), but when speaking of an associate employs the word Q’nah (buy)? The answer he proposes: The importance of having a teacher dictates that **one is required to work and toil to attract a master to him.** **In the matter of an associate, no such conscientious effort must be made. It is possible that he can be bought with material means.**

**Rabbi Moshe Alshakar:** How does one recognize an associate? What identifies a man as a desirable associate? The word **Chaber** implies a close relationship. If a man has only good things to say about his peers and showers praises upon them, it demonstrates that he is the type of a person who wants to be closely involved with others. This is a sure sign that he is the one you should seek out as an associate.

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) 1:1 – 3:17**

**“Vayiqrá” “And called”**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **Luqas (Lk) 9:51 – 56**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **1 Tsefet (Pet.) 1:1 – 2**  Mishnah **א:א** |
| **¶ And now it happened that when the days were approaching for him to be taken up, he** (Yeshua) **determined to appear in Yerushalayim. And he sent messengers ahead of him, and as they went they entered into a village of the Shomron in order to prepare for him. And they did not accept him because he was determined to go to Yerushalayim. Now when his talmidim Ya’aqob and Yochanan saw it, they said, “Master, do you want us to call fire to come down from the heavens and consume them?” But he turned around and rebuked them, and they proceeded to another village.** | **Tsefet, a Shaliach** (apostle – emissary)[[22]](#footnote-22) **of Yeshua HaMashiach, to the** ones **predetermined[[23]](#footnote-23) sojourners of the Diaspora of Pontus, Galatia, Cappadocia, Asia, and of Bithynia, according to the foreknowledge[[24]](#footnote-24) of G-d the Father, in the Ruach** HaKodesh (breathing of holiness). **Setting you apart to obedient** compliance (of the Torah), **made ritually clean[[25]](#footnote-25) through the life** and teachings **of Yeshua HaMashiach. May chesed** (loving-kindness) **and shalom** (peace – wholeness) **be multiplied to you.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Lev 1:1 – 3:17** | **Ps 73:1-15** | **Micah 6:9-16 + 7:7-8** | **1 Pet 1:1-2** | **Lk 9:51-56** |

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

**The Chosen**

In a manner of speaking 1st Tsefet (Pet) 1:1 begins very much like Mordechai (Mark) 1:1. Mordechai begins with the Hebrew words “Resheet.” Resheet speaks of the principle thing of importance, the chief etc. 1st Tsefet (Pet) 1:1 speaks of the elect, chosen or first ordained.

Hakham Tsefet’s idea of being “chosen” best being understood when we dissect the Greek word ἐκλέγομαι – *eklegome*. This Greek word is a compound word comprised of two Greek words ἐκ and “*lego*” from its root is “*logos*” – meaning “a word spoken.” When applied contextually we see that Hakham Tsefet is speaking to the ἐκλέγομαι – *eklegome* “the chosen,” or “elect” in the Diaspora. This means that Hakham Tsefet is speaking to the B’ne Yisrael who are the chosen throughout the Diaspora. Therefore, we understand that **out of** the endless stream of Adam’s seed, G-d chose the B’ne Yisrael to be His special people. The prefix of our Greek word, ἐκλέγομαι – *eklegome* is ἐκ or ἐξ – *ek ex*, meaning “out of.” However, ἐκ or ἐξ – *ek ex*, contextually means that this selecting “out of” occurred before the foundation of the earth. **Let the God and Father of our master Yeshua HaMashiach be Blessed**[[26]](#footnote-26)**, having blessed**[[27]](#footnote-27)**us in Messiah with every spiritual**[[28]](#footnote-28)**blessing**[[29]](#footnote-29) **in the heavens,**[[30]](#footnote-30) **even as He (God) has elected**[[31]](#footnote-31) (separated)[[32]](#footnote-32)**us**[[33]](#footnote-33)(the Jewish people)to be **in union with him**[[34]](#footnote-34)Messiah **before the foundation of the world**[[35]](#footnote-35) **to be Tsadiqim (*a-gios*)and blameless in His** *God's presence***in love. He** God appointed **us as** His **chief/principle**[[36]](#footnote-36) **adoption**[[37]](#footnote-37) **as His own** (children) **through Yeshua HaMashiach according** His**desire and good will to the praise of the honour of His chesed** (loving-kindness), **in which He has made us accepted as the** one **beloved.**

