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| **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)**

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **II Adar 06, 5774 – March 07/March 08, 2014** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Mar 07 2014 – Candles at 6:30 PM  Sat. Mar 08 2014 – Habdalah 7:26 PM | **Austin & Conroe, TX, U.S.**  Fri. Mar 07 2014 – Candles at 6:16 PM  Sat. Mar 08 2014 – Habdalah 7:10 PM | **Brisbane, Australia**  Fri. Mar 07 2014 – Candles at 5:57 PM  Sat. Mar 08 2014 – Habdalah 6:48 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Mar 07 2014 – Candles at 6:24 PM  Sat. Mar 08 2014 – Habdalah 7:20 PM | **Everett, WA. U.S.**  Fri. Mar 07 2014 – Candles at 5:43 PM  Sat. Mar 08 2014 – Habdalah 6:49 PM | **Manila & Cebu, Philippines**  Fri. Mar 07 2014 – Candles at 5:47 PM  Sat. Mar 08 2014 – Habdalah 6:37 PM |
| **Miami, FL, U.S.**  Fri. Mar 07 2014 – Candles at 6:07 PM  Sat. Mar 08 2014 – Habdalah 7:00 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Mar 07 2014 – Candles at 5:36 PM  Sat. Mar 08 2014 – Habdalah 6:33 PM | **Olympia, WA, U.S.**  Fri. Mar 07 2014 – Candles at 5:47 PM  Sat. Mar 08 2014 – Habdalah 6:51 PM |
| **San Antonio, TX, U.S.**  Fri. Mar 07 2014 – Candles at 6:19 PM  Sat. Mar 08 2014 – Habdalah 7:13 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Mar 07 2014 – Candles at 5:28 PM  Sat. Mar 08 2014 – Habdalah 6:30 PM | **Singapore, Singapore**  Fri. Mar 07 2014 – Candles at 7:01 PM  Sat. Mar 08 2014 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**  Fri. Mar 07 2014 – Candles at 5:41 PM  Sat. Mar 08 2014 – Habdalah 6:40 PM | **Tacoma, WA, U.S.**  Fri. Mar 07 2014 – Candles at 5:45 PM  Sat. Mar 08 2014 – Habdalah 6:50 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**We wish His Excellency Adon Lukas ben Abraham a most happy Yom Huledet Sameach – Happy Birthday! May Ha-Shem most blessed be He grant Your Excellency a happy, productive and long healthy life with many opportunities to study Torah, and to perform many and great deeds of loving-kindness, amen ve amen!**

**Roll of Honor:**

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 “Q’doshim Tich’yu” – Sabbath: “You will be holy”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **קְדֹשִׁים תִּהְיוּ** |  | **Saturday Afternoon** |
| **“Q’doshim Tich’yu”** | Reader 1 – Vayiqra 19:1-3 | Reader 1 – Vayiqra 19:23-26 |
| **“You will be holy”** | Reader 2 – Vayiqra 19:4-6 | Reader 2 – Vayiqra 19:27-29 |
| **“Seréis santos”** | Reader 3 – Vayiqra 19:7-10 | Reader 3 – Vayiqra 19:30-32 |
| Vayiqra 19:1-22 | Reader 4 – Vayiqra 19:11-13 |  |
| Ashlamatah: Is. 4:3 – 5:5, 16 | Reader 5 – Vayiqra 19:14-16 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 19:17-19 | Reader 1 – Vayiqra 19:23-26 |
| Psalm 83:1-19 | Reader 7 – Vayiqra 19:20-22 | Reader 2 – Vayiqra 19:27-29 |
|  | Maftir – Vayiqra 19:20-22 | Reader 3 – Vayiqra 19:30-32 |
| N.C.: 2 Pet 1:12-15; Lk 15:11-32;  Acts 26:1-23 | Is. 4:3 – 5:5, 16 |  |

