|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **I Adar 08, 5774 – Feb 07/Feb 08, 2014** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Amarillo, TX, U.S.**  Fri. Feb 07 2014 – Candles at 6:03 PM  Sat. Feb 08 2014 – Habdalah 7:01 PM | **Austin & Conroe, TX, U.S.**  Fri. Feb 07 2014 – Candles at 5:54 PM  Sat. Feb 08 2014 – Habdalah 6:50 PM | **Brisbane, Australia**  Fri. Feb 07 2014 – Candles at 6:21 PM  Sat. Feb 08 2014 – Habdalah 7:15 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Feb 07 2014 – Candles at 5:57 PM  Sat. Feb 08 2014 – Habdalah 6:55 PM | **Everett, WA. U.S.**  Fri. Feb 07 2014 – Candles at 5:00 PM  Sat. Feb 08 2014 – Habdalah 6:07 PM | **Manila & Cebu, Philippines**  Fri. Feb 07 2014 – Candles at 5:39 PM  Sat. Feb 08 2014 – Habdalah 6:30 PM |
| **Miami, FL, U.S.**  Fri. Feb 07 2014 – Candles at 5:50 PM  Sat. Feb 08 2014 – Habdalah 6:44 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Feb 07 2014 – Candles at 5:07 PM  Sat. Feb 08 2014 – Habdalah 6:06 PM | **Olympia, WA, U.S.**  Fri. Feb 07 2014 – Candles at 5:05 PM  Sat. Feb 08 2014 – Habdalah 6:11 PM |
| **San Antonio, TX, U.S.**  Fri. Feb 07 2014 – Candles at 5:59 PM  Sat. Feb 08 2014 – Habdalah 6:54 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Feb 07 2014 – Candles at 4:51 PM  Sat. Feb 08 2014 – Habdalah 5:55 PM | **Singapore, Singapore**  Fri. Feb 07 2014 – Candles at 7:03 PM  Sat. Feb 08 2014 – Habdalah 7:53 PM |
| **St. Louis, MO, U.S.**  Fri. Feb 07 2014 – Candles at 5:11 PM  Sat. Feb 08 2014 – Habdalah 6:11 PM | **Tacoma, WA, U.S.**  Fri. Feb 07 2014 – Candles at 5:02 PM  Sat. Feb 08 2014 – Habdalah 6:09 PM |  |
|  |  |  |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

His Excellency Adon Archie Hunnicutt and beloved wife HE Giberet Lisa Hunnicutt

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

His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Kyle Sullivan

His Excellency Adon Zev ben Abraham and beloved wife HE Giberet Katrina Shulgen

His Excellency Adon Michael Harston

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’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** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “Ish Ish Ki” – “When any man”**

**& Purim Katan**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִישׁ אִישׁ, כִּי** |  | **Saturday Afternoon** |
| **“Ish Ish Ki”** | Reader 1 – Vayiqra 15:1-3 | Reader 1 – Vayiqra 16:1-3 |
| **“When any man”** | Reader 2 – Vayiqra 15:4-9 | Reader 2 – Vayiqra 16:4-6 |
| **“Cuando cualquier varón”** | Reader 3 – Vayiqra 15:10-12 | Reader 3 – Vayiqra 16:7-10 |
| Vayiqra (Lev.) 15:1-33 | Reader 4 – Vayiqra 15:13-15 |  |
| Ashlamatah:  Hosea 6:1-11 | Reader 5 – Vayiqra 15:16-18 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 15:19-24 | Reader 1 – Vayiqra 16:1-3 |
| Psalm 79:1-13 | Reader 7 – Vayiqra 15:25-33 | Reader 2 – Vayiqra 16:4-6 |
|  | Maftir – Vayiqra 15:31-33 | Reader 3 – Vayiqra 16:7-10 |
| 2 Pet 1:1-2; Lk 14:7-14  Acts 24:22-27 | Hosea 6:1-11 |  |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Impurity of Issues – Leviticus 15:1-30
* Concluding Admonition – Leviticus 15:31-33

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Lev.) 15:1-33**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. And the LORD spoke to Moses and to Aaron, saying, | 1. And the LORD spoke with Mosheh and with Aharon, saying: |
| 2. Speak to the children of Israel, and say to them, **If any man** has a discharge from his flesh, his discharge is unclean. | 2. Speak with the sons of Israel, and say to them: **A man**, whether young or old, who has a discharge from his flesh, when he has seen it three times, is unclean. |
| 3. And this shall be [the nature of] his uncleanness due to his discharge: [if] his flesh runs with his discharge, or [if] his flesh is plugged up by his discharge, that is his uncleanness. | 3. And this will be his uncleanness, the appearance of the color of white in his discharge inflaming, the discharge of his flesh; or when his flesh has stopped from his discharge, it is his uncleanness. |
| 4. Any bedding upon which the man with the discharge will lie, shall become unclean, and any object upon which he will sit, shall become unclean. | 4. Every bed on which one who has such discharge lies will be unclean; and everything on which such an one sits will be unclean. |
| 5. And a man who touches his bedding, shall immerse his garments and immerse himself in water and he remain unclean until evening. | 5. And the man who touches his bed will wash his clothes, and wash himself in forty seahs of water, and will be unclean until evening. |
| 6. And anyone who sits on an object, upon which the man with the discharge will sit, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening. | 6. And whoever may sit upon a thing whereon such an one who has an issue has sat, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 7. And anyone who touches the flesh of the man with a discharge, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening. | 7. And whoever may touch the flesh of one having an issue, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 8. And if the man with the discharge spits upon a clean person, [that person] shall immerse his garments and immerse himself in water, and he shall remain unclean until evening. | 8. And if he who has an issue spit upon any one who is clean, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 9. Any riding gear upon which the man with the discharge will ride, becomes unclean. | 9. And every girdle or saddle upon which he who has an issue rides will be unclean. |
| 10. And whoever touches anything what will be under him, becomes unclean until evening. And whoever lifts them up shall immerse his garments and immerse himself in water, and he shall remain unclean until evening. | 10. And whoever touches anything that has been under him will be unclean until evening; and he who carries them will wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 11. And whomever the man with the discharge touches, without [the latter] having rinsed his hands, shall immerse his garments and immerse himself in he waters, and he shall remain unclean until evening. | 11. And whoever touches him who has the issue, and washes not his hands in water, will be unclean; if he be a man, he will wash his clothes, and bathe in forty seahs of water, and be unclean until the evening. |
| 12. And an earthenware vessel which the man with the discharge will touch, shall be broken. And any wooden vessel shall be rinsed in water. | 12. And any vessel of earthenware whose inside may have been touched by him who has the issue will be broken; and any vessel of wood will be washed in water. |
| 13. When the man with the discharge is cleansed of his discharge, he shall count seven days for himself for his purification, and then immerse his garments and immerse his flesh in spring water, and he shall be clean. | 13. But if he who has had the issue will have ceased from it, he will number to himself seven days for his purification, and wash his clothes, and bathe his flesh in spring water, to be clean. |
| 14. And on the eighth day, he shall take for himself two turtle doves or two young doves, and come before the Lord, to the entrance of the Tent of Meeting, and give them to the kohen. | 14. And on the eighth day let him take for himself two large turtle doves, or two young pigeons, and bring them before the LORD at the gate of the tabernacle of ordinance, and deliver them to the priest. |
| 15. And the kohen shall make them: one into a sin offering and one into a burnt offering, and the kohen shall effect atonement for him from his discharge, before the Lord. | 15. And the priest will make one a sin offering and one a burnt offering, and the priest will atone for him before the LORD, and he will be cleansed from his issue. |
| 16. A man from whom there is a discharge of semen, shall immerse all his flesh in water, and he shall remain unclean until evening. | 16. But if a man sin through ignorance and seed goes from him, let him wash all his flesh in forty seahs of water, and be unclean until evening. |
| 17. And any garment or any leather [object] which has semen on it, shall be immersed in water, and shall remain unclean until evening. | 17. And any garment or skin on which seed may be will be washed in water, and be unclean until evening; |
| 18. A woman with whom a man cohabits, whereby there was [a discharge of] semen, they shall immerse in water, and they shall remain unclean until evening. | 18. and secondly, a woman with whom a man lies will wash in forty seahs of water, and be unclean until evening. |
| 19. If a woman has a discharge, her flesh discharging blood, she shall remain in her state of menstrual separation for seven days, and whoever touches her shall become unclean until evening. | 19. And if a woman has an issue of blood, red or dark, yellow as saffron, or water of clay, or as red wine mixed with two parts of water, she has an uncleanness of blood in her flesh; she will dwell apart seven days; anyone who touches her will be unclean until evening. |
| 20. And whatever she lies on during her menstrual separation, shall become unclean, and whatever she sits on, shall become unclean. | 20. Whatever such an one will lie upon during the time of her separation will be unclean; and whatever such an one sits upon during the time of her separation will be unclean. |
| 21. And anyone who touches her bedding, shall immerse his garments and immerse [himself] in water, and he shall remain unclean until evening. | 21. And whoever touches her bed will wash his clothes, and bathe himself with forty seahs of water, and be unclean until evening. |
| 22. And anyone who touches any object upon which she will sit, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening. | 22. And whoever touches anything upon which such an one has sat will wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 23. And if he is on the bedding or on the object, upon which she is sitting, when he touches it, he becomes unclean until evening. | 23. And if the effusion of her body be upon her bed, or on a thing upon any part of which she sits, what time any one touches it, he will be unclean until evening. |
| 24. If a man cohabits with her, [the uncleanness of] her menstruation shall be upon him, and he shall be unclean for seven days, and any bedding he lies upon, shall become unclean. | 24. If a man lie with her in the time of her separation, he will be unclean seven days; and any bed upon which he lies will be unclean. |
| 25. And a woman whose flow of blood flows for many days, outside of the time of her menstrual separation, or she has a discharge after her menstrual separation, then all the days she has her unclean discharge, she shall be unclean just like the days of her menstrual separation. | 25. But a woman who has a discharge of blood three days beyond the time of her separation, or when it flows after the days of her separation, all the days of the uncleanness of her discharge will she be unclean; he who lies with her will be unclean. |
| 26. Any bedding upon which she lies during all the time of her discharge, will have the same [uncleanness] for her, as the bedding of her menstruation. And any object upon which she will sit, shall become unclean. like her menstrual uncleanness. | 26. And any bed upon which such any one lies all the days of her defluxion will be as the bed which was accounted hers during the time of her separation, and anything upon which such an one sits will be unclean as the uncleanness of her separation. |
| 27. And anyone who touches them shall become unclean; he shall immerse his garments and immerse [himself] in water, and he shall remain unclean until evening. | 27. And whoever touches those (things) will be unclean, and will wash his clothes, and bathe in forty seahs of water, and be unclean until the evening. |
| 28. And if she becomes clean of her discharge, she shall count for herself seven days, and after this, she may be cleansed. | 28. But when she is cleansed from her issue, let her number to herself seven days, and afterwards wash in forty seahs of water, and be clean. |
| 29. And on the eighth day, she shall take for herself two turtle doves or two young doves, and bring them to the kohen, to the entrance of the Tent of Meeting. | 29. And on the seventh day, let her take for herself two turtle doves, or two young pigeons eons, and bring them to the priest, at the door of the tabernacle of ordinance; |
| 30. And the kohen shall make one into a sin offering and one into a burnt offering, and the kohen shall effect atonement for her, before the Lord, from the uncleanness of her discharge. | 30. and the priest will make one a sin offering, and the other a burnt offering and the priest will make atonement before the LORD, on account of the discharge of her uncleanness. |
| 31. And you shall separate the children of Israel from their uncleanness, so that they will not die on account of their uncleanness, if they defile My Sanctuary which is in their midst. | 31. So will you separate the children of Israel from their uncleanness, and make them to be separate from their wives at the time of their seclusion, and to give not occasion that they die for their uncleanness in defiling My tabernacle, where the glory of My Shekinah dwells among them. |
| 32. This is the law for one who has a discharge, and one from whom semen issues, through which he becomes unclean, | 32. This is the decree of instruction for him who has a discharge, and for him whose seed goes forth and defiles him; |
| 33. And for a woman who has her menstrual flow, and for one who has a discharge, whether male or female, and a man who cohabits with an unclean woman. | 33. and for her who is unclean in the time of her separation, and for anyone who has an issue, whether male or female, and for a man who lies with the unclean. All these will be advised of their uncleanness, and, when purified, will bring the oblations that make atonement for them. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Lev.) 15:1-33**

**2** **If [any man] has a discharge** One might think that if he had a discharge from any place [in the body], he becomes unclean. Scripture, therefore, says: “from his flesh,” meaning not all his flesh. Since Scripture made a distinction between flesh and flesh, I am entitled to reason: [Scripture] renders unclean a man who has a discharge, and it renders unclean a woman who has a discharge. Just as with a woman who has a discharge, from the very place [in her body] from which she becomes unclean with a minor degree of uncleanness, namely, נִדָּה, “menstrual uncleanness,” she becomes unclean with a major degree of uncleanness, namely, זִיבָה, a flow outside the menstrual period, likewise, in the case of a man who has a discharge, from the very place [in his body] from which he becomes unclean with a minor degree of uncleanness, namely, קֶרִי, a seminal emission, he becomes unclean with a major degree of uncleanness, namely, זִיבָה , an abnormal discharge.-[*Torath Kohanim* 15:122] [Menstruation and seminal emission both cause a minor degree of uncleanness, one that does not require seven clean days before purification, as opposed to the uncleanness of a discharge of a *zav* or *zavah* (*gedolah*), which do require this and are thus referred to as a major degree of uncleanness.]