In concise terms, Hakham Tsefet and Hakham Shaul[[38]](#footnote-38) show us that the selection of the B’ne Yisrael took place before the foundation of the earth. Because this is a Peshat commentary, we understand that the phrase “before the foundation of the earth” means before B’resheet (Gen) 1:1. When speaking in Remes this phrase means, before the events of Har Sinai i.e. since Abraham. This tells us that the Matan HaTorah is the “foundation of the earth.” Jewish Scholars have suggested that this is the day, “The earth stood still.”[[39]](#footnote-39)

The Peshat interpretation of ἐκλέγομαι – *eklegome* would them mean that before time, or the foundation of the earth G-d dictated (logos) the mission of each soul to him before he was created, or before the earth was created. Because there is no such thing as a single independent soul in Judaism, we must understand the idea to mean that G-d dictated to the B’ne Yisrael their mission on the earth before there was a cosmos.

How are we to understand this from Peshat?

The earth/cosmos is built on the structure of the orally breathed Torah, i.e. the “Oral Torah.” It was the Oral Torah, breathed out of the mouth of G-d, which caused the cosmos to begin its assembly. This is self-evident when reading B’resheet (Genesis). The repeated refrain “and G-d said,” is G-d’s recital of the Oral Torah, the “foundation of the world.” Not only is the Oral Torah the “foundation of the world,” it is the oral account of the history of the heavens and earth as well. This means that the history of the world/cosmos is wrapped up in the Oral Torah. To find one’s place in history is to find his place in the Oral Torah. To reject the Oral Torah is to nullify one’s place in history and more specifically the Olam HaBa. If the Torah – ***nomos****[[40]](#footnote-40)* is the structure of the universe, we must opine that the Oral Torah is the structure both of the Y’mot HaMashiach (Days of Messiah) and the Olam HaBa (the ever-coming world). We further state that Halakhic application of the Oral Torah is a means for the restoration of Gan Eden (Paradise).

**The Oral Torah is the providence of G-d’s “foreknowledge”**

The written Torah is wound in a spiraling scroll. The Oral Torah is a scroll that contains the history of the cosmos written on its leaves. As such, the foreknowledge of G-d is recorded on the pages of the Oral Torah. The **foreknowledge[[41]](#footnote-41) of G-d the Father,** is breathed out **in the Ruach** HaKodesh (breath of holiness) s**etting you,** the B’ne Yisrael **apart.** The breathing of G-d was the recital of the Oral Torah used in the creating of the cosmos. Herein the ***Keri’at Shema*** – recital of the Shema, becomes an essential part of Jewish life. “Hear O Yisrael,” the words of the “orally breathed Torah” with the mission and agenda of Jewish life that are uttered each day as the infrastructure of the cosmos.

**Abot 6:2** Every day a Heavenly voice issues forth from Mount Horeb (Sinai) to proclaiming: "Woe to humankind for their contempt of the Torah" and whoever is not occupied with the Torah is rebuked, as it is said – “As a golden rings in a swine’s snout, so is a beautiful woman who deviates from discretion” (Mishle/Proverbs 11:22) And it is said – And the Tablets are the work of God and the writing is God’s writing engraved upon Tablets” (Shemot 32:16) Read not engraved [*charuth*] but freedom [*cheruth*], for there is no one free save one who is occupied with Torah study. And anyone who is occupied with Torah study will become exalted, as it said – “From God’s gift [Mattana] to God’s heritage [Nachaliel] and from God’s heritage [Nachaiel] to the high places [Bamoth]” (B’midbar 21:19).

Adam and Havah experienced this voice on a daily basis.

**B’resheet 3:8 “They (Adam and Havah) heard the voice of halakhah** (i.e. walking) **from the Breath of the Lord God in the garden.”**

Do we need to return to the Garden to hear the voice that Adam and Chavah heard daily? NO! G-d has given us living voices from which we hear the daily breathed Torah just as it was uttered in Gan Eden (Garden of Eden). Every day we can hear the voice of the Ruach HaKodesh (breath of holiness – the breathing of the Oral Torah) breathed through the mouths of the Hakhamim in their lessons of theTorah.