**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**

Holiness And the Imitation of God – Leviticus 19:1-2

Fundamental Moral Laws – Leviticus 19:3-4

Ritual Laws – Leviticus 19:5-8

Consideration for the Poor – Leviticus 19:9-10

Duties Towards Our Fellowman – Leviticus 19:11-16

Prohibition Of Hatred And Vengeance, Love of Neighbour – Leviticus 19:17-18

Miscellaneous Precepts – Leviticus 19:19-22

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 19:1-22**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the entire congregation of the children of Israel, and say to them, You shall be holy, for I, the Lord, your God, am holy. | 2. Speak with the whole congregation of the sons of Israel, and say to them: You, will be holy, for I the LORD your God am Holy. |
| 3. Every man shall fear his mother and his father, and you shall observe My Sabbaths. I am the Lord, your God. | 3. Let every man revere his mother and his father, and keep the days of My Sabbaths: I am the LORD your God. |
| 4. You shall not turn to the worthless idols, nor shall you make molten deities for yourselves. I am the Lord, your God. | 4. Go not astray after the worship of idols, nor make gods for yourselves that are molten: I am the LORD your God. |
| 5. When you slaughter a peace offering to the Lord, you shall slaughter it for your acceptance. | 5. And when you sacrifice the consecrated victims before the LORD, you will make the sacrifice acceptable. |
| 6. It may be eaten on the day you slaughter it and on the morrow, but anything left over until the third day, shall be burned in fire. | 6. On the day that it is sacrificed you may eat of it, and on the day following; but what remains on the third day will be burned with fire. |
| 7. And if it would be eaten on the third day, it is abominable; it shall not be accepted. | 7. But if it be indeed eaten on the third day, it is profaned, and will not be accepted. |
| 8. And whoever eats it shall bear his sin, because he has profaned what is holy to the Lord, and that person shall be cut off from his people. | 8. And he who eats it will receive (the penalty of) his sin; for he has profaned the holy of the LORD, and that man will be destroyed from among his people. |
| 9. When you reap the harvest of your land, you shall not fully reap the corner of your field, nor shall you gather the gleanings of your harvest. | 9. And in the time that you reap the harvest of your land you will not finish one corner that is in the circuit of your field, and the (full) ingathering of your harvest you will not collect.  JERUSALEM: And when you reap the harvest of your land, you will not altogether finish gathering what is in your fields, and the (full) collection of your harvest you will not gather in; neither shake your vines of all their clusters, nor collect the fallen grapes of your vines. |
| 10. And you shall not glean your vineyard, nor shall you collect the [fallen] individual grapes of your vineyard; you shall leave them for the poor and the stranger. I am the Lord, your God. | 10. Neither may you shake out your vines; (the whole of) their bunches, and the remnant of your vines you will not gather: you will leave them for the poor and for the strangers at the time of their collection: I am the LORD your God. |
| 11. You shall not steal. You shall not deny falsely. You shall not lie, one man to his fellow. | 11. Sons of Israel, My people, you will not steal, nor prevaricate, nor do fraudulently one man with his neighbor. |
| 12. You shall not swear falsely by My Name, thereby profaning the Name of your God. I am the Lord. | 12. Sons of Israel, My people, let no one of you swear by My Name in vain, to profane the Name of your God: I am the LORD. |
| 13. You shall not oppress your fellow. You shall not rob. The hired worker's wage shall not remain with you overnight until morning. | 13. You will not be oppressive (hard) upon your neighbor, nor take away by force, nor let the hire of the hireling be remaining all night at your side until the morning. |
| 14. You shall not curse a deaf person. You shall not place a stumbling block before a blind person, and you shall fear your God. I am the Lord. | 14. You will not curse one who hears not, nor set a stumbling-block before the blind, but will fear your God: I am the LORD. |
| 15. You shall commit no injustice in judgment; you shall not favor a poor person or respect a great man; you shall judge your fellow with righteousness. | 15. You will not act falsely in the order of judgment neither accept the face of the poor, nor honor the face of the great but in truthfulness will you judge your neighbor. |
| 16. You shall not go around as a gossipmonger amidst your people. You shall not stand by [the shedding of] your fellow's blood. I am the Lord. | 16. You will not go after the slanderous tongue, which is cruel as a sword that kills with its two edges in uttering false accusations to afflict your people. You will not hinder the acquittal of your neighbor in witnessing against him in the judgment: I am the LORD.  JERUSALEM: My people of the house of Israel, follow not the slanderous tongue against your neighbor, nor be silent about your neighbor's blood, what time in the judgment you know the truth: so speak, says the LORD. |
| 17. You shall not hate your brother in your heart. You shall surely rebuke your fellow, but you shall not bear a sin on his account. | 17. Speak not bland words with your lips, having hatred to your brother in your hearts; but reproving you will reprove your neighbor; and though it make you ashamed, you will not contract sin in account of him. |
| 18. You shall neither take revenge from nor bear a grudge against the members of your people; you shall love your neighbor as yourself. I am the Lord. | 18. Be not revengeful, nor cherish animosity against the children of your people; but you will love your neighbor himself, as that though there be (cause of) hatred with you, you may not do (evil) to him: I am the LORD. |
| 19. You shall observe My statutes: You shall not crossbreed your livestock with different species. You shall not sow your field with a mixture of seeds, and a garment which has a mixture of shaatnez shall not come upon you. | 19. You will keep My statutes. Your cattle will not be made to mate with various kinds, neither sow your field with mixed seeds, nor put upon yourself a garment of divers materials, (as) wool and linen. |
| 20. If a man lies carnally with a woman, and she is a handmaid designated for a man, and she had not been [fully] redeemed nor had her document of emancipation been granted her, there shall be an investigation; they shall not be put to death, because she had not been [completely] freed. | 20. And if a man lie carnally with a woman, and she be an (Israelite) handmaid (about to be) made free, and betrothed to a free man, but her redemption not altogether completed by (the payment of) the money, or the written instrument of liberation not having been given to her, let inquisition be made for judgment: she is liable to be chastised, but he is not. But it will not be considered a matter of putting to death, because she was not altogether free. (Deut. xxii. 22-24.)  JERUSALEM: They have rebelled, they are guilty. |
| 21. He shall bring his guilt offering to the Lord, to the entrance of the Tent of Meeting, a guilt offering ram. | 21. And the man who lay with her must bring his trespass offering to the door of the tabernacle of ordinance, a ram for a trespass offering. |
| 22. And the kohen shall effect atonement for him with the guilt offering ram, before the Lord, for the sin that he had committed; and he shall be forgiven for the sin that he had committed. | 22. And the priest will make atonement with the ram of his trespass offering before the LORD, for his sin that he has sinned; and the sin that he has sinned will be forgiven. |
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**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 (Leviticus) 19:1-22**

**2** **Speak to the entire congregation of the children of Israel** [This] teaches us that this passage was stated in the assembly [of the entire congregation of Israel] because most of the fundamental teachings of the Torah are dependent on it [i.e., they are encapsulated in this passage].-[*Torath Kohanim* 19:1; *Vayikra Rabbah* 24:5]

**You shall be holy** Separate yourselves from sexual immorality and from sin, for wherever one finds a barrier against sexual immorality, one finds holiness, [for example:], "[They (the *kohanim*) shall not take in marriage] a woman who is a prostitute or one who was profaned...I, the Lord, Who sanctifies you [am holy]" (Lev. 21:78); and, “he shall not profane his offspring...I am the Lord, Who sanctifies him” (Lev. 21:15); and, “They shall be holy...[They shall not take in marriage] a woman who is a prostitute or one who was profaned” (Lev. 21:67). -[*Vayikra Rabbah* 24:46; and see also *Sefer Hazikkaron*]

**3 Every man shall fear his mother and father** Every one of you shall fear his father and his mother. This is its simple meaning. Its Midrashic explanation, however, [is as follows]. Since the verse literally means, “Every *man* shall fear...,”] we know only [that this law applies to] a man; how do we know [that it applies to] a woman [as well]? When Scripture says, תִּירָאוּ [you shall fear, using the plural form], two are included [in the verse, namely, men and women]. But if this is so, why does the verse say, “Every man...?” Because a man has the ability to fulfill this [commandment without restriction, since he is independent and thus obliged to fear his parents], whereas a woman is [sometimes] under the authority of others [namely her husband.-[*Kid.* 30b; *Torath Kohanim* 19:3]

**[Every man] shall fear his mother and his father** Here, Scripture mentions the mother before the father, because He is privy to the fact that a child fears his father more than his mother [and therefore, by mentioning the mother first, Scripture emphasizes the duty of fearing her also. However,] in the case of honoring [one’s parents], Scripture mentions the father before the mother, because He is privy to the fact that a child honors his mother more than his father, since she wins his favor by [speaking kind and loving] words. [Therefore, by mentioning the father first in the context of honor, Scripture emphasizes the duty of honoring him also].-[*Kid.* 31a]

**and you shall observe My Sabbaths** Scripture juxtaposes [the commandment of] observing the Sabbath with [that] of fearing one’s father [and mother], in order to state [the following principle]: “Although I have admonished you regarding the fear of your father, nevertheless, if he tells you to desecrate the Sabbath, do not listen to him.” And this is also the case with all the [other] commandments.-[*B.M.* 32a] [This is indicated by:]

**I am the Lord, your God** [where “your” is in the plural form, meaning to say,] both you and your father are obligated to honor Me! Therefore, do not listen to him to negate My commands.- [*B.M.* 32a] Now, what constitutes "fear"? One must not sit in his place, speak in his stead [when it is his father’s turn to speak] or contradict him. And what constitutes "honor"? One must give [the father and mother] food and drink, clothe them and put on their shoes, and accompany them when they enter or leave.-[*Torath Kohanim* 19:3; Kid. 31b]

**4 You shall not turn to the worthless idols** to serve them. [The term] הָאֶלִילִםstems from אַל, *naught*, meaning that [these idols] are considered as naught.

**molten deities** At first, they are just worthless idols. But if you turn after them, eventually, you will make them into deities.-[*Torath Kohanim* 19:8]

**nor shall you make [molten deities] for yourselves** [This verse is to be understood as two separate admonitions, the first:] “Nor shall you make” [meaning] for other people; [the second:] “for yourselves” [meaning] nor shall others make them for you. Now, if you say that [this verse is one admonition, namely,] that you shall not make [molten deities] for yourselves, but others may make [them] for you, [this cannot be so, since] it has already been stated, “You shall not have [any other deities]” (Exod. 20:3) neither your own nor those of others.-[Torath Kohanim 19:9]

**5 When you slaughter...** –This passage is stated only to teach us that the offerings must be slaughtered with the intent that they be eaten within this time, for if [you think that this passage comes to] fix a time limit for eating them, [this cannot be so, for] it has already been stated, “And if his sacrifice is a vow or a voluntary donation [it may be eaten]....” (Lev. 7:16). -[*Torath Kohanim* 19:10]

**you shall slaughter it for your acceptance** The very outset of your slaughtering [the offering] must be with the intent that [it is for the purpose of causing] contentment [to God, as it were,] for your acceptance [by Him]. For if you think an invalidating thought regarding it, [says God,] the sacrifice will not gain your acceptance before Me.