**his discharge is unclean** [Apart from the discharge rendering the man unclean,] this teaches us that [the discharge itself is also unclean, i.e., that even] one drop defiles [other people, and vessels] (*Torath Kohanim* 15:123; *Niddah* 55a). [What is the difference between discharge and semen?] A [male] discharge resembles the moisture [that separates itself from and appears on] barley dough, and is a thin liquid, resembling the white of an unfertilized (מוּזֶרֶת) egg, whereas semen is thick, like the white of an egg which is מוּזֶרֶת [i. e., which has been fertilized by a male.].-[*Niddah* 35b]

**3 runs** Heb. רָר, an expression related to רִיר, saliva, which flows from his flesh.

**with his discharge** like saliva, which comes out clear.

**or [his flesh is] plugged up** that the discharge comes out thick, and thus seals up (חוֹתָם) the orifice of the member, so that his flesh is plugged up on account of a drop of his discharge. This is its simple meaning. The midrashic explanation, however, [is as follows]: The first verse (verse 2) counts two perceptions [of a discharge] and calls him unclean, as it says, “a discharge from his flesh, his discharge is unclean.” Then, the second verse (verse 3) counts out three perceptions [of a discharge] and calls him unclean, as it says, "And this shall be [the nature of] his uncleanness due to his discharge: [if] his flesh runs with his discharge, or [if] his flesh is plugged up by his discharge, that is his uncleanness." Now, how is this so? Two are for uncleanness, and the third requires him to [bring] a sacrifice.-[*Meg.* 8a; *Niddah* 43b]

**4** **Any bedding** Heb. כָּל־הַמִּשְׁכָּב, anything fit for bedding. One might think [that this would include] even if it is designated for another purpose. Scripture, therefore, says, “upon which [the man...] *will* lie”; it does not say, “upon which [the man...] lay” [in the past tense,] but rather, [in the future tense,] “will lie,” which is always designated for this. It excludes this [object], about which they say to him, “Get up and let us do our work [for which purpose it was designated]!”-[*Torath Kohanim* 15:128]

**[And any object upon which] he will sit** [Just like the case above of the bedding,] It does not say “[upon which] he sat,” but, “upon which he will sit,” [thus referring to an article] that is always designated for this.-[*Torath Kohanim* 15:128; *Shab.* 59a]

**5 And a man who touches his bedding** This teaches us that the [uncleanness of] bedding is more stringent than [the uncleanness caused by] touching [an object], insofar as this [a bedding or a seat] becomes an אַב הַטֻּמְאָה [a major source of uncleanness], which can defile a person to render his garments unclean, whereas, touching an object which is not bedding, this [object] becomes only a וְלַד הַטֻּמְאָה[a secondary source of uncleanness, i.e., a degree less than אַב הַטֻּמְאָה], and it can defile only food and drink [but not people or objects].

**6 And anyone who sits on an object** Even if he did not touch it, even if there were ten objects one on top of the other [and the man with the discharge had sat on the top one]—they all [even the bottom seat] become defiled because of מוֹשָׁב[the law of uncleanness concerning seats. Thus, just as the man with the discharge defiles the bottom seat of the pile without touching it, so too, a clean man can become defiled by that bottom seat without touching it]. And the same [applies] to מִשְׁכָּב [defilement of beds].-[*Torath Kohanim* 15:134]

**8 And if the man with the discharge spits upon a clean person** And he touches it or lifts it up [without touching it, for saliva defiles if lifted up [even without direct contact].-[*Niddah* 55b]

**9** **Any riding gear** Although he did not sit on it, for example, the saddlebow, called *arcon* [in French. It] becomes unclean because of מֶרְכָּב [riding gear]. [However], the saddle itself, called *alves* [in Old French], a board connecting the two uprights of a saddle,(according to Gukovitzki, or) saddle-girth, belly-band, (according to Greenberg,) becomes unclean because of מוֹשָׁב [a seat].-[*Eruvin* 27a]

**10** **And whoever touches anything that will be under him** [i.e.,] [under] the man with the discharge (*Torath Kohanim* 15:139). [This verse] comes to teach us about riding gear, that anyone touching it becomes unclean; he is [however,] not required to immerse his garments. This is a feature of the stringency of מִשְׁכָּב as opposed to מֶרְכָּב.

**And whoever lifts them up** [I.e.,] any of the items mentioned above in this passage discussing [the laws of] a man with a discharge, [namely:] his discharge, his saliva, his semen, his urine, the bedding, riding gear, [or seat (Reggio ed.)] [defiled by the man with the discharge]—if any of these items is lifted, it defiles the person [who lifted it, together] with his garments.-[*Torath Kohanim* 15:140]

**11 [And whomever the man with the discharge touches,] without [the latter] having rinsed his hands** While [the man with the discharge] has not yet immersed himself from his uncleanness. And even if the discharge has ceased, and the man counts seven [days], as long as he has not yet immersed himself [in a mikvah,] he defiles with all [the aspects] of his uncleanness. And the reason Scripture expresses the immersion of a man with a discharge as “rinsing hands,” is to teach you that the hidden parts of the body [e.g., the mouth,] are not required to be immersed, only the uncovered parts of the body, like the hands.- [*Torath Kohanim* 15:142]

**12 And an earthenware vessel which the man with the discharge will touch** One might think that even if he touches it from the outside [of the vessel, “it will also become unclean....” [However, the conclusion of the Midrash is that an earthenware vessel can become defiled only by the entry of an unclean object into its inner space], as is taught in *Torath Kohanim* (15:143), [where the passage there continues: “So if the verse indeed is referring to entry into the inner space of an earthenware vessel, why does it use the expression of touching?” And this passage] concludes: “Well, what touching is referred to here? When he touches the whole vessel. [And what does this mean?] When he moves it.” [I.e., in addition to the case of entry into the inner space, if a man with a discharge moves a vessel, it becomes unclean].

**13 When...is cleansed** [I.e.,] when [the discharge] ceases.-[*Torath Kohanim* 15: 146; *Meg.* 8a]

**seven days...for his purification** Seven clean days free of the uncleanness of a discharge, i.e., he must not see any discharge [during these seven days]. And all of them [must be] consecutive [i.e., without any interruption of a discharge during these seven days].-[*Torath Kohanim* 15:150; *Niddah* 33b]

**18 [Both of] these must immerse in water** It is the Divine King’s decree that the woman becomes defiled through cohabitation, and the reason is not that she came into contact with semen, for this constitutes contact with hidden parts of the body [which does not defile].-[*Niddah* 41b]

**19 [If a woman] has a discharge** One might think that this means from any of her organs. Scripture, therefore, says “and she revealed the fountain of her blood” (Lev. 20:18). [Scripture here teaches us that] the only blood that defiles is what comes from her “fountain” [i.e., her womb].-[*Torath Kohanim* 15:169]

**her flesh discharging blood** A woman’s discharge is not called a defiling discharge unless it is red.-[*Niddah*19a]

**in her state of menstrual separation** Heb. נִדָּתָהּ, like, “and chase him (יְנִדֻּהוּ) from the world” (Job 18:18), for she is separated (מְנֻדָּה) from contact with any man.

**she shall remain in her state of menstrual separation** Even if she saw only the first sighting.-[*Torath Kohanim* 15:171]

**23 And if he is on the bedding** [I.e.,] someone who lies or sits upon her bedding or upon her seat, even if he does not touch it [if he sits on a seat that is on that seat - see *Rashi* on verse 6], this person is nevertheless also included in the law of uncleanness stated in the previous verse, and he requires immersion of his garments [in a mikvah].-[*Torath Kohanim* 15:134]

**or on the object** [This comes] to include riding gear.-[*Torath Kohanim* 15:176]

**when he touches it, he becomes unclean** [This clause] refers exclusively to riding gear, which is included by [the words] “or object.”

**when he touches it, he becomes unclean** But he does not require immersion of garments, for touching unclean riding gear does not defile people to defile their garments.-[*Keilim* 23:3]

**24 [the uncleanness of] her menstruation shall be upon him** One might think that he follows in her footsteps, [i.e.,] if he had relations with her on the fifth day of her menstruation, he, too, will be unclean only for three days, like her. Scripture, therefore, continues, “and he shall be unclean for seven days.” So what does this clause here, “then [the uncleanness of] her menstruation shall be upon him,” come to teach us? [It means that the same laws of her uncleanness apply, insofar as] just as she defiles people and earthenware vessels, so does he defile people and earthenware vessels.-[*Torath Kohanim* 15:180; *Niddah* 33a]

**25 many days** Three days.-[*Torath Kohanim* 15:186]

**outside of the time of her menstrual separation** [I.e., after the seven days of her menstrual uncleanness had passed [not within the period of her menstrual uncleanness].-[*Torath Kohanim* 8:187, *Niddah* 73a]

**or she has a discharge** [of] these three days.

**after her menstrual separation** i.e., separated from [the period of] her menstruation by one day, this is a *zavah*, whose law is decreed in this passage, unlike the laws of the menstruant, insofar as this one [the *zavah gedolah* A woman who discharges for three consecutive days,] requires a counting of seven [days] clean [of blood] and a sacrifice [for her purification], whereas the menstruant is not required [by Torah law] to count clean days. Rather, [the menstruant] need only remain in her state of menstrual separation for seven days (verse 19), whether she sees [an issue of blood] or not. And our Rabbis expounded this passage (*Torath Kohanim* 15:187; *Niddah* 73) as follows: Between the end of one period of menstruation to the beginning of the next, there is an eleven-day interval, so that if during these eleven days, she sees an issue of blood for three consecutive [days], she becomes a *zavah* [*gedolah*].

**31** **And you shall separate** Heb. וְהִזַּרְתֶּם. The term נְזִירָה always denotes separation (*Torath Kohanim* 15:196); similarly, “they drew (נָזרוּ) backwards” (Isa. 1:4); and similarly, “the one separated (נְזִיר) from his brothers” (Gen. 49:26).

**so that they will not die on account of their uncleanness** [The punishment כָּרֵת the death of the perpetrator and his offspring—is attached to an unclean person who enters the sanctuary, thus defiling it. See Num. 19:13.] We see [from here] that this כָּרֵת incurred by someone [unclean] who defiles the sanctuary is also referred to as מִיתָה [meaning “the death penalty from Heaven,” although in other contexts, מִיתָה refers to the death of the perpetrator but not his offspring.].-[*Sifrei Bamidbar* 19:45]

**32** **This is the law for one who has a discharge** [I.e.,] a person who sees one discharge. And what is the law governing him? [As the Torah continues:]

**and one from whom semen issues** He is like one who has experienced a seminal emission, that he becomes unclean until evening.-[*Torath Kohanim* 15:194]

**33** **and for one who has a discharge** [This expression refers to] someone who has seen two discharges and someone who has seen three discharges, whose law is specified above [in this whole passage, beginning with verse 3].-[*Torath Kohanim* 15:194]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-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](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

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

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 15:1-33**

**15:11. AND WHOMSOEVER 'HAZAV' (HE THAT HAS THE ISSUE) TOUCHES, WITHOUT HAVING RINSED HIS HANDS IN WATER, HE WILL WASH HIS CLOTHES, AND BATHE HIMSELF IN WATER, AND BE UNCLEAN UNTIL THE EVEN.** Scripture calls the immersion [of the whole body of the impure object] "rinsing in water," [[1]](#footnote-1) as is indicated by the verse here stating, ***and every vessel of wood***[touched by a ***zav***]***will be 'rinsed' in water[[2]](#footnote-2)***[which means completely "immersed" in water], and similarly it calls the immersion of an [impure] garment "washing," thus saying, ***then it will be 'washed' the second time, and will be clean****.[[3]](#footnote-3)* The reason for these expressions is that it is necessary that there should be nothing interposing during the immersion [between the water and the utensil or the person], but he is to rinse his whole body in the water, even as the verse states, ***it shall be scoured, and rinsed in water,[[4]](#footnote-4)*** similar to the expression, ***'nachal shoteiph' (an overflowing stream)****.[[5]](#footnote-5)* And the meaning of the verse [here which specifies the hands] is because touching is done with the hands; therefore the verse states that when the ***zav***touches anyone with his hands, and he has not "rinsed" them yet [i.e., "immersed" them, as explained above] by "rinsing" his whole body in water, that other person is impure. This is as if the verse had said, "and whomsoever he that has the issue touches with his hands, and he has not yet bathed himself in water on the day of his purification, he will wash his clothes, [and be impure until the even]." Scripture had to use the term ***"rinsing,"*** in order to teach that the ***"bathing"*** it mentioned in the verse, ***and he will bathe his flesh in running water****.[[6]](#footnote-6)* should be by means of rinsing and rubbing, so as to remove anything interposing [between the water and his body], as I have explained. It would not have been correct for Scripture to say that "whomsoever he that has an issue touches, after having rinsed his hands in water, will ***not***be rendered impure," [from which we would deduce that if he has not rinsed his hands in water, he will be impure, thus indicating that his impurity is conveyed through his fingers], for He has already said, that whoever ***touches the flesh of him that hath the issue****,[[7]](#footnote-7)* meaning any part of the ***zav****,* is impure, the same law applying to objects that he lies on[[8]](#footnote-8) and rides on,[[9]](#footnote-9) and anything on which he sat,[[10]](#footnote-10) until he is purified of his issue, ***and he will bathe his flesh in running water) and will be clean****.[[11]](#footnote-11)* Rather, Scripture [in using the term "rinsing"] alludes to his purification by means of complete immersion, as I have explained. And our Rabbis have said[[12]](#footnote-12) that Scripture expresses the immersion of the [whole] body of the ***zav***by the term "rinsing of hands," in order to teach you that the hidden parts of the body [such as the inside of the mouth, etc.] do not require "the coming of water" upon them, but only limbs which are visible, such as the hands.