**Ritual Purity and Messiah**

Hakham Tsefet stealthily places his subtle allusion to the defunct Levitical Priesthood in his opening pasuk (verse). We have translated the allusion as “**Setting you apart to obedient** compliance (of the Torah), **made ritually clean[[42]](#footnote-42) through the life** and teachings **of Yeshua HaMashiach.**” The obvious thing we should see from this pasuk is that Messiah functioned as Kohen (Priest). However, he is referred to as a Kohen Gadol in Hakham Shaul’s letter to the Bereans (Hebrews). This “Priesthood” is not from the Levitical line. This priesthood is after the order of Melchizedek. The Priesthood of Melchizedek is the priesthood of the firstborn. As we will see in the Remes commentary below, Yeshua restored the Priesthood of the firstborn through his life of sacrificial righteous/generosity. The purity we now experience is through the washing of the Torah.

**Ephesians 5:25-27 Husbands, love[[43]](#footnote-43) your wives,[[44]](#footnote-44) even as Messiah also loved the Esnoga and gave himself for it,[[45]](#footnote-45) that he might sanctify** (set apart) **and cleanse[[46]](#footnote-46) it with the washing of water[[47]](#footnote-47) by the Torah,[[48]](#footnote-48) that he cause it to stand by[[49]](#footnote-49) himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,[[50]](#footnote-50) but that it should be holy and without blame.[[51]](#footnote-51)**

The Torah is a cleansing agent that supersedes the “mayim chayim” (living waters). How can water that only touches the body cleanse the soul? The Living Torah, i.e. the Oral Torah has the ability to reach into the deepest recesses of the soul and cleanse even the darkest places. The Neshamah then exudes the energy/power of G-d that ritually cleanses the whole being.

For those who may not realize what has happened with the readings of Mordechai (Mark) and 1st Tsefet (Pet) being exchanged, Hakham Tsefet intentionally makes this exchange. His allusion points to the fact that the Levitical Priesthood is now defunct and that the Priesthood of the firstborn is now reinstated.

**Shalom**

**Amen v amen**

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Fast of the 17th of Tammuz**

**(Tuesday July 23, Dawn to Dusk)**

Exodus 32:11-14; 34:1-11

(1) Ex. 32:11-14

(2) Ex. 34:1-4

(3) Ex. 34:6-11

Isaiah 55:6 – 56:8

[**https://www.betemunah.org/tamuz17.html**](https://www.betemunah.org/tamuz17.html)

[**https://www.betemunah.org/mourning.html**](https://www.betemunah.org/mourning.html)

**Next Shabbat:**

**Shabbat: “Nefésh Ki-Techetá” – “When a soul sins”**

**(1st Sabbath of Penitence)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **נֶפֶשׁ כִּי-תֶחֱטָא** |  | **Saturday Afternoon** |
| **“****Nefesh Ki-Techeta”** | Reader 1 – Vayiqra 4:1-4 | Reader 1 – Vayiqra 5:1-3 |
| **“****When a soul sins”** | Reader 2 – Vayiqra 4:5-7 | Reader 2 – Vayiqra 5:4-6 |
| **“Si alguien peca”** | Reader 3 – Vayiqra 4:8-12 | Reader 3 – Vayiqra 5:7-10 |
| Vayiqra (Lev.) Lev. 4:1-35‎ | Reader 4 – Vayiqra 4:13-21 |  |
| Ashlamatah: Ezek 18:4-13, 32  Spec. Jeremiah 1:1-23 | Reader 5 – Vayiqra 4:22-26 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 4:27-31 | Reader 1 – Vayiqra 5:1-3 |
| Psalms 73:16-28 | Reader 7 – Vayiqra 4:32-35 | Reader 2 – Vayiqra 5:4-6 |
|  | Maftir – Vayiqra 4:32-35 | Reader 3 – Vayiqra 5:7-10 |
| N.C.: 1 Pet 1:3-9; Lk 9:57-58 | Ezek 18:4-13, 32  Spec. Jeremiah 1:1-23 |  |

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**Reading Assignment for next Shabbat**

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| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Mangriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus – I- Vol. 11 – “The Divine Service” pp. 82 - 100** | **-Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 45 - 50** |

### 

### Hakham Dr. Yosef ben Haggai

Hakham Dr. Hillel ben David

Hakham Dr. Eliyahu ben Abraham

Edited by His Honor Paqid Adon Ezra ben Abraham.