**for your acceptance** Heb., *apaisement* in French, appeasement. [Note that the spelling in *Mikraoth Gedoloth* matches the Italian *appaciamento*, more closely than the French. In Old French, it is spelled *apayement* according to Greenberg, or *apaiemant* according to Gukovitzki, and this form appears in many editions of *Rashi*.] This is according to its simple meaning. Our Rabbis, however, learned from here, that if someone was involved in another activity (מִתְעסֵּק) and accidentally slaughtered [e.g., if he threw a knife, and in its path it slaughtered an animal] designated for a holy sacrifice, it is invalid, because [in the context of sacrifices] one must intend to slaughter.-[Chul. 13a]

**6 It may be eaten on the day you slaughter it** When you slaughter it, you must slaughter it with the intent that you will eat it within this time limit, which I have already fixed for you [regarding that particular sacrifice].”

**7 And if it would be eaten...** If this [verse] does not refer to [an intention to eat the sacrifice] outside its time limit, since this has already been stated, “And if, [on the third day,] any of the flesh of his sacrifice would be eaten,” (Lev. 7:18) [explained there by *Rashi* to refer to someone who, while slaughtering the sacrifice, intends, to eat it outside its time limit], it must be utilized to refer to [someone who, while slaughtering the sacrifice, intends to eat it] outside its permitted location.-[*Torath Kohanim* 19:10] Now, one might think that if someone eats from it, he is liable to the punishment of excision [just like a sacrifice slaughtered with the intention to eat it outside its time limit]. Scripture, therefore, states, “And the person who eats from it, shall bear his sin” (Lev. 7: 18)—"from *it*," but not from anything like it. This excludes [from the punishment of excision, a sacrifice] slaughtered with the intention [of eating it] outside its [permitted] location.-[*Zev.* 29a]

**it is abominable** Heb. פִּגּוּל, *abominable* , like, “and broth of abominable things (פִּגּוּלִים) is in their vessels” (Isa. 65:4).

**8** **And whoever eats it, shall bear his sin** Scripture is referring to a sacrifice actually left over (נוֹתָר) [past its time limit]. But one is not punished by excision in the case of a sacrifice slaughtered [with the intention of eating it] outside its permitted location, for Scripture has already excluded this case [from the punishment of excision (see *Rashi* on verse 7 above)]. Rather, this verse is referring to actual נוֹתָר. [And how do we know this?] In Tractate *Kereithoth* (5a) we learn this through a *gezeirah shavah* [a Rabbinical tradition that links the word קֹדֶשׁ common to our verse and to Exod. 29:34, the latter dealing with actual נוֹתָר].

**9 You shall not fully reap the corner of your field** [meaning] that one should leave the corner at the edge of his field [unharvested].-[*Torath Kohanim* 19:15]

**gleanings of your harvest** Heb. לֶקֶט. [This refers to individual] stalks that fall down at the time of harvest. [And how many stalks constitute לֶקֶט ?] One or two; three, however, do not constitute לֶקֶט [and the owner may gather them for himself].-[*Peah* 6:5]

**10** **And you shall not glean** Heb. לֹא תְעוֹלֵל, you shall not take the small clusters (עוֹלֵלוֹת) therein, and these are identifiable. “Which clusters עוֹלֵלוֹת ? Any one which has neither a כָּתֵף [a shoulder] or a נָטֵף [drippings].” [*Peah* 7:4. See *Rashi Deut*. 24:21 for explanation.]

**the [fallen] individual grapes** Heb. וּפֶרֶט. Individual grapes which fall off at the time of the vintage.

**I am the Lord, your God** A Judge Who exacts punishment; and [for this sin] I will exact from you nothing less than [your] souls, as it is said, “Do not rob a poor man...for the Lord will plead their cause, and rob those who rob them, of life” (Prov. 22:22,23). - [*Torath Kohanim* 19:22]

**11** **You shall not steal** Heb. לֹא תִּגְנֹבוּ. This is an admonition against someone stealing money, while “You shall not steal (לֹא תִגְנֹב) ” in the Ten Commandments is an admonition against stealing people [i.e., kidnapping]. [This is] a matter derived from its context [namely, “You shall not murder,” " You shall not commit adultery," each of which is] a capital crime, [which is the case of kidnapping but not of stealing money].-[see *Rashi* on *Exod.* 20:13; *Sanh.* 86a]

**You shall not deny falsely** Since Scripture says, “and he denies it” (Lev. 5:22), he must pay the principal and [an additional] fifth [of its value], we know the punishment [involved]. But where do we find the admonition [against denying a rightful claim]? Therefore, Scripture says, “You shall not deny falsely.”

**You shall not lie** Since Scripture says “and he...swears falsely” (Lev. 5:22), he must pay back the principal and [an additional] fifth [of its value], we know the punishment [involved]. [But] where do we find the admonition [against swearing falsely]? Therefore, Scripture says, “You shall not lie.” **You shall not steal. You shall not deny falsely. You shall not lie,... You shall not swear [falsely] If you steal, you will eventually come to deny falsely, and consequently, you will come to lie and then swear falsely.-[***Torath Kohanim* 19:26]

**12** **You shall not swear falsely by My Name** Why is this stated? Since Scripture says, “You shall not take the Name of the Lord (יהוה), your God in vain” (Exod. 20:7), one might think that a person is liable only regarding the special Name [of God יהוה]. How do we know that included [also in this prohibition] are the כִּנּוּיִין [i.e., all the ancillary Names that represent various attributes of God, thus adopting the status of a “Name of God”]? Because Scripture says here, "You shall not swear falsely by My Name"—[meaning,] any Name that I have.-[*Torath Kohanim* 19:27]

**13** **You shall not oppress** Heb. לֹא־תַעֲשֹׁק. This refers to one who withholds a hired worker’s wages.-[*Torath Kohanim* 19:29]

**shall not remain... overnight** Heb. לֹא־תָלִין. This [verb] is feminine in gender, referring to פְּעֻלַּת, *the wages*. [Although the word תָלִין, could be understood as, “You shall not keep overnight,” i.e., a command in the second person masculine, since it always appears as an intransitive verb, *Rashi* prefers to interpret it as the third person feminine, referring to פְּעֻלַּת.]