**The reason for the impurity of a man that suffers a flux is because it is a serious illness, and one of the contagious diseases.** Therefore he requires an offering when healed in order to give thanks to G-d Who healed him and purified him [which is accomplished through the bird brought as a burnt-offering],[[13]](#footnote-13) and [in addition] he needs a sin ­offering to effect atonement for his sin, so that it should not cause him any more sickness.

The reason for the impurity of semen,[[14]](#footnote-14) even though it is the nature of procreation, is analogous to the impurity of the dead, since the womb can be malfunctioning; thus the man does not know if his seed will be destroyed or a child will be born of it. When I will mention the reason for the impurity of the dead,[[15]](#footnote-15) with the help of Him Who takes life and gives life, the reason for the impurity of semen will be explained to you. I will also mention certain main principles when discussing the law of the menstruant.[[16]](#footnote-16)

Now Scripture was lenient in the case of a woman having an issue in her regular period, by not requiring her to bring an offering [as the ***zavah****,* the woman who sees blood outside her regular period, must do],[[17]](#footnote-17) because it is natural for her [to see blood at her period], and she is not healed of any sickness; rather, it declared her impure for seven days whether she saw [blood] for only one day or on all seven days.[[18]](#footnote-18) However, women do not by nature experience [the menstrual flow] for more than seven days, except when they have an extra flow on account of sickness. Thus when ***a woman has an issue of her blood many days out of the time*** *[[19]](#footnote-19)* known to her, or if she adds to the time of those seven [menstrual] days, and has an issue of her blood for many more days, it is a form of sickness comparable to the flux of a man, and Scripture required her to bring an offering[[20]](#footnote-20) when she is healed, just as the ***zav***has to bring.[[21]](#footnote-21)

Now Scripture has not mentioned immersion in the case of the woman. This is because after stating the law of the man that suffers a flux and his impurity, and then mentioning at the end, ***and he will bathe his flesh in running water, and will be clean,*** *[[22]](#footnote-22)* it then went back and stated with reference to a woman, ***and if a woman have an issue****, [[23]](#footnote-23)* meaning just like a man that suffers a flux, ***her issue in her flesh be blood****, [[24]](#footnote-24)* not the white fluid as in a man; it then mentioned the impurity of the menstruant[[25]](#footnote-25) and the ***zavah****, [[26]](#footnote-26)* followed by the statement concerning the ***zavah, and if she be cleansed of her issue****, [[27]](#footnote-27)* just as the ***zav***is purified of his flux, ***then she will number to herself seven days****, [[28]](#footnote-28)* just as the ***zav***counts,[[29]](#footnote-29) ***and after that she will be clean****, [[30]](#footnote-30)* [meaning] in the same way as the purity of the ***zav*** is effected [i.e., through immersion].

By way of the simple meaning of Scripture, a ***zavah***would thus be required to have immersion ***in running water***just like a ***zav*** *[[31]](#footnote-31)* [since the verse implies that her purity is attained in the same way as that of a ***zav***], but the Sages have been lenient with regard to the impurity of a ***zavah****,* stating that she can become purified in the same way as all others who are purified of their impurity, namely, in the waters of a ritual pool [which do not have to be ***running***water]. The reason [for their being lenient in the case of the impurity of a ***zavah***]is because it was not necessary for Scripture to mention at all the expression, ***and after that she will be clean****, [[32]](#footnote-32)* since the woman is included in the law of the man, and the verses were only necessary to mention the difference between a ***zav***and ***zavah****,* that her flux must be of blood [and not white], and to distinguish between a flux in her regular period and outside the regular period. Therefore the Rabbis were of the opinion that [in the above phrase, ***and after that she will be clean****]* Scripture intended to include an additional form of purification for her, saying, ***and after that she will be clean***like all those mentioned in the Torah, who are purified even without running water.

**Ketubim: Tehillim (Psalms) 79:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song of Asaph. O God! Nations have come into Your heritage, they have defiled Your Holy Temple, they have made Jerusalem into heaps. | 1. A psalm composed by Asaph about the destruction of the Temple. He said in the spirit of prophecy: O God, the Gentiles are entering Your inheritance; they have defiled Your holy temple, they have made Jerusalem a desolation. |
| 2. They have given the corpses of Your servants as food to the birds of the heaven, the flesh of Your pious ones to the beasts of the earth. | 2. They have given the bodies of Your servants to the birds of heaven for food, the flesh of Your pious ones to the wild beasts. |
| 3. They have spilt their blood like water around Jerusalem, and no one buries [them]. | 3. They have poured out their blood like water around Jerusalem, and there is none to bury. |
| 4. We were a disgrace to our neighbors, ridicule and derision to those around us. | 4. We have become a disgrace to our neighbors, a subject of scorn and mockery to our surroundings. |
| 5. How long, O Lord? Will You be wroth forever? Will Your jealousy burn like fire? | 5. How long, O LORD, will You be fierce forever? How long will Your zeal burn like fire? |
| 6. Pour out Your wrath upon the nations that do not know You and upon the kingdoms that did not call out in Your name. | 6. Pour out Your wrath on the Gentiles who have not known You, and on the kingdoms who have not prayed in Your name. |
| 7. For they devoured Jacob and made his dwelling desolate. | 7. For they have destroyed the house of Jacob, and made desolate his sanctuary. |
| 8. Do not remember for us the early iniquities; may Your mercies quickly come before us for we have become very poor. | 8. Do not remember against us trespasses which were from the beginning; in haste, may Your favors go before us, for we have become very destitute. |
| 9. Help us, O God of our salvation, on account of the glory of Your name, and save us and atone for our sins for Your name's sake. | 9. Help us, O God our redemption, because of Your glorious name; and redeem us, and atone for our sins, for the sake of Your name. |
| 10. Why should the nations say, "Where is their God?" Let it be known among the nations before our eyes the revenge of the spilt blood of Your servants. | 10. Why should the Gentiles say, "Where is their God?" Let the punishment for the blood of Your servants that has been spilled be revealed in our sight among the Gentiles. |
| 11. May the cry of the prisoner come before You; according to the greatness of Your arm, set free the children of the mother who died. | 11. Let the groan of the prisoners come before You like the great strength of Your arm; release the children who have been handed over to death. |
| 12. And return to our neighbors sevenfold into their bosom, their reproach with which they reproached You, O Lord. | 12. And give back to our neighbors a seven-fold requital for the punishment of their oaths, and the aspersions they cast on You, O LORD. |
| 13. But we, Your people and the flock of Your pasture, shall thank You forever; to all generations we shall recite Your praise. | 13. But we are Your people, and the sheep of Your pasture; we will give thanks in Your presence forever; for all generations we will recite Your praise. |
|  |  |

**Rashi’s Commentary for: Psalms 79:1-13**

**1** **into heaps** Now what is this song? Is it not a lamentation? But because it says (Lam. 4:11): “The Lord has spent His fury.” With what has He spent it? “He has kindled a fire in Zion.” This is a song and an occasion for singing, for He poured out His fury on the wood and stones and did not utterly destroy His children.

**2** **the flesh of Your pious ones** Now were they not wicked? But since they received their punishment, they are accounted as pious men. Similarly, Scripture states (Deut. 25:3): “your brother would be degraded before your eyes.” As soon as he is lashed, he is your brother. It is explained in this manner in the Aggadah (Mid. Ps. 79:4).

**4** **and derision** Heb. וקלס, an expression of speech, to speak of them as for a byword.

**5** **How long** Heb. עד מה [lit. until what.] Until when?

**Your jealousy** Your wrath, that You are jealous to wreak vengeance, an expression of (Exod. 20: 5): “a jealous (קנא) God,” emportement or enprenemant in Old French, zealous anger.

**11** **set free** Heb. הותר, release the prisoners from their prison, as (below 105: 20): “A king sent and released him (ויתירהו) ”; (146:7), “sets loose (מתיר) the bound.”

**the children of the mother who died** The children of her who was killed because of You; enmorinede in Old French, doomed to die. There is an example in the Sages’ language: “It is better that Jews eat the flesh of slaughtered dying beasts rather than eat the flesh of the carcasses of dying animals.” That means the flesh of a dying animal that was slaughtered, in tractate Kiddushin (21b).

**Meditation from the Psalms**

**Psalms ‎‎79:1-13**

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

The superscription of this psalm ascribes authorship to Assaf, son of Qorach. Assaf composed many psalms, whose relationship to his personal life is not readily apparent. In this case however, Midrah Shocher Tov[[33]](#footnote-33) explains that Assaf's approach to this subject can be un­derstood by means of a parable:

A beggar's daughter once went to fill her earthenware jug at a well. Much to her dismay, the rope snapped and her jug fell deep into the well. The poor girl was crushed by the loss of her only vessel, for she knew that no one would make an effort to retrieve such an inexpensive utensil Suddenly, however, the king's daughter arrived to draw some well water in her golden pitcher. Accidently, this precious pitcher also tumbled into the well. Upon observ­ing this, the beggar's daughter burst into a joyous dance, saying 'The person who descends into the pit to retrieve the princess' precious pitcher will be able to retrieve my jug as well!'

Midrash Shocher Tov explains that Assaf had been distressed when his father, Qorach, was swallowed into the bowels of the earth.[[34]](#footnote-34) He lost all hope for his father's return, until he received a prophetic vision that the gates of the Temple would also be swallowed by the earth, while the rest of the Sanctuary was destroyed. The vision concluded with these very same gates being raised it to their former glory. Then Assaf became ecstatic. He composed this psalm, saying, 'He who shall descend to the bowels of the earth to retrieve the Temple's gates will also raise my father, Qorach.'

A similar problem was presented to Haman in Megillat Esther. Haman was casting lots to choose the most auspicious time to annihilate the Jews. The lot fell on Adar, which seemed auspicious to Haman because Moshe died on Adar 7. Unfortunately for Haman, Moshe was also born on Adar 7. So instead of helping Haman, his endeavor was doomed. This is interesting when we note that Adar 7 was yesterday.

Since this psalm focuses on Qorach, I thought I’d spend a little time to look at this man.

**Qorach was a very great man**, though one must read carefully to appreciate this fact. The name of this Torah reading, Qorach, provokes an obvious question: Why is this portion named after a man who appears to be very wicked? It is written:

***Proverbs 10:7*** *The memory of the just is blessed: but the name of the wicked shall rot.*

To understand the answer to this question, we must remember that Qorach’s identity is perpetuated forever, since the Torah is eternal. From a mystical perspective,[[35]](#footnote-35) it is explained that Qorach’s desires reflected the spiritual heights to be reached in the era of the redemption. Qorach’s problem was a problem with timing. He was ahead of his time. Unfortunately, this bad timing also manifested a split in the congregation. Thus we see that Qorach was appropriately named, for the Hebrew root word *qorach* means “division” or “split”,[[36]](#footnote-36) and Chazal, Our Sages,[[37]](#footnote-37) associate Qorach, not only in fact, but also in essence, with the cause of a division. The Targum Onkelos tells us that Qorach made a ‘division’.

***Targum Onkelos to Numbers 16:1*** *But Korach bar Izhar bar Kahath bar Levi, and Dathan and Abiram the sons of Eliab, and On bar Pelath of the Beni Reuben, made a division.*

In the Messianic age, the Levites (Qorach’s tribe) will be elevated to the station of priests, and the entire Jewish people will reach pinnacles of spiritual experience, as we read in the Prophet Yoel:

***Yoel 3:1-2*** *And it shall come to pass afterward, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 2 And also upon the servants and upon the handmaids in those days will I pour out my spirit.*

Now that we realize that **Qorach was a great man**, we can begin to understand his sin.

The commentators explain that Qorach’s sin was an infraction, for which there is no room for forgiveness. First, his declaration that Moshe had no right to lead a nation in which everybody was holy, contradicts the order of creation. The world was created upon the principle of a mashpia (giver), one who influences, who inspires others, and on a mekabel (receiver), one who is influenced, who accepts from Him. This is the relationship of male and female, heaven and earth, Hakham and talmid, teacher and student. Just as there is nothing on this physical world that is not in some way connected to the spiritual world from which it receives its sustenance, so, too, is everything in this world sustained through the mashpia/mekabel process. Qorach wanted to exist beyond the parameters that HaShem set for this world. He wanted everyone to be equal. This indicated rebellion against HaShem’s course of directing the world.