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

1. Corresponding, in the Torah, to the book of Vayikra (Leviticus). [↑](#footnote-ref-1)
2. Yirmiyahu (Jeremiah) 12:1 [↑](#footnote-ref-2)
3. This is the second psalm attributed to Assaf, one of the ten composers who contributed to the Book of Tehillim (Bava Basra 14b). In addition to this work, Assaf wrote eleven more psalms (73-83) making him the most prolific psalmist after David himself. Assaf was the leading Levite musician of his times [I Chronicles 16:5,7; 25:1,2,6] and his name is often equated with that of David, [Nehemiah 12:46]. Assaf was more than a composer, he was also endowed with the spirit of prophecy [I Chronicles 25:2]. Many centuries later we find that when King Chizkiyahu rededicated the Temple he commanded the Levites to praise HaShem with the words of David and Assaf the Seer [II Chronicles 29:30, see Tanna d’Bei Eliyahu Chap. 30]. The Sages differ as to the precise identity of Assaf. Rabbi Yochanan says that Assaf is one of the three sons of Korach who jointly composed many of the psalms. However, since he was a devoted Torah scholar, he merited the privilege of composing songs himself as well as in collaboration with his brothers. Based on a series of verses (I Chronicles 6:22-28 citing the lineages of Assaf and Aviassaf) Rav maintains that Assaf could not have been one of Korach’s sons (Shir HaShirim Rabbah 4:4). [↑](#footnote-ref-3)
4. Radak; Rashi [↑](#footnote-ref-4)
5. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-5)
6. I learned this lesson from Rabbi Akiva Tatz. [↑](#footnote-ref-6)
7. Derech HaShem, 1:3:1 [↑](#footnote-ref-7)
8. In this world, we receive an expense account in order to have the resources to accomplish the mitzvot, but this is not the reward, it is just an expense account. [↑](#footnote-ref-8)
9. Bereshit (Genesis) 1:4 [↑](#footnote-ref-9)
10. Yoma 38b [↑](#footnote-ref-10)
11. [*The Jewish Study Bible*](https://ref.ly/logosres/jsb?ref=BibleBHS.Mic6.16&off=4&ctx=ip+of+the+book.+16%3a+~Omri+%E2%80%A6+Ahab%2c+the+mos) (New York: Oxford University Press, 2004), 1216. [↑](#footnote-ref-11)
12. [*The Holy Bible: New Revised Standard Version*](https://ref.ly/logosres/nrsv?ref=BibleNRSV.Mic6.13&off=0&ctx=t+in+their+mouths.+%0a~13+%E2%80%A2Therefore+I+have) (Nashville: Thomas Nelson Publishers, 1989), Mic 6:13. [↑](#footnote-ref-12)
13. [↑](#footnote-ref-13)
14. [*The Jewish Study Bible*](https://ref.ly/logosres/jsb?ref=BibleBHS.Mic6.16&off=4&ctx=ip+of+the+book.+16%3a+~Omri+%E2%80%A6+Ahab%2c+the+mos) (New York: Oxford University Press, 2004), 1216. [↑](#footnote-ref-14)
15. *b. Mak.* 23b–24a; cf. *b. Sukkah* 49b and Radak [↑](#footnote-ref-15)
16. 6 [*The Jewish Study Bible*](https://ref.ly/logosres/jsb?ref=BibleBHS.Mic6.8&off=3&ctx=%3b+2+Kings+3%3a27).+8%3a+~This+didactic+saying) (New York: Oxford University Press, 2004), 1215. [↑](#footnote-ref-16)
17. Me’am Loez Torah anthropology. Book of Micah. Page 81. [↑](#footnote-ref-17)
18. Me’am Loez Torah anthropology. Book of Micah. Page 81-83. [↑](#footnote-ref-18)
19. Me’am Loez Torah anthropology. Book of Micah. Page 82-83. [↑](#footnote-ref-19)
20. Me’am Loez Torah anthropology. Book of Micah. Page 90. [↑](#footnote-ref-20)
21. Micah 7:7-8 [↑](#footnote-ref-21)
22. We should see these words as words coming from a Hakham. [↑](#footnote-ref-22)
23. **ἐκλεκτός** – *eklektos,* elect, predetermined. κατὰ πρόγνωσιν θεοῦ - according to the foreknowledge of G-d. The predetermination (prognosis) is fore knowledge. This pre-knowledge is G-d’s ability to see the consequences of action. This means He can see the results that His actions will produce. Furthermore, G-d can see all the actions that His creatures will make. Therefore, the election is based on what is “predetermined.” [↑](#footnote-ref-23)
24. **πρόγνωσις –** *prognosis* “foreknowledge” or that which has been prophesied. [↑](#footnote-ref-24)
25. Also, associated with **נטף** - meaning prophecy [↑](#footnote-ref-25)
26. Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General “barakhot” (blessings) follow the format of “Blessed are you O Lord God…) [↑](#footnote-ref-26)
27. The "blessing" mentioned here is in past tense. [↑](#footnote-ref-27)
28. πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" *gifts*. *Gifts* is added. *"Gifts"* is NOT implied. Therefore, we see in πνευματικός the essence of the soul Heb. נפֶשׁ *a soul, living being, life, self, person, desire, passion, appetite, emotion*. Str. H5315, TWOT 659b [↑](#footnote-ref-28)