**until morning** The verse is speaking about a worker hired for a day, whose departure [from his work] is at sunset. Therefore, the time for him to collect his wages is the entire night [and the employer has till dawn to pay him]. But elsewhere, Scripture says, “[You shall give him his wage on his day and not let the sun set over it,” (Deut. 24:15) [which seems to contradict our verse. However, that verse] is speaking about a worker hired for the night, the completion of whose work is at the break of dawn. Therefore, the time for him to collect his wages is the entire day because the Torah gave the employer time, namely, an עוֹנָה [a twelve-hour period] to seek money [to pay his workers].-[*B.M.* 110b]

**14** **You shall not curse a deaf person** [From this verse] I know only that [one may not curse] a deaf person. But from where do I know that this [prohibition] includes [cursing] any person [even if he is not deaf]? Therefore, Scripture says, “You shall not curse...among your people.” But if this is so [that this law is not exclusive to deaf people], why does it say here, “a deaf person?” (Exod. 22: 27). [The answer is that] just as a deaf person is special insofar as he is alive, likewise, [one is prohibited from cursing] anyone who is alive. This excludes [cursing] a dead person, for he is not alive.-[*Torath Kohanim* 19:35]

**You shall not place a stumbling block before a blind person** Before a person who is “blind” regarding a matter, you shall not give advice that is improper for him. [For instance,] do not say to someone," Sell your field and buy a donkey [with the proceeds], "while [in truth,] you plan to cheat him since you yourself will take it from him [by lending him money and taking the donkey as collateral. He will not be able to take the field because a previous creditor has a lien on it.] - [*Torath Kohanim* 19:34]

**and you shall fear your God** [Why is this mentioned here?] Because this matter [of misadvising someone] is not discernible by people, whether this person had good or evil intentions, and he can avoid [being recriminated by his victim afterwards] by saying, “I meant well!” Therefore, concerning this, it says, “and you shall fear your God,” Who knows your thoughts! Likewise, concerning anything known to the one who does it, but to which no one else is privy, Scripture says, “and you shall fear your God.”-[*Torath Kohanim* 19:34]

**15 You shall not commit no injustice in judgment** This verse teaches us that a judge who corrupts the law is called unjust, hated and disgusting, fit to be destroyed, and an abomination. For an unjust person is called an abomination, as the verse says, “ For whoever does these things, whoever perpetrates such injustice, is an abomination to the Lord...” (Deut. 25:16); and an abomination, is called a חֵרֶם, [something doomed to destruction], and a disgusting thing, as the verse says (Deut. 7:26), "Nor should you bring an abomination into your house, lest you be destroyed (חֵרֶם) like it, but you shall utterly detest it (שַׁקֵּץ תְּשַׁקְּצֶנּוּ) " [and an abomination is called hated, as it is said, “for every abomination to the Lord which He hates”] (Deut. 12:31).

**You shall not favor a poor person** [This means] that you shall not say, "This man is poor, and the rich man is obligated to provide him with sustenance; therefore, I will acquit him in judgment, and he will thus be sustained respectably."-[*Torath Kohanim* 19:37]

**or show respect to the great** [This means] that you shall not say, “This man is rich, the son of prominent people; how can I embarrass him and behold his shame? That would surely be a punishable act!” Therefore, Scripture says here, “or respect a great man.”-[*Torath Kohanim* 19:38]

**Judge your fellow with righteousness** [This is to be understood] according to its apparent meaning. Another explanation is: Judge your fellow favorably [i.e., give him the benefit of the doubt].

**16** **You shall not go around as a gossipmonger** Heb. לֹא־תֵלֵךְ רָכִיל. I say that, since all those who instigate quarrels and speak evil talk go (הוֹלְכִים) into their friends’ houses in order to spy out (לְרַגֵּל) what evil they can see there, or what evil they can hear, to tell in the market-place, they are called הוֹלְכֵי רָכִיל, [which is the same as] הוֹלְכֵי רְגִילָה, - “those who go about spying”; *espiement* in Old French, *spying*. A proof for my words is that we do not find [anywhere in Scripture] where the term רְכִילוּת is used without expressing it in terms of הֲלִיכָה, “going”; [for instance here,] לֹא־תֵלֵךְ רָכִיל, “You shall not go around as a gossipmonger,” and, “going tale bearing (הוֹלְכֵי רָכִיל) (Jer. 6:28); [like] copper and iron.” With any other expression for evil talk, however, Scripture does not mention the term הֲלִיכָה, “going”; [for instance,], “He who slanders his fellow in secret” (Ps. 101:5), and, “you deceitful tongue” (Ps. 120:3), and, “the tongue that speaks great things” (Ps. 12:4). Therefore, I say that the expression רָכִיל is an expression of “going around and spying מְרַגֵּל,” whereby [the letter] כ [of the word רָכִיל] is interchanged with [the letter] ג ‚ [so that the word רָכִיל is equivalent to רָגִיל]. For all letters which stem from the same source are interchangeable with one another [i.e., letters by the same speech organs, namely, the lips, tongue, teeth, palate, or throat]. [For example], [the letter] ב [is interchangeable] with פor ו [as they are all labials; the letter] ג ‚ [is interchangeable] with כ as is [the letter] ק [since they are all palatals; the letter] נ [is interchangeable] with ל[because they are both linguals, and [the letters] ר and ז [are interchangeable] with צ [as they are all dentals]. Similarly, [the following verses illustrate how רָגַלis employed in connection with slander, just as is רָכִיל in our verse:], “And he slandered (וַיְרַגֵּל) your servant” (II Sam. 19:28), [lit.,] he spied deceitfully to say evil about me, and [likewise], “He did not slander (רָגַל) with his tongue” (Ps. 15: 3). And likewise, [the term] רוֹכֵל means a merchant who goes around spying out (מְרַגֵּל) merchandise; [similarly,] one who sells perfumes with which women beautify themselves, since he constantly goes around in the towns, he is called a רוֹכֵל, equivalent to the term רוֹגֵל —one who spies. And the *Targum* renders [the phrase in our verse, לֹא־תֵלֵךְ רָכִיל, as]: לָא תֵיכוּל קוּרְצִין, [lit., “You shall not eat the food of winking,” a figurative expression for slandering], as, דִּי יְהוּדָיֵא וַאֲכַלוּ קַרְצֵיהוֹן [lit., “and they ate their food of winking concerning the Jews” (Dan. 3: 8), i.e., they informed against the Jews], and, אֲכַל בֵּהּ קֻרְצָא בֵּי מַלְכָּא [lit., “he ate the food of winking, concerning him, to the king’s palace” (*Ber*. 58a), i.e., he informed against him to the king. And why is the expression “eating the food of winking” used to signify slander?] It appears to me that it was the practice of these [informers and slanderers] to eat some sort of small snack at the house of those who listened to their words, for this [eating] acted as a [gesture of] final reinforcement, that the slanderer’s words were indeed well-founded and that he maintained them as the truth. This snack, then, is referred to as אֲכִילַת קוּרְצִין, [where the term קוּרְצִין is] denoted by [Scripture’s description of a faithless man], “He winks (קוֹרֵץ) with his eyes” (Prov. 6:13), for so is the way of all those who go around speaking evil talk, to wink with their eyes, thereby alluding to their slanderous words by innuendo, so that any other people listening will not understand.

**You shall not stand by [the shedding of] your fellow’s blood** [I.e., do not stand by,] watching your fellow’s death, when you are able to save him; for example, if he is drowning in the river or if a wild beast or robbers come upon him.-[*Torath Kohanim* 19:41; *Sanh.* 73a]

**I am the Lord** faithful to pay reward [to those who heed the above warnings], and faithful to exact punishment [upon those who transgress them].