The Jewish Encyclopedia, in the article “Sun“, tells us the following:

*The sun and the moon are employed as symbols in the Kabbala. Generally, the sun is masculine and represents the principal or independent—technically it is the “giver” (“mashpia’”); Abraham is the sun; so is Samuel, because he was independent, accepting no gift or fee from any one.[[38]](#footnote-38) The moon is feminine, and represents the secondary or dependent—technically the “receiver” (“mekabbel”). Thus the sun means the father; the moon, the mother. Moses and Aaron; the rich man and the poor man; the Torah and the Talmud; Rabbi and Rabina (or R. Ashi), are respectively the sun and the moon.[[39]](#footnote-39) Samson’s name denotes “sun,” as he, likewise, was independent. The initial letters of the names Samuel, Moses, and Samson spell “shemesh” (= “sun”). The Messiah is the sun: “And his throne as the sun before me”.[[40]](#footnote-40)*

1. **How do we understand this dispute? What was the root reason behind this dispute?**

The root reason is that Qorach believed that they had already entered the Messianic age. He disputed that he had to be a receiver. It was Qorach’s understanding that he had become a giver, along with the other two-hundred and fifty men. They believed that they no longer needed to be receivers. There was no more Hakham and talmid. We are all holy, we are all Shabbat, we are all the sun, we are all givers.

The face of Moshe was like the face of the sun, where the face of Joshua was like the face of the moon.[[41]](#footnote-41) The Hebrew word for afternoon is צוהריים tzoharayam, this word has the same gematria as Moshe = 345. The value is equal because the afternoon is when the sun is shining the brightest, and Moshe is the sun.

Not all those who were in Qorach’s company were enticed:

***Sanhedrin 109b*** *Rab said: On, the son of Peleth, was saved by his wife. Said she to him, ‘What matters it to thee?* ***Whether the one [Moses] remains master or the other [Qorach] becomes master, thou art but a disciple.’*** *He replied, ‘But what can I do? I have taken part in their counsel, and they have sworn me [to be] with them.’ She said, ‘I know that they are all a holy community, as it is written, seeing all the congregation are holy, everyone of them. [So,]’ she proceeded, ‘Sit here, and I will save thee.’ She gave him wine to drink, intoxicated him and laid him down within [the tent]. Then she sat down at the entrance thereto and loosened her hair. Whoever came [to summon him] saw her and retreated. Meanwhile, Qorach’s wife joined them [the rebels] and said to him [Qorach], ‘See what Moses has done. He himself has become king; his brother he appointed High Priest; his brother’s sons he hath made the vice High Priests. If terumah is brought, he decrees, Let it be for the priest; if the tithe is brought, which belongs to you [i.e., to the Levite], he orders, Give a tenth part thereof to the priest. Moreover, he has had your hair cut off, and makes sport of you as though ye were dirt; for he was jealous of your hair.’ Said he to her, ‘But he has done likewise!’ She replied, ‘Since all the greatness was his, he said also, Let me die with the Philistines. Moreover, he has commanded you, Set [fringes] of blue wool [in the corners of your garments]; but if there is virtue in blue wool, then bring forth blue wool, and clothe thine entire academy therewith.’ Thus it is written, Every wise woman buildeth her house — this refers to the wife of On, the son of Peleth; but the foolish plucketh it down with her hands — to Qorach’s wife.*

HaShem clearly delineates the positions, rights, and duties of priests and Levites; He quickly rejects Qorach’s impressive, but premature, attempt to establish a Messianic democracy. The wicked both quickly flourish and quickly wither:

***Tehillim (Psalms) 92:7*** *When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever… 12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.*

The final letters of that verse’s last three words *tsadi****k*** *katama****r*** *yifra****ch*** spell *Qorach*-- **in the end of days,** **his egalitarian vision will indeed prevail**.[[42]](#footnote-42)

“Qorach was such an intelligent person. How could he have made such a colossal blunder [and rebel against Moshe]?” This is the question that our Sages pose.[[43]](#footnote-43) They answer that he misinterpreted the information that he had. Qorach knew prophetically that he would have extremely great descendants. The prophet Samuel, equal in stature to Moshe and Aharon, was one of them. Qorach reasoned that the merit and service of his future offspring were so great that it had be he that would prevail in the rebellion. The problem is that Qorach did not hear that this greatness would be due to his sons, not to his own actions. Qorach’s sons, Assir, Elkanah, and Avaisaph, saints and prophets, repent before it’s too late, and they survive;[[44]](#footnote-44) they’re the first of forty-eight prophets succeeding Moshe.[[45]](#footnote-45) They authored Tehillim (Psalms) 42, 44-9, 84-5, 87-8.

Qorach was the son of Izhar, the son of Kohath, the son of Levi. We do not mention that he was the son of Yaaqov. Rashi introduces our Parasha with the statement: “This Parasha is explained nicely in the midrash of Rabbi Tanchuma”. Rashi quoted the midrash Tanchuma, that the Patriarch Yaaqov had pleaded not to have any share in the rebellion of Qorach. For that reason, Qorach’s genealogy stops before mentioning Yaaqov:

**Rashi: *the son of Izhar the son of Kohath the son of Levi*** *[The verse] does not mention, “the son of Jacob,” because he [Jacob] prayed not to be mentioned in connection with their quarrel, as it is stated, “my honor, you shall not join their assembly” (Gen. 49:6). And where is his name mentioned in connection with Qorach? In (I) Chron. (6:22, 23), where their genealogy is traced for the service of the Levites on the platform [in the Temple], as it says, “the son of Qorach, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel”.[[46]](#footnote-46)*

The Midrash Rabbah adds additional insight:

***Midrash Rabbah - Numbers XVIII:5*** *NOW KORAH, THE SON OF IZHAR, THE SON OF KOHATH, THE SON OF LEVI... TOOK. Why is it not written, ‘The son of Jacob’ or ‘The son of Israel’? This bears on the text, Let my soul not come into their council (Gen. XLIX, 6), namely that of the spies; Unto their assembly let my glory not be united (ib.), namely to that of Qorach. Jacob said to the Holy One, blessed be He: ‘Sovereign of the Universe! Let not my name be mentioned with those wicked people, either in connection with the spies or in connection with Qorach’s quarrel. When then should my name be mentioned? When they trace their pedigrees to take their stand upon the dais; and so it says, The son of Tahlath, the son of Assir, the son of Ebiasaph, the son of Qorach, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.[[47]](#footnote-47)*

1. **Why didn’t Yaaqov want to have his name associated with the sin of Qorach, as opposed to the golden calf or the sin of the spies?**

Yaaqov was the ultimate receiver. Yaaqov is represented by the moon. In Kiddush Levanah (the moon blessing) we face the moon and we say:

|  |  |
| --- | --- |
| ברוך יוצריך | The first letter of each word spells: יעקב - Yaaqov. The “man in the moon”, the face, is the face of Yaaqov. This explains why he did not want to be associated with a receiver who had failed. |
| ברוך עושיך |
| ברוך קוניך |
| ברוך בוראיך |

Qorach went around “all night” according to the Midrash:

***Midrash Rabbah - Numbers XVIII:10*** *NEITHER HAVE I HURT ONE OF THEM (XVI, 15). By this Moses meant: I did not condemn the innocent nor acquit the guilty. When Moses saw that they persisted in their haughtiness, he said to them: BE THOU AND ALL THY CONGREGATION BEFORE THE LORD... TO-MORROW (ib. 16)* ***Qorach went about all that night and misled the Israelites****. He said to them: ‘ What do you suppose? That I am working to obtain greatness for myself? I desire that we should all enjoy greatness in turn, not like Moses who has appropriated the kingship to himself and has given the High Priesthood to his brother!’ And so he went about winning over each tribe with arguments suited to that particular tribe, until they made common cause with him. How is this inferred? From the text, AND KORAH ASSEMBLED ALL THE CONGREGATION AGAINST THEM (ib. 19). They approached Moses, all speaking as Qorach did. Instantly, THE LORD SPOKE UNTO MOSES AND UNTO AARON, SAYING: SEPARATE YOURSELVES FROM AMONG THIS CONGREGATION,.. AND THEY FELL UPON THEIR FACES (ib. 20 f.).*

1. **Why does the Midrash stress that Qorach sought support all night?**

Qorach did his work of gaining support at night, because subconsciously he knew that he did his best work at night. Qorach is the night man. The night is the receiver in the same way Qorach was a receiver. Rashi tells us about Qorach’s nighttime work:

**Rashi: *19 Qorach assembled... against them*** *with words of mockery. All that night, he went to the tribes and enticed them [saying,] “Do you think I care only for myself? I care for all of you. These [people] come and take all the high positions: the kingship for himself and the kehunah for his brother,” until they were all enticed.[[48]](#footnote-48)*

Moses says that “in the morning” HaShem will reveal His will. The Midrash lends us some additional insight:

***Midrash Rabbah - Numbers XVIII:4*** *Said He: In the morning the Lord will show who are His (Num. XVI, 5). What is the reason why He chose such a time? R. Nathan explained: The Holy One, blessed be He, said: ‘ If all the magicians of the world were to assemble and try to turn the morning into evening, they would not be able to do so, and as I made a partition between light and darkness, so have I set Aaron apart to sanctify him as most holy.’*

1. **Why does Moses wait till the morning to resolve this issue? Why not resolve it now?**

Moshe procrastinated till the morning because he is the sun, the daytime. Qorach is the moon, he is the night. Therefore, Moshe wanted to wait until his time, his turf had arrived. Moshe wanted Qorach to see that this is the reality, that Qorach is the receiver.

Rashi alludes to this:

**Rashi: *near to Him*** *Heb. וְהִקְרִיב אֵלָיו . And the Targum [Onkelos] proves this [that it is referring to both the Levites and the kohanim], for he renders the first phrase, “He will bring them close to Him” [and the second phrase] “He will bring into His service.” The Midrashic interpretation of* בּֽקֶר *, morning, [rather than* מָחָר *, tomorrow] is: Moses said to him [Qorach], The Holy One, blessed is He, assigned boundaries to His world. Are you able to transform morning into evening? That is how possible it is for you to undo this, as it says, “It was evening and it was morning... and He separated (*וַיַּבְדֵּל*) “ (Gen. 1:5, 7); similarly, “Aaron was set apart (*וַיִּבָּדֵל*) to sanctify him...”[[49]](#footnote-49).[[50]](#footnote-50)*

Rashi also tells us why Moshe put the decision off till the morning:

**Rashi: *5 In the morning, the Lord will make known*** *Night is a time of drunkenness for us, and it is improper to appear before Him. His real intention was to delay, with the hope that they might retract [their opposition].[[51]](#footnote-51)*

Midrashim relate that Qorach’s 250 men donned solid blue four-cornered garments (tallit) and ridiculed Moshe’s ruling, that they still needed the blue string, amidst the other fringes, at each corner of the garment. The Midrash Rabba offers further insight:

***Midrash Rabbah - Numbers XVIII:3*** *NOW KORAH... TOOK. What is written in the preceding passage? Bid them that they make them... fringes... and that they put with the fringe of each corner a thread of blue (Num. XV, 38). Qorach jumped up and asked Moses: ‘If a cloak is entirely of blue, what is the law as regards its being exempted from the obligation of fringes? ‘Moses answered him:’ It is subject to the obligation of fringes. ‘Qorach retorted:’ A cloak that is entirely composed of blue cannot free itself from the obligation, yet the four blue threads do free it! If,’ he asked again, ‘a house is full of Scriptural books, what is the law as regards its being exempt from the obligation of mezuzah?’ He answered him: ‘It is under the obligation of having a mezuzah.’ ‘The whole Torah,’ he argued, ‘which contains two hundred and seventy-five sections, cannot exempt the house, yet the one section in the mezuzah exempts it! These are things,’ he continued, ‘which you have not been commanded, but you are inventing them out of your own mind!’*

The Keli Yakar quotes the above Midrash. At the end of the previous Parasha (Shelach), we were informed of the mitzva of tzitzith. Qorach “took” the Parasha of tzitzith and challenged Moshe in the realms of Halacha. If a garment is completely made of techelet does it need tzitzith of techelet on its’ fringes? Moshe replied in the affirmative. Qorach challenged the answer given by Moshe.

Rashi gives us a similar response:

**Rashi: *Dathan and Abiram*** *Since the tribe of Reuben was settled in the south when they camped, thus being neighbors of Kohath and his children who were also camped in the south, they joined with Qorach in his rebellion. Woe to the wicked, and woe to his neighbor! Now what made Qorach decide to quarrel with Moses? He envied the chieftainship of Elizaphan the son of Uzziel whom Moses appointed as chieftain over the sons of Kohath by the [Divine] word. Qorach claimed, “My father and his brothers were four [in number]” as it says, “The sons of Kohath were...” (Exod. 6:18). Amram was the first, and his two sons received greatness—one a king and one a kohen gadol. Who is entitled to receive the second [position]? Is it not I, who am the son of Izhar, who is the second brother to Amram? And yet, he [Moses] appointed to the chieftainship the son of his youngest brother! I hereby oppose him and will invalidate his word.[[52]](#footnote-52) What did he do? He went and assembled two hundred and fifty men, heads of Sanhedrin, most of them from the tribe of Reuben, his neighbors. These were Elitzur the son of Shedeur and his colleagues, and others like him, as it says, “chieftains of the congregation, those called to the assembly.” And further it states, “These were the chosen ones of the congregation” (1:16). He dressed them with cloaks made entirely of blue wool. They came and stood before Moses and asked him, “Does a cloak made entirely of blue wool require fringes [‘tzitzith’], or is it exempt?” He replied, “It does require [fringes].” They began laughing at him [saying], “Is it possible that a cloak of another [colored] material, one string of blue wool exempts it [from the obligation of techeleth], and this one, which is made entirely of blue wool, should not exempt itself?[[53]](#footnote-53)*

If one thread of techelet can be used to exempt a garment of tzitzith, then surely a garment of techelet would not require tzitzith?