29. **εὐλογίᾳ πνευματικῇ** - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da’at. ChaBaD. To put this more succinctly these “words” are the judgments of the Hakhamim. We also see these word applying to the Mesorah – Oral Torah. In these “breathings”, we have good spiritual (breathed) words. [↑](#footnote-ref-29)
30. **ἐπουράνιος** compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of there are the judgments which are “binding on earth” because they have been made in the spiritual world. [↑](#footnote-ref-30)
31. ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words. בְּרֵאשִׁית Gen. 1:1 can be translated בְּ רֵאשִׁ In *the* head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being. [↑](#footnote-ref-31)
32. cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4 ). (i. Geoffrey W. Bro, Trans.) Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. p. 145 [↑](#footnote-ref-32)
33. We need to now alert the reader to pay special attention to Hakham Shaul’s (Paul) “us” and “you.” Hakham Shaul’s use of we, us and you are key to determining who he is addressing. [↑](#footnote-ref-33)
34. see 1:11 below [↑](#footnote-ref-34)
35. We interpret this to mean at or before Har Sinai. The foundation of the world was G-d’s giving of the Torah. However, the Greek word **καταβολή –** *katabole* also means, “to conceive.” Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus, it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of **καταβολή –** *katabole* is also related to the thought of injecting or depositing semen into the womb. [↑](#footnote-ref-35)
36. cf. TDNT 6:685 3. Metaphorical. Here our Ephesians text is Remes/Allegorical bordering So’od. Therefore, we see that the Jewish people are the Chief/principle adoption above all others. προορίζω can mean beforehand. προορίζω can have the connotation of “to foreordain,” “to predestine.” Since God is eternal and has ordained everything before time, προορίζειν is a stronger form of ὁρίζειν. προγινώσκειν is the same. See B’resheet 42:22 where Reuven equates the soul of Yosef with his blood. [↑](#footnote-ref-36)
37. υἱοθεσία = υἱο son θεα derived from *Theos* God [↑](#footnote-ref-37)
38. Author of the Letter to the Ephesians [↑](#footnote-ref-38)
39. This is because at that moment in time everything achieved its intended potential in space and time. [↑](#footnote-ref-39)
40. Nomos is the Greek word for Written Torah/Oral Torah. However, this word is like the Hebrew word Torah in that it takes on all the meanings of Torah. Torah is not strict law. It is also education, principles rules etc. [↑](#footnote-ref-40)
41. **πρόγνωσις –** *prognosis* “foreknowledge” or that which has been prophesied. [↑](#footnote-ref-41)
42. Also associated with נטף - meaning prophecy [↑](#footnote-ref-42)
43. The numerical value of love (ahavah) is thirteen, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12** Hatred stirs up strife: But love atones for all sins. Also, note the relationship to “love” in the 3rd Parnas, the feminine aspect of the Parnasim. [↑](#footnote-ref-43)
44. This command appears nowhere else. It is exclusive to Hakham Shaul. However, we see that high ethic that is presented to the Congregation of the Master. [↑](#footnote-ref-44)
45. The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life’s work of Messiah. [↑](#footnote-ref-45)
46. **καθερίζω** – *katharizo* infers ritual purity. [↑](#footnote-ref-46)
47. The Torah washes? What does the Torah wash? The Torah washes that mind, Nefesh bringing it to a higher state of consciousness. [↑](#footnote-ref-47)
48. Note that it by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase **ῥῆμα** – *rhema* can only refer to the “spoken” Torah i.e. Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah. [↑](#footnote-ref-48)
49. The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers to Messiah and the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world. The text should read that he, Messiah caused his Congregation to stand at his side etc. **Παρίστημι** – *paristemi* can also mean to “serve at his side.” [↑](#footnote-ref-49)
50. How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward. [↑](#footnote-ref-50)
51. This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah. [↑](#footnote-ref-51)