**17** **but You shall not bear a sin on his account** I.e., [in the course of your rebuking your fellow,] do not embarrass him in public.-[*Torath Kohanim* 19:43; *Arachin* 16b]

**18** **You shall neither take revenge** [For example:] He says to him, “Lend me your sickle,” and he [the latter] replies, “No!” The next day, he [the latter] says to him, “Lend me your ax.” [If] he says to him, “I will not lend it to you, just as you did not lend to me!” this constitutes revenge. And what constitutes “bearing a grudge?” [For example:] he says to him, “Lend me your ax,” and he [the latter] replies, “No!” Then the next day, he [the latter] says to him, “Lend me your sickle.” [Now, if] he says to him, “Here it is for you; I am not like you, who did not lend me!” this constitutes “bearing a grudge,” for he keeps the hatred in his heart, even though he does not take revenge.-[*Torath Kohanim* 19:44; *Yoma* 23a]

**You shall love your neighbor as yourself** Rabbi Akiva says: “This is a fundamental [all-inclusive] principle of the Torah.”-[*Torath Kohanim* 19:45]

**19** **You shall observe My statutes** They are the following: “You shall not crossbreed your livestock with different species, etc.” [The term] חֻקִּים, “statutes,” refers to the decrees of the Divine King, which have no rationale.

**and a garment which has a mixture** Why is this stated? Since Scripture says, “ You shall not wear a mixture of wool and linen together” (Deut. 22:11), I might think that one may not wear [even] shearings of wool [beaten together with] stalks of linen. Therefore, Scripture says, “a garment” [thus excluding pieces of wool and linen combined together, which do not form a “garment”]. And how do we know that included [in this prohibition is also] felt [although it is not a garment, but only a belt]? Because Scripture employs the term שַׁעַטְנֵז, [an acronym of the terms] שׁוּעַ, *combed*, טָווּי, *spun*, and נוּז, *woven*. And נוּז, *twisted*. [i.e., even if the material in question is] “combed,” "spun" and “twined together” [although it does not form a garment]. And I say that [the term] נוּזdenotes a material [made from fibers which have been] stretched and twined together in order to join it together; *mestier* in Old French, and similar to [the term employed by the Talmud], “...fit for use because of the hard [dry] seeds נַאֲזֵיthat they have” (*Moed Katan* 12a), a term which we explain as meaning “hardened” [just as the fibers of the נוּז cloth become hardened when they are intertwined together]; *flestre* in Old French, *wilted*. And with regards to the actual term שַׁעַטְנֵז, *Menahem* [Ben Saruk] explains it to mean: “A combination of wool and linen.”

**20** **designated for a man** נֶחֱרֶפֶת, designated and specified for a [particular] man. And [regarding this term נֶחֱרֶפֶת,] I do not know of [a term] resembling it anywhere in Scripture, but the Scripture is speaking of a Canaanite handmaid, partly a handmaid and partly a free woman [i.e., she belonged to two partners and one freed his part of her], who is betrothed to a Hebrew slave, who is permitted to [marry] a handmaid.-[*Torath Kohanim* 19:52; *Kereithoth* 11a]

**and she had not been [fully] redeemed** Heb. וְהָפְדֵּה לֹא נִפְדְּתָה, she is redeemed, but not redeemed. And when the unqualified term פִּדְיוֹן, “redemption” is employed, it means [redeeming with money.-[*Torath Kohanim* 19:53]

**nor had her document of emancipation been granted her** [the unqualified term חפשׁ, “freeing,” refers to doing so] with a document [of release].-[*Torath Kohanim* 19:53]

**there shall be an investigation** Heb. בִּקֹרֶת תִּהְיֶה [which will result in] the woman being given lashes but not the man (*Torath Kohanim* 19:54) The court is obligated to investigate the matter in order not to sentence him [her] to death, since “she had not been [completely] freed” [and therefore,] her marriage is not completely binding. Our Rabbis, however, learned from [this verse], that whoever is sentenced to lashes [as this woman, those lashes] shall be accompanied by a “recitation” [בִּקֹרֶת בִּקְרִיאָה, derived from the בִּקֹרֶת, so that the phrase תִּהְיֶה בִּקֹרֶת is expounded to mean “she is to be given lashes with a קֹּרֶת, a recitation.” And what is the recitation referred to here? It is] that the judges who mete out the lashes, shall recite to the one receiving them (Deut. 28:58-59),"If you will not observe to fulfill [all the words of this Torah]...the Lord will bring upon you...uniquely [horrible] plagues!"-[*Kereithoth* 11a]

**because she had not been [completely] freed** And therefore, the man is not liable to the death penalty because of [his intimacy with] her, since her marriage is not binding. It follows then, that if she had been freed, her marriage would be binding, and he would be liable to the death penalty.-[*Torath Kohanim* 19:55; *Gittin* 43b]

**22** **And he shall be forgiven for the sin that he had committed** [The apparently superfluous phrase, “for the sin that he had committed,” is written] to include the intentional sinner like the unintentional sinner [insofar as atonement is effected by bringing a guilt-offering].-[*Torath Kohanim* 19:57; *Kereithoth* 9a]

**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:

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

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

**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.

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

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

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

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

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

**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.

**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.

**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.

**Deduction from the context.**

**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) 19:1-22**

**19:2. SPEAK UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL.** Our Rabbis have already said[[1]](#footnote-1) that this section was addressed to the full assembly [of all Israel] because most of the fundamental principles of the Torah are dependent on it,[[2]](#footnote-2) this being the reason for the expression, ***speak unto all the congregation of the children of Israel.***This section, however, was mentioned here in [the book of] ***Torath Kohanim*** *[[3]](#footnote-3)* because it contains laws concerning the thanks-offering,[[4]](#footnote-4) and also because it states the punishments[[5]](#footnote-5) He commanded us to execute on those who do the abominable deeds mentioned [in the preceding sections], as well as [those for] the forbidden sexual relationships. These subjects have been included In this book [of ***Torath Kohanim***for the reason that we have written at the beginning of this book.[[6]](#footnote-6)