1. **Why does Qorach choose tzitzith (fringes) for his argument as opposed to the Parah Adumah or another chok?**[[54]](#footnote-54)

The word *tzitzith*, fringes, is related to that which bursts forth with life from seemingly dead earth and trees; after Qorach’s debacle, we read that only Aaron’s rod flowered, “Vayatzetz Tzitz”, and put forth buds.[[55]](#footnote-55) The garment, *begged*, represents external physical reality, the illusory world of the senses, limited by its four corners, unless one progresses to the transcendental world of truth and eternity, via the mitzvot, linking every aspect of mundane life to HaShem, it’s represented by the blue string.

We are to *see* the tzitzith. If we wear a tallit at night, we do not need tzitzith. They only need tzitzith by day so that we can *see* them. Thus we understand that the reason Qorach chose to dispute this mitzva was due to his perspective. He was coming from the perspective of night! And from his perspective, he was right!

Moshe took *his* perspective of the sun, of daytime. The tallit requires tzitzith during the day.

Qorach’s eye mislead him. Qorach saw that Shmuel the prophet would be his descendant. He sought leadership because he saw how great his descendants would be, even though the one not chosen would die. The Midrash confirms this:

***Midrash Rabbah - Numbers XVIII:8*** *Now Qorach, who was a clever man--what reason had he for such folly?* ***His mind’s eye misled him****. He foresaw that a long and distinguished progeny would emanate from him, particularly Samuel, whose importance would equal that of Moses and Aaron; as may be inferred from the text, Moses and Aaron among His priests, and Samuel among them that call upon His Name,[[56]](#footnote-56) and that from among his descendants there would be formed twenty-four levitical divisions all of whom would prophesy under the influence of the Holy Spirit; as it says, All these were the sons of Heman.[[57]](#footnote-57) He argued: ‘Is it reasonable that, since such greatness is destined to emanate from me, I should keep silent?‘ He did not, however, foresee accurately. In fact his sons repented, and it was from them that the distinguished progeny was to emanate. Moses, however, did foresee it. The reason then why Qorach was foolish enough to risk that danger was because he heard from Moses that they would all perish and one of them would escape; as it says, AND IT SHALL BE THAT THE MAN WHOM THE LORD DOTH CHOOSE, HE SHALL BE HOLY.*

Rashi also tells us about these great descendants:

**Rashi: *7 you have taken too much upon yourselves, sons of Levi*** *Heb.* רַב לָכֶם בְּנֵי לֵוִי *, [interpreted Midrashically as:] I have told you a very great thing. Were they not fools? For he warned them about it and they [still] took upon themselves to offer [the incense]. They sinned at the cost of their lives, as it says, “the censers of these who sinned at the cost of their lives” (17:3). But what did Qorach, who was astute, see [to commit] this folly? His vision deceived him. He saw [prophetically] a chain of great people descended from him: Samuel, who is equal [in importance] to Moses and Aaron. He [Qorach] said, “For his sake I will be spared. [He also saw] twenty-four watches [of Levites] emanating from his grandsons, all prophesying through the holy spirit, as it says, “all these were the sons of Heman” (I Chron 25:5). He said, “Is it possible that all this greatness is destined to emanate from me, and I should remain silent?” Therefore, he participated [in the rebellion] to reach that prerogative, for he had heard from Moses that they would all perish and one would escape [death]: “the one whom the Lord chooses—he is the holy one.” He erred in thinking that it referred to him. He, however, did not “see” properly, for his sons repented [and thus did not die at that time]. Moses, however, foresaw this.[[58]](#footnote-58)*

1. **If Qorach had prophecy, why did Qorach’s eye not see that the descendants greatness was due to his children’s merit, not his?**

Because in order to hear a prophecy in it’s entirety, one must learn how to listen, how to be a receiver. Without this skill, Qorach did not hear the whole prophecy. Qorach wanted to give, therefore he missed the part that comes from a giver. Moshe, on the other hand, had perfected the art of hearing by being the receiver from HaShem. He had perfected the art of hearing.

1. **Why did Dathan and Abiram say that they will not come even if Moses would pull their eyes out of their sockets? Why eyes?**

The eyes see during the day. We need light to see. Dathan and Abiram said they were givers, men of the day, and they did not need to see, because eyes receive whilst we are givers now. Light will come from our eye sockets, we are givers now. They had bought into Qorach’s arguments.

1. **Why did HaShem open the ground to kill Qorach and his followers, as opposed to plague or some other way?**

The ground “received” Qorach to indicate that Qorach and his followers were receivers. This was HaShem’s last message to Qorach. The ground formed a mouth which receives, and the mouth swallowed Qorach.

1. **Why did HaShem have to prove that Aharon was the man with the sprouting rods? Why not use a bat kol?**

Aharon was the giver in the area of the priesthood. Aharon represented the sun, too. Obviously Aharon’s staff was still connected to it’s source. It produced fruit because it is still connected to it’s source. Aharon was therefore the source – the giver. Everyone else is the receiver that had cut themselves off from Aharon the giver.

1. **In Tehillim 92:13, it says:** צדיק כתמר יפרח - ***The righteous shall flourish like the palm tree*: – the last letters spell Qorach’s name. The Arizal says that Qorach was a צדיק - Tzadik.**

Qorach was wise and there will be a time when he is a giver. Unfortunately, his timing was way off. Qorach was trying to assume the role of a giver at a time when HaShem still had him as a receiver. But the letters of Qorach’s name appear at the end of the words to indicate that in the end Qorach will be a Tzadik, not now.

1. **Why was Joshua punished by having laws removed from his memory?**

Moshe receives Torah from HaShem and then he turns around and becomes the Hakham, the teacher, giving Torah to Joshua and the people. Joshua later turns around and becomes the giver. However, because he assumes the role of the giver a minute early, his punishment is to forget what he received, because he is still supposed to be a receiver! Joshua said that he had never left Moshe’s side, therefore he had received everything, yet it was not yet his time to be a giver. In each generation there is a Torah teacher who is the giver of his generation. One day the world will be filled with the knowledge of HaShem. We will all be filled to capacity. Thus we learn that this current situation where we have a Hakham and a talmid, is a temporary situation. It will not always be this way.

1. **In the Song of Shabbat, Psalm 92, the first letters of each word spell *Moshe*, thus Moshe is Shabbat. Moshe was called Shabbat. How can this be?**

Only Shabbat has sanctity, the six days have no inherent sanctity, but rather they receive their sanctity from Shabbat. That is why we begin Shabbat early on the sixth day and extend Shabbat into the first day of the week. We are injecting the sanctity of Shabbat into the six work days by affecting the first and the last of those six days. In the same way, Moshe was holy and was giving that holiness to the people. He was giving the Torah and they were receiving it. Moshe is the sun, he is Shabbat, he is the giver. Qorach and the people are the moon, they are the six work days, they are the receivers.

On the fourth day, HaShem created the two great luminaries, later it calls them a greater and a lesser luminaries. This is because the sun and the moon were equal, later the moon was diminished. Shabbat and Rosh Chodesh: This represents a fusion of opposites. Shabbat is associated with the weekly cycle of the sun, whereas Rosh Chodesh is associated with the lunar cycle. The two reflect the difference between a *mashpia* (giver) and a *mekabel* (receiver). This very differentiation, however, also implies that a connection is established between them; the *mashpia* and the *mekabel* are united.

The concepts of *mashpia* and *mekabel* are reflected in Parshat Qorach. Qorach appreciated the positive quality of the recipients. Thus, he asked Moshe: *“Why do you raise yourself above the congregation of G-d?”[[59]](#footnote-59)* This was a mistake. Although the recipients have great positive qualities, these qualities are revealed when they submit themselves to the guidance of the *mashpia*.

1. **Why can’t there be two kings with the same crown? Why can’t both the moon and the sun be equal?**

Everything that HaShem created is a pair: Heaven and earth, **sun and moon**, Adam and Chava, man and woman, this world and the next world, givers and receivers, Hakham and talmid, Shabbat and the six work days. However, HaShem is One and He is unique, He is NOT a pair. Everything in this world works as either a giver or a receiver. These pairs define everything in this world. A man gives and a woman receives. Though on occasion they assume opposite roles, never the less, they are primarily in these roles. Thus the sun is the giver and the moon is the receiver.

1. **Why did HaShem create them equal and then later diminish one?**

The world operates with givers and receivers now, but, that was not how it was in the beginning, nor is it how we will function in the end.[[60]](#footnote-60) When Mashiach comes, there will be a drastic change when everyone will become a giver.

Kiddush Lavanah – Fill the lacking of the moon that there be no diminishing of the moon and that its light be equal to the sun as it was in the beginning. One day we will all be able to give, even as the moon will be able to give its own light.

Finally, our Ashlamata contains the same element that allude to Qorach’s timing problem. And they both relate to a woman’s timing, in our Torah portion.

**Ashlamatah: Hosea 6:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Come and let us return to the Lord, for He has torn and He shall heal us; He smites, and He will bind us up. | 1. They will say, "Come let us return to the worship of the LORD: for He who struck us will heal us; He who brought destruction upon us will relieve us.' |
| 2. He will revive us from the two days, on the third day He will set us up, and we will live before Him. | 2. He will give us life in the days of consolations that will come; on the day of the resurrection of the dead He will raise us up and we shall live before Him. |
| 3. And let us know, let us strive to know the Lord: like the dawn whose going forth is sure, and He will come to us like rain, like the latter rain which satisfies the earth. | 3. And we shall learn and strive to know the fear of the LORD. Like the light of the morning which shoots forth when it comes out, so He will bring blessings to us like strong rain; and like the latter rain that saturates the earth." |
| 4. What shall I do for you, Ephraim? What shall I do for you, Judah? For your loving-kindness is like a morning cloud and like the dew that passes away early. | 4. In theface of' true judgement what can I do for you, O house of Ephraim, what can I do for you, O house of Judah, when your goodness is like morning cloud(s), and like dew which vanishes quickly. |
| 5. Because I have hewed by the prophets, I have put them to death because of the words of My mouth; now will your verdicts come out to the light? | 5. Because I warned them through the mission of My prophets and they did not repent, I have brought killers against them, for they transgressed the Memra of My will. And My judgment will go forth as the light. |
| 6. For I desire loving-kindness, and not sacrifices, and knowledge of God more than burnt offerings. | 6. For those who do acts of kindness are more desirable before Me than he that sacrifices, and those who carry out the law of the LORD more than those that offer up burnt offerings. |
| 7. But they, like Adam, transgressed the covenant; there they betrayed Me. | 7. But they, like the former generations, have transgressed My covenant. In the good land which I gave them to carry out My will, there they have been false to My Memra. |
| 8. Gilead is a city of workers of them that work iniquity, who lurk to shed blood. | 8. Gilead is a city of oppressors. They shed innocent blood with cunning. |
| 9. And as a man gathers fish, so do bands; a gang of priests murder on the way in one group, for they devised a plot. | 9. They and their priests unite in the same path, killing people with one accord. For they have carried out the counsel of sinners. |
| 10. In the house of Israel I have seen a horrible thing: there, harlotry [is found] in Ephraim; Israel has become defiled. | 10. In the house of Israel I have seen a horrible thing: they have changed the covenant which was made with them that they should not worship idols. They have gone astray again after the calves in Bethel. There the house of Ephraim have gone astray, the house of Israel have been defiled. |
| 11. Judah, too, there is a harvest appointed to you, when I will return the backsliding of My people. | 11. The people of the house of Judah also have begun to increase their guilt, and also to them will come an end when I bring back the exiles of My people. |
|  |  |

**Rashi’s Commentary to: Hosea 6:1-11**

**1** **Come and let us return** They will say, “Come and let us return etc.”

**He smites, and He will bind us up** Heb. יַךְ. It is a present tense. He smites us, and He will bind us up.

**2 He will revive us from the two days** He will strengthen us from the two retributions which have passed over us from the two sanctuaries that were destroyed.

**on the third day** With the construction of the third Temple, He will set us up.

**from the two days** From the two times that have passed over us.

**on the third day** In the third time.

**3 to know the Lord** truly and wholeheartedly, as sure as the dawn, whose going forth is sure.

**and He will come to us like rain** Like rain which comes to be life for the world, for then He will come to teach life that will come to us.

**which satisfies the earth** Heb. יוֹרֶה אֶרֶץ.

**4 What shall I do for you** because of the Divine Standard of Justice; how can I bring out your verdicts to the light?

**For your loving-kindness is like a morning cloud** All your goodness and your righteousness is naught.

**5 Because I have hewed by the prophets** Heb. עַל-כֵּן. Because I hewed My words upon them through the prophets, but they did not take heed, therefore...

**I have put them to death because of the words of My mouth** Because of the words of My mouth. So did Jonathan translate it.

**Because** Heb. עַל-כֵּן. Like אֲשֶׁר עַל, because of that which. Comp. (Gen. 33:10) “Because (כִּי עַל-כֵּן) I saw your face”; (ibid. 27:36) “because (כִּי עַל-כֵּן) I did not give her to Shelah my son.”

**now will your verdicts come out to the light?** This is a question. Now how will I be able to show you favoritism before the Divine Standard of Justice? This is a continuation of “What will I do for you?”

**6** **and knowledge of God** I desire more than burnt offerings.

**7** **like Adam** Heb. כְּאַדָם, like the first man.

**there they betrayed Me** In a good land where I settled them, there they betrayed Me, like Adam, whom I brought into the Garden of Eden, and he transgressed My commandment. [from Gen. Rabbah 19:9]

**8 who lurk to shed blood** Heb. עֲקֻבָּה. Full of people who lurk to murder. Comp. (Jos. 8:13) “and their lyers in wait (עֲקֵבוֹ) ”; (Gen. 27:36) “and he deceived me (וַיַּעְקְבֵנִי).

**9 And as a man gathers fish, so do bands** Heb. וּכְחַכֵּי. And as a fisherman gathers fish, who gathers them with a fishhook together, so do bands gather. Companies of their priests, who gather to go on the road, will all murder there in one group.

**for they devised a plot** For this is a plot which they plotted prior to their gathering, to which place they would go to murder and to loot. וּכְחַכֵּי means ajjmedours in O.F, fishermen. And also in mishnaic Hebrew, חַכֵּי is an expression of joining. The Gemara states (Baba Kamma 119b): “And he shall not put into it more than three חַכִּין.” Those are the stitches with which the comber joins together both ends of the garment when he beats it with sticks. This [following] interpretation is mine, and it seems appropriate, and this is the explanation: And when there is a group of five men gathering together, it is a company of priests to murder. The first one is that of Rabbi Meir Sheliach Zibbur o.b.m.

**in one group** Heb. שֶׁכְמָה an expression of one group.

**10 a horrible thing** Heb. שַׁעֲרוּרִיָה. Jonathan renders this as an expression of change, for they changed their way, and so: (Jer. 5:20) “an appalling and horrible thing (שֲעֲרוּרָה)

**11 Judah, too** Since they sinned.

**appointed** Heb. שָׁת. The appointer appointed a time for retribution for her.

**when I will return the backsliding of My people** When I admonish them to return from their backsliding.

**harvest** The time of her leaving and her exile. Comp. “A little more time and the time of harvest shall come to her,” in reference to the retribution of Babylon, in the Book of Jeremiah (51:33).

**the backsliding of My people** Heb. שְׁבוּת, an expression of the straying of youth and childhood, anwejjsdoure in O.F. Comp. (Jer. 3:14) “backsliding children (שוֹבָבִים)”; (ibid. 31:21) “backsliding daughter (הַבַּתהַשׁוֹבֵבָה).”

**Verbal Tallies**

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

**& HH Giberet Dr. Elisheba bat Sarah**

**Vayikra (Leviticus) 15:1-33**

**Hoshea 6:1-11**

**Tehillim (Psalms) 79:1-13**

**2 Pet 1:1-2, Lk 14:7-14, Acts 24:22-27,**

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

LORD - יהוה, Strong’s number 03068.

Israel - ישראל, Strong’s number 03478.

Man - איש, Strong’s number 0376.

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

LORD - יהוה, Strong’s number 03068.

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

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

Flesh - בשר, Strong’s number 01320.

**Vayikra (Leviticus) 15:1** And the LORD <03068> spake unto Moses and to Aaron, saying <0559> (8800), 2 Speak unto the children <01121> of Israel <03478>, and say <0559> (8804) unto them, When any <0376> man <0376> hath a running issue out of his flesh <01320>, because of his issue he is unclean.

**Hoshea 6:1** Come, and let us return unto the LORD <03068>: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

**Hoshea 6:9** And as troops of robbers wait for a man <0376>, so the company of priests murder in the way by consent: for they commit lewdness.

**Hoshea 6:10** I have seen an horrible thing in the house of Israel <03478>: there is the whoredom of Ephraim, Israel <03478> is defiled.

**Tehillim (Psalms) 79:2** The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh <01320> of thy saints unto the beasts of the.

**Tehillim (Psalms) 79:5** How long, LORD <03068>? wilt thou be angry for ever? shall thy jealousy burn like fire?

**Tehillim (Psalms) 79:10** Wherefore should the heathen say <0559> (8799), Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

**Tehillim (Psalms) 79:11** Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed <01121> to die;

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev. 15:1-33** | **Psalms**  **Psa 79:1-13** | **Ashlamatah**  **Hos 6:1-11** |
| --- | --- | --- | --- | --- |
| **vyai** | any man | Lev 15:2 Lev 15:4 Lev 15:5 Lev 15:16 Lev 15:18 Lev 15:24 Lev 15:33 |  | Hos 6:9 |
| **~yhil{a/** | GOD |  | Ps 79:1 Ps 79:9 Ps 79:10 | Hos 6:6 |
| **rm;a'** | say, said | Lev 15:1 Lev 15:2 | Ps 79:10 |  |
| **#r,a,** | earth |  | Ps 79:2 | Hos 6:3 |
| **rv,a]** | which, whom | Lev 15:4 Lev 15:5 Lev 15:6 Lev 15:9 Lev 15:10 Lev 15:11 Lev 15:12 Lev 15:17 Lev 15:20 Lev 15:22 Lev 15:23 Lev 15:24 Lev 15:26 Lev 15:32 Lev 15:33 | Ps 79:6 Ps 79:12 |  |
| **aAB** | come, bring | Lev 15:14 Lev 15:29 | Ps 79:1 Ps 79:11 | Hos 6:3 |
| **!Be** | sons | Lev 15:2 Lev 15:14 Lev 15:29 Lev 15:31 | Ps 79:11 |  |
| **rf'B'** | body | Lev 15:2 Lev 15:3 Lev 15:7 Lev 15:13 Lev 15:16 Lev 15:19 | Ps 79:2 |  |
| **~D'** | blood | Lev 15:19 Lev 15:25 | Ps 79:3 Ps 79:10 | Hos 6:8 |
| **hy"h'** | has, had | Lev 15:2 Lev 15:19 Lev 15:25 | Ps 79:4 |  |
| **amej'** | unclean | Lev 15:4 Lev 15:5 Lev 15:6 Lev 15:7 Lev 15:8 Lev 15:9 Lev 15:10 Lev 15:11 Lev 15:16 Lev 15:17 Lev 15:18 Lev 15:19 Lev 15:20 Lev 15:21 Lev 15:22 Lev 15:23 Lev 15:24 Lev 15:27 Lev 15:31 Lev 15:32 | Ps 79:1 | Hos 6:10 |
| **[d'y"** | know, known |  | Ps 79:6 Ps 79:10 | Hos 6:3 |
| **hwhy** | LORD | Lev 15:1 Lev 15:14 Lev 15:15 Lev 15:30 | Ps 79:5 | Hos 6:1 Hos 6:3 |
| **~Ay** | day | Lev 15:13 Lev 15:14 Lev 15:19 Lev 15:24 Lev 15:25 Lev 15:26 Lev 15:28 Lev 15:29 |  | Hos 6:2 |
| **ac'y"** | has, goes forth | Lev 15:16 Lev 15:32 |  | Hos 6:5 |
| **laer'f.yI** | Israel | Lev 15:2 Lev 15:31 |  | Hos 6:10 |
| **!heKo** | priest | Lev 15:14 Lev 15:15 Lev 15:29 Lev 15:30 |  | Hos 6:9 |
| **yKi** | when, if | Lev 15:2 Lev 15:8 Lev 15:13 Lev 15:16 Lev 15:19 Lev 15:25 |  | Hos 6:9 |
| **aol** | without, rather than | Lev 15:11 Lev 15:31 |  | Hos 6:6 |
| **hm'** | how, why, what |  | Ps 79:5 Ps 79:10 | Hos 6:4 |
| **~yIm;** | water | Lev 15:5 Lev 15:6 Lev 15:7 Lev 15:8 Lev 15:10 Lev 15:11 Lev 15:12 Lev 15:13 Lev 15:16 Lev 15:17 Lev 15:18 Lev 15:21 Lev 15:22 Lev 15:27 | Ps 79:3 | Hos 6:8 |
| **!mi** | because, than, after | Lev 15:15 Lev 15:30 |  | Hos 6:2 Hos 6:6 |
| **!t;n"** | give, given | Lev 15:14 | Ps 79:2 |  |
| **rp;s'** | count | Lev 15:13 Lev 15:28 | Ps 79:13 |  |
| **d[;** | until, as for | Lev 15:5 Lev 15:6 Lev 15:7 Lev 15:8 Lev 15:10 Lev 15:11 Lev 15:16 Lev 15:17 Lev 15:18 Lev 15:19 Lev 15:21 Lev 15:22 Lev 15:23 Lev 15:27 | Ps 79:5 |  |
| **l[;** | behalf | Lev 15:15 Lev 15:25 Lev 15:30 |  | Hos 6:5 |
| **~ynIP'** | before, face | Lev 15:14 Lev 15:15 Lev 15:30 | Ps 79:11 | Hos 6:2 |
| **bWv** | return, turn |  | Ps 79:12 | Hos 6:1 Hos 6:11 |
| **taJ'x;** | sin offering | Lev 15:15 Lev 15:30 | Ps 79:9 |  |
| **rp;K'** | atonement | Lev 15:15 Lev 15:30 | Ps 79:9 |  |
| **hl'[o** | burnt offering | Lev 15:15 Lev 15:30 |  | Hos 6:6 |
| **~[;** | people |  | Ps 79:13 | Hos 6:11 |
| **hf'['** | offer, do, have committed | Lev 15:15 Lev 15:30 |  | Hos 6:4 Hos 6:9 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Lev. 15:1-33** | **Psalms**  **Ps 79:1-13** | **Ashlamatah**  **Hos 6:1-11** | **Peshat**  **Mk/Jude/Pet**  **2 Pet 1:1-2** | **Remes 1**  **Luke**  **Lk 14:7-14** | **Remes 2**  **Acts/Romans**  **Acts 24:22-27** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀνήρ | man, men | Lev 15:2 Lev 15:4 Lev 15:5 Lev 15:16 Lev 15:18 Lev 15:24 Lev 15:33 |  | Hos 6:9 |  |  |  |
| γείτων | neighbor |  | Psa 79:12 |  |  | Luke 14:12 |  |
| γῆ | earth, |  | Ps 79:2 | Hos 6:3 |  |  |  |
| γυνή | woman, wife | Lev 15:18 Lev 15:19  Lev 15:25 |  |  |  |  | Acts 24:24 |
| δίδωμι | give, given | Lev 15:14 |  |  |  | Luke 14:9 | Acts 24:26 |
| δικαιοσύνη | righteousness |  |  |  | 2 Pet 1:1 |  | Acts 24:25 |
| δόξα | glory |  | Psa 79:9 |  |  | Luke 14:10 |  |
| δοῦλος | servant |  | Psa 79:2 Psa 79:10 |  | 2 Pet 1:1 |  |  |
| ἐνώπιον | before, in the sight |  | Psa 79:11 | Hos 6:2 |  | Luke 14:10 |  |
| ἐπίγνωσις | knowledge |  |  | Hos 6:6 | 2 Pet 1:2 |  |  |
| ἔρχομαι | come |  | Psa 79:1 |  |  | Luke 14:9 Luke 14:10 |  |
| ἡμέρα | day | Lev 15:13 Lev 15:14 Lev 15:19 Lev 15:24 Lev 15:25 Lev 15:26 Lev 15:28 Lev 15:29 |  | Hos 6:2 |  |  | Acts 24:24 |
| θέλω / ἐθέλω | wanted |  |  | Hos 6:6 |  |  | Acts 24:27 |
| θεός | God |  | Ps 79:1 Ps 79:9 Ps 79:10 | Hos 6:6 | 2 Pet 1:1 2 Pet 1:2 |  |  |
|  | Jesus |  |  |  | 2 Pet 1:1 2 Pet 1:2 |  | Acts 24:24 |
| καιρός | time | Lev 15:25 |  |  |  |  | Acts 24:25 |
| κρίμα | judgment |  |  | Hos 6:5 |  |  | Acts 24:25 |
| κύριος | LORD | Lev 15:1 Lev 15:14 Lev 15:15 Lev 15:30 | Ps 79:5 | Hos 6:1 Hos 6:3 | 2 Pet 1:2 |  |  |
| λέγω | saying, says | Lev 15:1 |  | Hos 6:1 |  | Luke 14:7 Luke 14:9 Luke 14:10 Luke 14:12 | Acts 24:22 |
| μήποτε / μή ποτε | lest |  | Psa 79:10 |  |  | Luke 14:8 Luke 14:12 |  |
| ὁδός | way |  |  | Hos 6:9 |  |  | Acts 24:22 |
| πᾶς | all, every, whole | Lev 15:4  Lev 15:9  Lev 15:10  Lev 15:12  Lev 15:16  Lev 15:17 |  |  |  | Luke 14:10 Luke 14:11 |  |
|  | faith |  |  |  | 2 Pet 1:1 |  | Acts 24:24 |
| ποιέω | made, make | Lev 15:15 Lev 15:30 Lev 15:3 |  | Hos 6:4 Hos 6:9 |  | Luke 14:12 Luke 14:13 |  |
| πορεύομαι | went, go |  |  | Hos 6:1 Hos 6:4 |  | Luke 14:10 | Acts 24:25 |
| σωτήρ | deliverer |  | Psa 79:9 |  | 2 Pet 1:1 |  |  |
| τόπος | place |  | Psa 79:7 |  |  | Luke 14:9 Luke 14:10 |  |
| ὕδωρ / ὕδατος | water | Lev 15:5 Lev 15:6 Lev 15:7 Lev 15:8 Lev 15:10 Lev 15:11 Lev 15:12 Lev 15:13 Lev 15:16 Lev 15:17 Lev 15:18 Lev 15:21 Lev 15:22 Lev 15:27 | Ps 79:3 | Hos 6:8 |  |  |  |
| υἱός | son | Lev 15:2 Lev 15:14 Lev 15:29 Lev 15:31 | Ps 79:11 |  |  |  |  |
| ϛ | favor |  |  |  | 2 Pet 1:2 |  | Acts 24:27 |
| Χριστός | Christ |  |  |  | 2 Pet 1:1 |  | Acts 24:24 |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 15:1—33**