**YOU WILL BE HOLY.** "Abstain from the forbidden sexual relationships [mentioned in the preceding section] and from [other] sin,[[7]](#footnote-7) because wherever you find [in the Torah] a warning to guard against immorality, you find the mention of ‘holiness.’ “ This is Rashi’s language. But in the Torath Kohanim I have seen it mentioned without any qualification [i.e., without any particular reference to immorality, as Rashi expressed it], saying:[[8]](#footnote-8) "Be self-restraining." Similarly, the Rabbis taught there:[[9]](#footnote-9) ***"And you will sanctify yourselves, and be holy, for I am Holy.[[10]](#footnote-10)***Just as I am Holy, so be you holy. Just as I am Pure, so be you pure." And in my opinion, this abstinence does not refer only to restraint from acts of immorality, as the Rabbi [Rashi] wrote, but **it is rather the self-control mentioned throughout the Talmud, which confers upon those who practice it the name of *P'rushim* (Pharisees), [literally: "those who are separated" from self­-indulgence, as will be explained, or those who practice self-restraint].** The meaning thereof is as follows: The Torah has admonished us against immorality and forbidden foods, but permitted sexual intercourse between man and his wife. and the eating of [certain] meat and wine. If so, a man of desire could consider this to be a permission to be passionately addicted to sexual intercourse with his wife or many wives, and be ***among winebibbers, among gluttonous eaters of flesh****,[[11]](#footnote-11)* and speak freely all profanities, since this prohibition has not been [expressly] mentioned in the Torah, and thus he will become a sordid person within the permissible realm of the Torah! Therefore, after having listed the matters which He prohibited altogether, Scripture followed them up by a general command that we practice moderation even in matters which are permitted. He should also sanctify himself [to self-restraint] by using wine in small amounts, just as Scripture calls a Nazirite "holy" [for abstaining from wine and strong drink],[[12]](#footnote-12) and he should remember the evils which the Torah mentioned as following from [drinking wine] in the cases of Noah[[13]](#footnote-13) and Lot.[[14]](#footnote-14) Similarly, he should keep himself away from impurity [in his ordinary daily activity], even though we have not been admonished against it in the Torah, similar to that which the Rabbis have said:[[15]](#footnote-15) **"For the P'rushim (Pharisees), the clothes of the unlearned are considered as if trodden upon by a zav' [or *zavah* a man or woman having suffered a flux]**, and just as the Nazirite is called "holy" because of guarding himself from the impurity of the dead.[[16]](#footnote-16) Likewise he should guard his mouth and tongue from being defiled by excessive food and by lewd talk, similar to what Scripture states, ***and every mouth speaks wantonness***,[[17]](#footnote-17) and he should purify himself in this respect until he reaches the degree known as [complete] "self-restraint," as the Rabbis said concerning Rabbi Chiya,[[18]](#footnote-18) that never in his life did he engage in unnecessary talk. It is with reference to these and similar matters that this general commandment “***You will be holy***” is concerned, after He had enumerated all individual deeds which are strictly forbidden, so that cleanliness of hands and body, are also included in this precept, just like the Rabbis have said:[[19]](#footnote-19) "***And you will sanctify yourselves***.[[20]](#footnote-20) This refers to the washing of hands before meals. ***And be you holy***. This refers to the washing of hands after meals [before the reciting of grace]. ***For I am holy*** - this alludes to the spiced oil" [with which they used to rub their hands after a meal]. For although these [washings and perfuming of the hands] are commandments of Rabbinic origin, yet Scripture's main intention is to warn us of such matters, that we should be [physically] clean and [ritually] pure, and separated from the common people who soil themselves with luxuries and unseemly things. And such is the way of the Torah, that after it lists certain specific prohibitions, it includes them all in a general precept. Thus after warning with detailed laws regarding all business dealings between people, such as not to steal or rob or to wrong[[21]](#footnote-21) one another, and other similar prohibitions, He said in general, ***And you will do that which is right and good****; [[22]](#footnote-22)* thus including under a positive commandment the duty of doing that which is right and of agreeing to a compromise [when not to do so would be inequitable]; as well as all requirements to act "beyond" the line of justice [i.e., to be generous in not insisting upon one's rights as defined by the strict letter of the law, but to agree to act "beyond" that line of the strict law] for the sake of pleasing one's fellowman, as I will explain when I reach there [that verse] with the will of the Holy One, blessed be He. Similarly in the case of the Sabbath, He prohibited doing certain classes of work by means of a negative commandment,[[23]](#footnote-23) and painstaking labors [not categorized as "work," such as transferring heavy loads in one's yard from one place to another, etc.] He included under a general positive commandment, as it is said, ***but on the seventh day you will rest****.[[24]](#footnote-24)* I will yet explain this[[25]](#footnote-25) with the help of G-d.

**FOR I THE ETERNAL YOUR G-D AM HOLY.** This means to say that we will merit to cleave unto Him by being holy. This expression [***1* *the Eternal your G*-*d****]* is similar to that of the first commandment in the Ten Commandments [which begins, **1 *am the Eternal your G-d***]*.[[26]](#footnote-26)* He commanded here, ***You will fear every man his mother, and his father****,[[27]](#footnote-27)* for there [in the Ten Commandments] He commanded that we honor them,[[28]](#footnote-28) and here it is about fearing them. And he states here, ***and you will keep My Sabbaths****,* for there [in the Ten Commandments] He commanded concerning remembering it,[[29]](#footnote-29) and here about keeping it. We have already explained the meaning of both terms.

He states, ***'Al tiphnu' (Turn not) unto the idols****,[[30]](#footnote-30)* the term ***tiphnu:***(turn) being of the expressions: ***and if your heart 'ylphneh' (turn away)****;[[31]](#footnote-31)* ***whose heart 'poneh' (turns away)******this day****.[[32]](#footnote-32)* The verse [here] is thus stating that one's heart should not turn away to the idols, to believe that there -is some benefit in [worshipping] them, or that the events that they foretell will really transpire; rather, they and all their activities should appear to him ***as things of nought, and vanity****,[[33]](#footnote-33)* and future events occur only by decree of the Most High. And so also have our Rabbis said:[[34]](#footnote-34) "It is forbidden to look at the statues [of the idols] themselves, because it says, ***'Turn not' unto the idols****.* " Thus the Rabbis included within this prohibition even looking at the statues, so that one should not allow one's thoughts to dwell on their matters at all.

He states, ***nor make to yourselves molten gods****,* thus prohibiting them from the very moment that they are made. Admonitions against idolatry are stated in the Torah in many places.

In the Midrash of Vayikra Rabbah the Rabbis mentioned concerning this section [of the Torah the following text]:[[35]](#footnote-35) "Rabbi Levi says: Because the Ten Commandments are included in this section [therefore it was proclaimed to the full assembly]. ***I am the Eternal your G-d****,* and here it is written, ***I am the Eternal your G-d****.* ***You will have no other gods****,[[36]](#footnote-36)* and here it is written, ***nor make to yourselves molten gods****.* ***You will not take the Name of the Eternal your G-d in vain****,[[37]](#footnote-37)* and here it is written, ***And you will not swear by My Name falsely****.[[38]](#footnote-38)* ***Remember the Sabbath day****,* and here it is written, ***and you will keep My Sabbaths****.* ***Honor your father and your mother****,* and here it is written, ***You will fear every man his mother and his father****.* ***You will not murder****,* and here it is written, ***Neither will you stand idly by the blood of your neighbor****.[[39]](#footnote-39)* ***You will not commit adultery****,[[40]](#footnote-40)* and here it is written, ***Profane not your daughter, to make her a harlot****.[[41]](#footnote-41)* ***You will not steal****,* 39 and here it is written, ***You will not steal****.[[42]](#footnote-42)* ***You will not bear false witness****,* and here it is written, ***You will not* go *up and down as a talebearer among your people****.*  ***You will not covet****,[[43]](#footnote-43)* and here it is written, ***and you will love your neighbor as yourself.* "** [[44]](#footnote-44) Thus far is the text of the Midrash.

He states, ***And when you offer an offering of peace-offerings unto the Eternal* etc**.,[[45]](#footnote-45) for after He prohibited the slaughtering of sacrifices, and all manner of worship to idols and to molten gods, and ordered that all Services be devoted to the Proper Name [i.e., the Tetragrammaton] exclusively, He stated here that when you will bring an offering to the Eternal, it will be ***lirtzonchem*****["of your desire"],** in order that your worship should be acceptable to Him and that He should be pleased with you,[[46]](#footnote-46) even as a servant reconciles himself to his master [[47]](#footnote-47) by doing all that he commands him to do, the expression ***[lirtzonchem]***being similar to: ***'u'nirtzah' (and it will be accepted)******for him to make atonement for him****;[[48]](#footnote-48)* ***but by the light of Your countenance****, because* ***'retzitham'******(You were favorable unto them)****.[[49]](#footnote-49)* And the meaning of the verse is to state that you are not to think that there is any benefit in idol worship, neither are you to do the service of ***the Glorious Name*** *[[50]](#footnote-50)* in order to receive a reward, but only to do His Will, for it is His simple Will[[51]](#footnote-51) that is proper and incumbent upon us [to do]. He states this with reference to the peace-offerings because they are of the lesser degree of holy offerings, which are eaten by the owners themselves [unlike the most holy offerings, such as the sin-offering, which may be eaten only by the priests, the verse thus saying] that the owners are to guard their thoughts, so that the offerings be brought with the proper intention, and this applies all the more so to the most holy offerings. Or it may be that [the verse here mentions peace-offerings] because peace-offerings are the [unique] attribute of Israel, just as our Rabbis have said:[[52]](#footnote-52) "Noachides did not offer peace-offerings." The student learned [in the mysteries of the Cabala] will understand. And our Rabbis have said:[[53]](#footnote-53) ***"Lirtzonchem***[literally: 'to your intent'] slaughter the offering, meaning that you are to have the intention to slaughter it," for if he merely" handles" an offering [i.e., if he does the act of slaughtering without the intention of so doing], he invalidates [the offering].

**12. AND YOU WILL NOT SWEAR BY MY NAME FALSELY.** "Why is this stated [when it has already been mentioned in the Ten Commandments]? Since it is said, ***You will not take the Name of the Eternal your G-d in vain****.* I might think that one is liable only if he swore by the Proper Name of G-d. Whence do I know to include all 'substitute' Names of G-d [such as Merciful, etc.]? Scripture therefore says, ***And you will not swear 'bishmi' (by My Name) falsely***- by any Name I have." This is Rashi's language from the Torath Kohanim.[[54]](#footnote-54) By way of the Truth, [the mystic teachings of the Cabala], ***And you will not swear by My Name***refers to the Proper Name [i.e., the Tetragrammaton]. ***And thereby you will not profane the Name of your G-d***refers to the Name *Elokim* (G-d), from which Name all other "substitute" Names of G-d are derived. And there [in the Ten Commandments] it says at first ***the Name of the Eternal your G-d****,* and similarly, ***the Eternal will not hold him guiltless****,* meaning by His Great Proper Name. And this is the meaning of the expression [here in the verse before us], ***and you will profane****,* meaning that he who swears falsely by the Proper Name, will thereby be profaning the Name of ***Elohim***[as all Divine Names are united in perfect Unity].[[55]](#footnote-55)

**14. YOU WILL NOT CURSE THE DEAF.** "From this verse I know only [that one may not curse] the deaf. Whence do I know that one may not curse anybody? From the words of Scripture: ***Of your people you will not curse.[[56]](#footnote-56)*** If so, why does it state [here] 'the deaf? It is to teach us that 'the deaf has been singled out by Scripture [here] because [although he is unable to hear and feel hurt], he has the characteristic of being alive, thus excluding [from the scope of this prohibition] the dead [who, though they are like the deaf in their inability to hear and feel hurt], are unlike them in being no longer alive." This is Rashi's language, and so it is taught in the Torath Kohanim.[[57]](#footnote-57) But the interpretation of the Gemara[[58]](#footnote-58) is not so. Rather, Scripture first warned against [cursing] the dignitaries of the people, the judge or ruler, saying, ***You will not curse 'elohim' (the judges) nor curse a ruler of your people.*** Then it gave another admonition [here] against cursing the unfortunate ones of the people, like the deaf, and from them [i.e., from both classes of people, the distinguished and the unfortunate] we learn by a general proposition that we must not curse anyone of the rest of the people, since from beginning to end [from "the ruler" to "the deaf'] they are all included in this prohibition.[[59]](#footnote-59) And the word ***b'amcha*****(of your people - *a ruler 'of your people')***is interpreted [by the Gemara] to mean[[60]](#footnote-60) only those who conduct themselves in the manner ***of your people****,* thus excluding the wicked.

According to the plain meaning of Scripture, the verse mentions cursing the deaf [in order that we may deduce] that if in the case of one who cannot hear and will not become incensed by the curse, the Torah nonetheless admonished against cursing him, how much more so [is it prohibited to curse] one who hears and feels the insult, and will become hot-tempered because of it! Moreover, Scripture always admonishes against doing that which is frequent, for a person is inclined to curse the deaf and put a stumbling-block before the blind since he does not fear them, because ***they know not, neither do they understand****.[[61]](#footnote-61)* Therefore [it states here], ***and you will fear your G-d,***Who sees the secret things. And He added another prohibition against cursing rulers, the prince and the judge, because it is usual for people to curse them in their bed-chamber[[62]](#footnote-62) ***when in judging him he lets him go forth condemned****,[[63]](#footnote-63)* and there are many harms that are caused by cursing a prince or a judge, for the masses of people in their foolishness will hate them and will thus be stirred to rise up against them, while in truth the prince and judge establish the land by their justice.[[64]](#footnote-64)

**16. YOU WILL NOT 'THEILEICH RACHIL' (GO UP AND DOWN AS A TALEBEARER) AMONG YOUR PEOPLE.** "I say that because all those who sow discord [among brethren][[65]](#footnote-65) and speak slander go into their friends' houses in order to spy out what evil they can see or hear, so that they may tell it in the street - therefore they are called ***holchei rachil***or ***holchei regilali***('those who go about spying') etc. And so did Onkelos translate [the verse before us]: ***Lo theichul kurtzin***[literally: **'you will not eat *kurtzin'****,* which has the same meaning as], ***'va'achalu kartzeihon' (and they brought accusation against) the Jews****;[[66]](#footnote-66)* ***'achlu kurtza* (they slandered him) to the king.'** [[67]](#footnote-67) It appears to me that it was their custom to eat something in the house of him who accepted their slanderous words, this being a sort of final confirmation that the slanderer's words are well-founded, and that he would stand by them. It was this snack that was called **'the eating of *kurtzin,*'** [the word being associated with] the [Hebrew] expression, ***'koreitz' (he that winks)******with his eyes****, [[68]](#footnote-68)* for such is the manner of all who go about slandering, to wink with their eyes, and to insinuate slanderous matters in order that [others who happen to] hear them should not understand them." All this is the language of the Rabbi [Rashi].