**“Ish Ish Ki” “When any man”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |
| **Now he told a parable to those who had been invited** when he **noticed how they were choosing for themselves the places of honor, saying to them, “When you are invited by someone to a wedding feast, do not recline at the table in the place of honor, lest** someone **more distinguished than you has been invited by him, and the one who invited you both will come** and **say to you, ‘Give the place to this person,’ and then with shame you will begin to take the last place. But when you are invited, go** and **recline at the table in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then it will be an honor to you in the presence of all those who are reclining at the table with you. For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.” And he also said to the one who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or wealthy neighbors, lest they also invite you** in return**, and repayment come to you. But whenever you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they are not able to repay you. For it will be paid back to you at the resurrection of the righteous/generous.”** | **Simeon Peter** (Hakham Tsefet) **the servant[[61]](#footnote-61) and Apostle** (Shaliach - one sent with a mission, ambassador) **of Yeshua HaMashiach to those that** have**obtained equal standing and privilege** with **us[[62]](#footnote-62) by faithful obedience to the righteous** requirements**[[63]](#footnote-63) of our God[[64]](#footnote-64) and** His(appointed) **redeemer Yeshua haMashiach. Chesed and peace (**shalom**)[[65]](#footnote-65) to you,** may you**increase in knowledge** (Da’at) **of God and of Yeshua our master.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts)**  **Mishnah א:א** | |
| **But Felix,** because he **understood the** facts **concerning the Way** (Nazarean Judaism)  **more accurately, put them off, saying, “When Lysias the military Captain comes down, I will decide your case.”** He **ordered the centurion** for **him** (Hakham Shaul) **to be guarded and to have some freedom, and in no way to prevent any of his own** people from **serving him. And after some days,** when **Felix arrived with his wife Drusilla,[[66]](#footnote-66) who was a Jewess, he sent for Hakham Shaul and listened to him concerning faithful obedience in the Messiah Yeshua. And** while **he was discussing about righteousness/generosity and self-control and the judgment that is to come, Felix became afraid** and **replied, “Go away for the present, and** when I **have an opportunity, I will summon you.” At the same time he was also hoping that money would be given to him by Hakham Shaul. For this reason also he sent for him as often as possible** and **talked with him. And** when **two years had passed, Felix received as successor Porcius Festus. And** because he **wanted to do a favor for the** (Sadducee) **Jews, Felix left Hakham Shaul behind as a prisoner.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev. 15:1-33 | Ps 79 | Hos 6:1-11 | 2 Tsefet (Pet) 1:1-2 | 1 Luqas (Lk) 14:7-14 | 2 Luqas (Acts) 24:22-27 |

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

**New Letter, New Scribe?**

Scholars have noted that in this letter the vocabulary and writing style of Hakham Tsefet changes. This is because the second chapter seems, to them, out of place. If this is actually true, we would suggest here that Hakham Tsefet is using a new scribe, Yehudah (Jude). There are scholars that suggest that this is not the work of Hakham Tsefet based on the differences between the first and second Epistle. This whimsical scholarship does not take into account the varied purpose of the Letters or the possibility of a different scribe. Scrutiny has proven this Letter to be a faithful representation of the ideals and theology of Hakham Tsefet. Some scholars suggest that the vocabulary and grammar are not as stylistic as the first Epistle. It is for this reason that we suggest that Silvanus (Luke/Hillel) is now working for Hakham Shaul and Jude (Yehudah) is now the Scribe of Hakham Tsefet. We have suggested that the new scribe is Yehudah for various reasons. Firstly, the writing style is indubitably different from the first letter. Secondly, scholars suggest that either Hakham Tsefet borrows from Yehudah (Jude) or he (Yehudah) borrows from this second letter of Hakham Tsefet. Therefore, we opine that it makes sense that the scribe for this letter is actually Yehudah (Jude).

**The Slave of Messiah:**

The Greek language knows five words for “one who serves.” **Δοῦλος (***doulos*) is the verb form of δέω (deō) which means “to bind.” Hakham Tsefet expresses two unequivocal things here..

1. He is committed to Messiah as if here were a slave to him;
2. He exhibits the value of relationship between a Hakham (Master Teacher) and talmid (student).

However, as we will see the reasons for calling himself a “slave/servant” are much deeper than the superficial trappings of elementary Greek

**Sin**

There are those who have posited the idea that Hakham Tsefet’s second letter is a work fitting into the category of “Theodicy”[[67]](#footnote-67) – meaning that G-d is just in his dealing with sin and evil. Judaism does not have this idea nor does it accept the Christian notion of Theodicy. G-d is a sovereign King and creator. The cosmos is His to do with as He sees fit. This does not place G-d is a legalistic despot Who demands his way or be annihilated. Luzzatto’s Derech HaShem[[68]](#footnote-68) is one such example.

Sin as it is viewed in Judaism is a violation of the Covenant. Man, violating the covenant of G-d, i.e. the Torah is in “sin,” “has sinned” or is a “sinner.” We can say this concerning the B’ne Yisrael but it is not the case with the Gentiles.

**Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;[[69]](#footnote-69) and that at one time you were without Messiah, being aliens[[70]](#footnote-70) from the legal administration of Jewish life,[[71]](#footnote-71) and strangers[[72]](#footnote-72) from the covenants of the promise,[[73]](#footnote-73) having no hope, and without God** and **in union with the worldly system.[[74]](#footnote-74)**

In respect to Judaism’s legal system there no differentiation between civil, ceremonial and ritual infractions. Sin in any area is considered a breach of the Covenant. While there would be those who suggest that humanity is “flawed” we must consider what being “flawed” means. If by saying flawed one means that man has the capacity to sin or even a predilection towards sin, he may be correct. However, these character traits are not “flaws” in the true sense of the meaning. Man must have the capability of refusing G-d’s desire before he can have “free will.”

We will not delve into the So’odic implication at present. Yet one can easily understand that one enters into covenantal relationship with G-d while standing at Har Sinai (Mt Sinai). Here he was offered the opportunity to either accept or reject the Torah as his way of life. Those who accepted the Torah as a way of life are called the B’ne Yisrael or children of the Covenant. There are those souls, which wander about in exile before joining themselves to the Covenant. They experience exile for a number of generations and eventually they find that their soul covenanted with G-d at Har Sinai.

**Doulos – Slave or servant**

Did Hakham Tsefet see himself as a “slave?” We must here note that Hakham Shaul uses the same nomenclature. It is evident that Hakham Shaul learned the concept from Hakham Tsefet. We realize there will be those who might posit the idea that Hakham Shaul was better versed in Greek than Hakham Tsefet. This may in fact be true. However, it is not an evidence for Hakham Shaul being its author. The idea, as we will see is that the **Sheliachim** did not derived their understanding from the Greek use of the word **δοῦλοσ** – *doulos*.

What is Hakham Tsefet’s meaning and intention in using **δοῦλοσ** – *doulos*? In the Greco-Roman world **δοῦλοσ** – *doulos* had no religious implication. Its rudimentary meaning was that of a slave. Principally this does not reflect on Hakham Tsefet’s meaning. The use of **δοῦλοσ** – *doulos* in the Jewish world bears a great deal of information that is relative to Hakham Tsefet’s meaning.

**Cross–linguistic Hermeneutics**

Cross–linguistic hermeneutics is the exegesis of a piece of Scripture in one language i.e. Greek or Hebrew, trying to determine its meaning from the Hebrew Tanakh. Understanding that all things must be interpreted from the Torah. This principle builds on Hillel's 3rd rule, Binyan ab mi-katub eḥad and the 4th Binyan ab mi-shene ketubim: The same as the preceding, except that the provision is generalized from two Biblical passages.

Cross-linguistic hermeneutics can also apply to words that are used by the LXX and Nazarean Codicil in Greek that are synonymous for Hebrew words of the Tanakh.

For example, one Hebrew word has many synonyms in Greek and vice versa.

This being said, we need to look at how the LXX uses the word **δοῦλοσ** – *doulos* in its context. The **עבד- Ebed** is the Hebrew parallel to **δοῦλοσ** – *doulos.* Our hermeneutic demands that we pay close attention to both words as they are used in the Tanakh.

**Slave – *עבד* - Ebed**

In their general use, **עבד- Ebed** and **δοῦλοσ** – *doulos* relate to the Jewish bondservant who must serve in the house of his master for seven years. It is obvious that this is not Hakham Tsefet’s usage nor is it used in this context by Hakham Shaul in his writings.

**עבד- Ebed** and **δοῦλοσ** – *doulos* are used of the B’ne Yisrael under the tyranny of Egypt or when one group of people fall and become subject to another.

**In relationship to a Monarch**

In the Books of Kings, we see the words **עבד- Ebed** and **δοῦλοσ** – *doulos* used is an interesting way. **עבד- Ebed** and **δοῦλοσ** – *doulos* relate to the courtiers of the Kings court. In King Shaul’s court the **עבד**/**δοῦλοι** are those who make up the royal court.[[75]](#footnote-75) In King David’s army, Yoab is his captain is **δοῦλος – *doulos***.[[76]](#footnote-76)

This word is also used of the King’s authority over his constituents. Rehoboam urged to relax his oppression δοῦλος – *doulos* over the people. In this case, the people would have willingly become his δουλεία – *douleia* servants.

The key we are looking for in this understanding is those **עבד**/**δοῦλοι** are the Kings courtiers. TDNT shows that the Monarch himself never employs these expressions. It is in fact the subjects or subordinates of the King who always adopt these titles.

**Cultic and Ceremonial use of δοῦλος**

In ceremonial or liturgical terms **δοῦλος,** δουλεύειν – *douleuein* is limited to “abodah” service of G-d. It is an expression of commitment and devotion to G-d. In negative use δουλεύειν – *douleuein* can mean serving or worshiping idols. The positive cultic use means to be in G-d’s service. In this respect, Moshe is the δοῦλοι – *douloi* of G-d. In this manner, Moshe becomes the perfect prototype of G-d’s servant. We can also see that the above mentioned relationship to the Monarch applies to Moshe being**עבד** *– ebed* and **δοῦλοσ** – *doulos* in the Kings court as we will see.

Yehoshua is the **עבד** *- ebed* and **δοῦλοσ** – *doulos* to Moshe. Yehoshua served as Moshe’s talmid. On another level, he “served” Moshe Rabbenu attending to his personal needs. However, his service to Moshe is in no way demeaning or derogatory. Through his service, he was able to learn even personal character traits and habits. Did Yehoshua bring Moshe his morning coffee? Absolutely!

In this same way Abraham is said to be the servant of G-d. Furthermore, we can determine that in each generation G-d has His a specific **עבד** *– ebed* and **δοῦλοσ** – *doulos* (servant). David, the Prophets and finally the title applies to Ya’aqob. However, in Ya’aqob the meaning is multidimensional also applying to the B’ne Yisrael as well as the Patriarch.

**Δοῦλος - *Doulos* and Divine Service**

**עבד** *– ebed* and **δοῦλοσ** – *doulos* also carries the connotation of being in Divine service. The idea of being in service to G-d relates to His Divine sovereignty and the Malchut Shamayim. The Malchut Shamayim (Kingdom of Heaven) builds on the Monarchy of G-d and His unconditional majesty. As King, G-d is sovereign and exalted above humanity to the point of being the Ineffable. It is for this reason that we use appellations that address Him as “Adon” etc.

Kingship, Ceremonial worship and the Divine Court are all phrases that relate to **עבד** *– ebed* and **δοῦλοσ** – *doulos,* servant, service and servant hood.

Philo defines “piety” as service to G-d, the eternal Magistrate. The human understanding of service to G-d as the Divine Magistrate is hard to fathom. This is because we can see that human kings need servants. However, in the case of Divine service, G-d does not need man as a slave or anything of the kind. Yet, G-d has designed the cosmos in such a way so as to make it possible for man to serve G-d and experience His “loving-kindness.” How is it that man becomes a servant of the Divine? This is accomplished by accepting the sovereignty of G-d. In this we see that parts of Normal Mysticism carry the soul to great heights.

The result and understanding of the meaning of **עבד** *– ebed* and **δοῦλοσ** – *doulos* shows us that if one identifies as a servant of G-d he is in a covenantal relationship with G-d. Being identified, as a non-servant means betrayal and disobedience to G-d’s will/covenant i.e. The Torah.

Concluding from the above investigation of **עבד** *– ebed* and **δοῦλοσ** – *doulos* shows the true reason for Hakham Tsefet’s use of **עבד** *– ebed* and **δοῦλοσ** – *doulos.* Hakham Tsefet is using the understanding of **עבד** *– ebed* and **δοῦλοσ** – *doulos* to convey the truth that he is a courtier in Messiah’s Bet Din and in direct service to G-d. Secondly, the use of such nomenclature conveys the truth that Messiah is the “King of the Jews.” Thirdly, we see that Hakham directly connects to the authority and dispensing of the Torah throughout the cosmos, i.e. Talmudizing the cosmos. This position shows that the courtier is a man of nobility in the King’s i.e. G-d’s court. This is now a fitting way to look at Moshe Rabbenu being a “servant” **עבד** *– ebed* and **δοῦλοσ** – *doulos* of G-d. Moshe’s service was that of a Noble Courtier in G-d’s celestial Bet Din.

**Commentary to Hakham Shaul’s School of Remes**

**Felix the Happy Roman and the Dew**

The saga of Hakham Shaul’s incarceration continues with a narrative about his private interactions with Felix. Felix puts off the Tz’dukim (Sadducees) because he is better schooled in the “Way” of the Nazarean Jews than he is willing to admit. Furthermore, he believes that Hakham Shaul is a wealthy man and waits for him to offer a bribe so he can be released.

The allegorical relationship to the School of Peshat is one of action. In other words, Hakham Shaul is literally enslaved by the Romans as an act of dramatizing Hakham Tsefet’s words concerning being a “Slave – Servant” to the Master. Likewise, Hakham Shaul’s incarceration makes an allegorical acting out of the Ba’al Keri. The Ba’al Keri is bound for the time of his impurity from entering the Temple courts and offering sacrifices etc. Hakham Shaul is allegorically bound to the point of not being able to visit the Temple or make offerings on his behalf.

Again, Hakham Shaul is an allegorical picture of the Diaspora wherein the Jewish people cannot enter a Temple of stone. The message is that of being a living and pure Temple of the living stones with hearts of sapphire.

The words of Hakham Shaul picture the Jewish people in Diaspora very well. We have a measure of freedom and we can periodically visit our friends. However, we are restrained from entering the Y’mot HaMashiach and Olam HaBa until we have gathered the souls possessing the Nefesh Yehudi in the Diaspora.

**Felix and Drusilla**

Drusilla the Jewess is historically considered a scandalous woman. Again we take note of how close to Rosh Hodesh her mention is. She seems to have no difficulty being married to a Gentile with a great deal of immoral depravity in his character. Josephus reports that she was to be married to Agrippa II who was willing to convert to Judaism in order to marry her. Antonius Felix, who bore the title “husband of three queens”, wooed Drusilla away from Agrippa II.[[77]](#footnote-77) It is for this reason he becomes “afraid” when Hakham Shaul begins lecturing on “**righteousness/generosity and self-control and the judgment that is to come**.” Felix sending Hakham Shaul back to the dungeon says I will listen about this when it is more convenient.

**Understanding the Way**

The grave sin of Felix is found in the meaning of his name. Felix means “Happy.” There are several ways to look at this idea allegorically. However, Felix believes that happiness is the result of “happenings.” This is an puerile mindset and the soul in pursuit of happiness through his pursuit of physical pleasure has thrown off the possibility of ever experiencing true joy. Hakham Shaul makes it clear the Felix knows enough about the Way of Nazarean Judaism that he can understand the motive of the Tz’dukim. However, he loved to play mental games with his subjects to suit his personal whims. This is the world of the Jewish people in Diaspora. We dance the dance with the secular world only for the sake of studying and practicing the Torah. Hakham Shaul was allowed to occasionally entertain guests. Hakham Tsefet calls himself a courtier in the Kings (Messiah’s) court (Bet Din). Hakham Shaul is now the Nazarean in chains. He is unable to be the Servant to the master as a courtier in his Bet Din. He needs others, i.e. his friends to “serve him.”

The materials before us show that Hakham Shaul was a “stranger” in his own land. Allegorically speaking we see something similar today. While the Jewish people have returned to the land, Eretz Yisrael, in part they are still under the influence of the nations. When the yoke of foreign oppression is broken off of the neck of the B’ne Yisrael only then will we see the beginning of the Y’mot HaMashiach.

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “Acharé Mot” – “After the death of”**

**& Purim Katan II**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַחֲרֵי מוֹת** |  | **Saturday Afternoon** |
| **“Acharé Mot”** | Reader 1 – Vayiqra 16:1-6 | Reader 1 – Vayiqra 17:1-4 |
| **“After the death of”** | Reader 2 – Vayiqra 16:7-11 | Reader 2 – Vayiqra 17:5-7 |
| **“Después de la muerte de”** | Reader 3 – Vayiqra 16:12-17 | Reader 3 – Vayiqra 17:8-12 |
| Vayiqra (Lev.) 16:1-34 | Reader 4 – Vayiqra 16:18-21 |  |
| Ashlamatah:  Isaiah 6:1-8 + 8:10-11 | Reader 5 – Vayiqra 16:22-24 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 16:25-30 | Reader 1 – Vayiqra 17:1-4 |
| Psalm 80:1-20 | Reader 7 – Vayiqra 16:31-34 | Reader 2 – Vayiqra 17:5-7 |
|  | Maftir – Vayiqra 16:31-34 | Reader 3 – Vayiqra 17:8-12 |
| 2 Pet 1:5-7; Lk 14:15-33  Acts 25:1-22 | Isaiah 6:1-8 + 8:10-11 |  |

**For futher information concerning Purim Katan II see:** [**http://www.betemunah.org/katan.html**](http://www.betemunah.org/katan.html)



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ramban's intention is to explain that in order that the ***zav***become pure, he must immerse himself completely in water, this being implied in the term ***shataph***(rinsing), as the following verse indicates. And the reason why Scripture uses the term ***"rinsing,"*** and why also it speaks here only of the hands having been ***rinsed***, will be explained further on in the text. [↑](#footnote-ref-1)
2. Verse 12. [↑](#footnote-ref-2)
3. Above, 13:58. Here too it does not mean merely washing the garment, but its immersion in a ritual pool. See Rashi *ibid.* [↑](#footnote-ref-3)
4. Above, 6:2l. Here the removal of impurities is clearly implied. So also in immersion every interposing object must first be removed. [↑](#footnote-ref-4)
5. Isaiah 30:28. [↑](#footnote-ref-5)
6. Verse 13. [↑](#footnote-ref-6)
7. Above, Verse 7. [↑](#footnote-ref-7)
8. Ibid. Verse 4. [↑](#footnote-ref-8)
9. Ibid., Verse 9. [↑](#footnote-ref-9)
10. Ibid, Verse 6. [↑](#footnote-ref-10)
11. Verse 13. [↑](#footnote-ref-11)
12. Torath Kohanim, *Zavim* 4:5. [↑](#footnote-ref-12)
13. Further, Verses 14-15. [↑](#footnote-ref-13)
14. Ibid., Verses 16-18. [↑](#footnote-ref-14)
15. I have not been able to find a clear reference to this. But see Ramban, Numbers 19:2. [↑](#footnote-ref-15)
16. See further, 18:19 (towards end). [↑](#footnote-ref-16)
17. Further, Verses 29-30. [↑](#footnote-ref-17)
18. See above, Note 32 In *Seder Tazria.* [↑](#footnote-ref-18)
19. Further, Verse 25. The number of days is at least three. [↑](#footnote-ref-19)
20. Verses 16-18. [↑](#footnote-ref-20)
21. Verses 14-15. [↑](#footnote-ref-21)
22. Above 6:21. [↑](#footnote-ref-22)
23. Verse 19. [↑](#footnote-ref-23)
24. Ibid. [↑](#footnote-ref-24)
25. Verses 19-24. [↑](#footnote-ref-25)
26. Verses 25-27. [↑](#footnote-ref-26)
27. Verse 28. [↑](#footnote-ref-27)
28. Ibid. [↑](#footnote-ref-28)
29. Verse 13. [↑](#footnote-ref-29)
30. Verse 28. [↑](#footnote-ref-30)
31. Verse 13. [↑](#footnote-ref-31)
32. Verse 28. [↑](#footnote-ref-32)
33. Midrash Tehillim (Midrash to Psalms) - From the 12th century it was called also Shocher Tov (see *Midrash Tehillim*, ed. [S. Buber](http://en.wikipedia.org/wiki/S._Buber), Introduction, pp. 35 et seq.) [↑](#footnote-ref-33)
34. See Bamidbar (Numbers) 16:31-33 [↑](#footnote-ref-34)
35. Likkutei Torah BaMidbar 54b et al. [↑](#footnote-ref-35)
36. The name “Korach” itself is used for a bald spot, which is a division of the hair. [↑](#footnote-ref-36)
37. Yalkut Shimoni, sec. 991. [↑](#footnote-ref-37)
38. I Sam. xii. 3 [↑](#footnote-ref-38)
39. Heilprin, “Erke ha-Kinnuyim”, s.v. חמה [↑](#footnote-ref-39)
40. Ps. lxxxix. 36 [↑](#footnote-ref-40)
41. Baba Bathra 75a [↑](#footnote-ref-41)
42. Yoel chapter 3. [↑](#footnote-ref-42)
43. *Midrash Tanchuma*; Rashi, Numbers 16:7 [↑](#footnote-ref-43)
44. See Rashi on Bamidbar 26:11 [↑](#footnote-ref-44)
45. Vilna Gaon, *Seder Olam* 20; see Ex. 6:24, I Chron. 6:7,22, 9:19. [↑](#footnote-ref-45)
46. Midrash Tanchuma Korach 4, Num. Rabbah 18:5 [↑](#footnote-ref-46)
47. I Chron. VI, 22 f. [↑](#footnote-ref-47)
48. Midrash Tanchuma Korach 7, Num. Rabbah 10 [↑](#footnote-ref-48)
49. I Chron. 23:13 [↑](#footnote-ref-49)
50. Midrash Tanchuma Korach 3, Num. Rabbah 4 [↑](#footnote-ref-50)
51. Midrash Tanchuma 5 [↑](#footnote-ref-51)
52. Midrash Tanchuma Korach 1, Num. Rabbah 18:2 [↑](#footnote-ref-52)
53. Midrash Tanchuma Korach 2, Num. Rabbah 18:3 [↑](#footnote-ref-53)
54. A ‘chok’ is a commandments whose rational reason is difficult, if not impossible to discern. [↑](#footnote-ref-54)
55. Bamidbar 17:23 [↑](#footnote-ref-55)
56. Ps. XCIX, 6 [↑](#footnote-ref-56)
57. I Chron. XXV, 5 [↑](#footnote-ref-57)
58. This is found in [Midrash](file:///C:\Users\Haggai\AppData\Local\Temp\orallaw.html) Tanchuma Korach 5, Num. Rabbah 18:8 [↑](#footnote-ref-58)
59. Bamidbar (Numbers) 16:3 [↑](#footnote-ref-59)
60. Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10. [↑](#footnote-ref-60)
61. Devoted - [↑](#footnote-ref-61)
62. Most likely a reference to Hakhamim Yaakov, Yochanan and Tsefet [↑](#footnote-ref-62)
63. The manner in which life is lived in conformity to the commands of G-d through the oral Torah [↑](#footnote-ref-63)
64. **See** “[of our G-d and *His* redeemer Yeshua haMashiach](file:///G:\Documents\001%20Nazarean%20Talmud\001%20-%20Mishnaic%20Import\003%20Tsefet\2%20Tsefet%2079.docx#Redeemer)” **below** [↑](#footnote-ref-64)
65. We must factually state that the Greek **εἰρήνη –** *eirene* cannot relate all the details and meaning of the Hebrew parallel Shalom. שָׁלוֹם shalom. [↑](#footnote-ref-65)
66. Meaning “watered by the dew” [↑](#footnote-ref-66)
67. **Theodicy** from [Greek](http://en.wikipedia.org/wiki/Greek_language) *theos* "god" + *dike* "justice"), in its most general form, is the attempt to answer the question of why God permits the manifestation of evil. See also Neyrey, Jerome H. *2 Peter, Jude: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993. p.1 [↑](#footnote-ref-67)
68. Luzzatto, Moshe Hayyim. *Derekh Hashem / = The way of God / by Moshe Chaim Luzzatto ; Translated and annotated by Aryeh Kaplan; emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. [↑](#footnote-ref-68)
69. The usual translation “made in the flesh by hands” seems to imply certain negativity. The translation “what **Royal men do to their bodies**” shows spiritual conduct. The allegorical meaning is that “circumcision” is a picture of control over the appetites of the “flesh.” This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. “Circumcision” is also an allegorical phrase with the intended meaning of being “Torah Observant.” This allegorical thought shows that the Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa. [↑](#footnote-ref-69)
70. It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**”

    To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below [↑](#footnote-ref-70)
71. cf. Strong’s G4174 #1 (TDNT 6:516) [↑](#footnote-ref-71)
72. ξένοι from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte. [↑](#footnote-ref-72)
73. Many Christian authors stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “ἄθεοι” and subordinate to the worldly system. [↑](#footnote-ref-73)
74. Translation by H.Em. Rabbi Dr Eliyahu Ben Abraham and H.Em. Hakham Rabbi Dr Yosef ben Haggai [↑](#footnote-ref-74)
75. 1 Βασ‌. 18:5, 30 A [↑](#footnote-ref-75)
76. cf. 2 Βασ‌. 14:19 f. [↑](#footnote-ref-76)
77. Josephus ﻿*﻿Ant.﻿* xx.139–44 [↑](#footnote-ref-77)