But his explanation of this rendition of Onkelos has neither rhyme nor reason.[[69]](#footnote-69) For one who listens to a slanderer does not swear to him that he will believe his words, and [therefore the slanderer] need not give him a sign or token [to believe him]! Even when one slanders a servant to his master,[[70]](#footnote-70) the master does not assure him that he will listen to him, and so what sense is there to this "eating" [by the slanderer, as Rashi mentioned]? And Nebuchadnezzar did what he decided to do on the basis of his own decision about the righteous ones,[[71]](#footnote-71) and He did not offer food to the slanderers [to establish the veracity of their report], neither did ***he*** swear to them [that ***he***would believe them], nor did he in fact believe them. Instead, he asked [of the righteous ones], ***Is it true, O* *Shadrach, Meshach and Abednego* etc.,** [[72]](#footnote-72) and he commanded that if henceforth they were to bow to the image of gold that he had made, he would forgive them for their transgressions in the past! [All this shows that ***va'achalu kartzeihon***does not refer to a meal eaten by the slanderers, to serve as the final confirmation that their slander was well-grounded, since in the case of Nebuchadnezzar, where this expression occurs, the king did not accept their report!] Nor did King Darius offer food to the slanderers of Daniel,[[73]](#footnote-73) except for ***the wormwood and******the gall****,[[74]](#footnote-74)* and yet it is written of them, ***those men that 'achalu kartrohi' of Danie****l![[75]](#footnote-75)* And even if it is true that it was so done in those [later] times, but since Scripture states ***you will not* go *up and down as a talebearer among your people****,* why should Onkelos have mentioned this foolish custom [of the slanderer eating a little snack in the house of him who listened to his slanderous words], when it does not affect the admonition itself? Instead, the essential meaning of the Aramaic expression here [i.e., ***Lo theichul kurtzin****;* is not a prohibition against **"eating** ***kurtzin,"***but] is only a term for the act of making a sound, this usage being common in the language of the Sages,[[76]](#footnote-76) "And even if it were but goats, would they not ***achluyei michlulet***(have to be shouted at)? And would you not have [to hire] a person ***l'achluyei***(to shout) at them?" Jonathan [ben Uziel] translated: ***Cry aloud*** *[[77]](#footnote-77)* - ***'achlei; and 'He will hiss' unto them from the end of the earth*** *[[78]](#footnote-78)* ***'v'yachlilei;' 'and they will roar'******against them like the roaring of the sea*** *[[79]](#footnote-79)* ***'v'yachlei'* against them**. Similarly [Yonathan has translated] in many places. Thus the term ***achal*** [in Aramaic] denotes every form of making sound, whereby one makes his wish known without uttering words. Therefore this term was used [by the Sages, as mentioned above] to describe one who shouts at goats that enter a field, and [Yonathan used the same term in translating the Hebrew for] hissing, roaring and crying aloud. Now the way of talebearers is to come amongst a multitude of people, or before a ruler, and utter sounds in a guttural manner, and wink with their eyes, in order to hint that they have heard certain important matters until they press upon them that they tell them. This is why [talebearers in Aramaic] are called ***ochlei kurtzin****,* meaning "those who roar with hints." And Onkelos who translated [the Hebrew] ***rechiluth***(talebearing) [as ***theichul kurtzin***muttering hints], rendered into Aramaic the idea of the Hebrew, and was not particular to explain the precise meaning of the Scriptural expression. Such is always his style, since his intention is to make the subject understandable [and not necessarily to translate literally]. But in the Sacred Language talebearers are called ***holchei rachil,***from the expressions, ***all powders of the 'rachil' (merchant);[[80]](#footnote-80)*** ***'rechulatheich' (your merchandise)****.[[81]](#footnote-81)* For the ***rocheil*** (peddler) gees about the whole day, buying merchandise in various other places, just as the Sages mention,[[82]](#footnote-82) "peddlers that go around from town to town," [and similarly the ***holchei rachil***carry tales as if they were merchandise, from place to place]. And this is the sense of the word ***b'amecha***(among your people) - ***You will not go up and down as a talebearer 'among your people'***- since the talebearer walks among many people. To differentiate between the two [the talebearer and the peddler], the talebearer was called ***rocheil,***in a verbal form, [as the term ***rocheil***can also signify the act of tale-bearing], while the peddler was called ***rachil,***which is an adjectival noun denoting the person himself, just like ***saris***(chief), ***nazir***(a Nazirite), the name ***rachil*** thus hinting that peddling is of his essence, and is an act which reflects upon his person.

**17. YOU WILL NOT HATE YOUR BROTHER IN YOUR HEART.** Because it is the way of those who hate a person to cover up their hatred in their hearts, just as it is said, ***He that hates dissembles with his lips, but he lays up deceit within him,[[83]](#footnote-83)***therefore Scripture speaks of the usual events, [mentioning, ***you will not hate your brother'in your heart,***but the law forbids all hating, even if done openly]. **YOU WILL SURELY REBUKE YOUR NEIGHBOR,** This constitutes another commandment, that we must teach him reproof of instruction.[[84]](#footnote-84)

**YOU WILL NOT BEAR SIN BECAUSE OF HIM**, for you will bear sin because of his transgression if you do not rebuke him. Onkelos' rendition tends towards this explanation, for he translated, "and do not receive guilt because of him," meaning that you should not be punished by his sin. Following these commandments He then said [in the following verse] that you are to love your neighbor. Thus he who hates his neighbor violates a negative commandment, and he who loves him, fulfills a positive commandment.

The correct interpretation appears to me to be that the expression ***'hochei'acli tochiach' (you will surely rebuke),***is similar to ***'V'hochiach. Avraham' (And Abraham reproved) Abimelech****.[[85]](#footnote-85)* The verse here is thus stating: "do not hate your brother in your heart when he does something to you against your will, but instead you are to reprove him, saying, 'Why did you do thus to me?' and you will not bear sin because of him by covering up your hatred of him in your heart and not telling him, for when you will reprove him, he will justify himself before you [so that you will have no cause to hate him], or he will regret his action and admit his sin, and you will forgive him." After that He admonishes [in the following verse] that you are not to take vengeance of him, nor bear a grudge in your heart against him because of what he has done to you, for it is possible that he will not hate him, but yet he will remember in his heart his neighbor's sin against him; therefore He admonished him that he is to erase his brother's sin and transgression against him from his heart. Following that admonition, He commanded that he love him as himself.

**18. AND YOU WILL LOVE YOUR NEIGHBOR AS YOURSELF.** This is an expression by way of overstatement, for a human heart is not able to accept a command to love one's neighbor as oneself. Moreover, Rabbi Akiba has already come and taught,[[86]](#footnote-86) "Your life takes precedence over the life of your fellow-being." Rather, the commandment of the Torah means that one is to love one's fellow-­being in all matters, as one loves all good for oneself.[[87]](#footnote-87) It is possible that since it does not say "and you will love ***'eth rei'acha'*** *[[88]](#footnote-88)* as yourself," but instead it likened them in the word ***'l'rei'acha*'** [which literally means "to" your neighbor], and similarly it states with reference to a proselyte, ***and you will love******'lo' (him)***[but literally: **"to" him**] *as yourself,[[89]](#footnote-89)* that the meaning thereof is to equate the love of both [himself and his neighbor, or himself and the proselyte] in his mind. For sometimes a person will love his neighbor in certain matters, such as doing good to him in material wealth but not with wisdom and similar matters. But if he loves him completely, he will want his beloved friend to gain riches, properties, honor, knowledge and wisdom. However [because of human nature] he will still not want him to be his equal, for there will always be a desire in his heart that he should have more of these good things than his neighbor. Therefore Scripture commanded that this degrading jealousy should not exist in his heart, but instead a person should love to do abundance of good for his fellow-being as he does for himself, and he should place no limitations upon his love for him. It is for this reason that it is said of Jonathan's [love for David], ***for he loved him as he loved his own soul****,[[90]](#footnote-90)* because Jonathan had removed [altogether] the attribute of jealousy from his heart, and he said [to David], ***and you will be king over Israel****,[[91]](#footnote-91)* etc.

Our Rabbis have already explained[[92]](#footnote-92) the matters of taking vengeance and guarding a grudge [which are here forbidden], that they apply to cases where there is no monetary obligation, such as, "Lend me your sickle, lend me your hatchet." [[93]](#footnote-93) For in a case where his friend owes him money, such as because of damage that he caused him or for similar reasons, one is not obliged to let his friend go free. On the contrary, he should sue him before the Jewish court and receive payment from him, on the basis of the verse which states, ***as he has done, so will it be done to him****,[[94]](#footnote-94)* and he [who caused the damage] is himself obliged to pay just as he must pay back that which he borrowed or robbed; and how much more so in matters of life, [the next of kin] should take vengeance and guard the grudge against the murderer, until the blood of his brother be redeemed by a court that will render judgment according to the laws of the Torah.

**19. YOU WILL KEEP 'CHUKOTHAI' (MY STATUTES).** "And these are they: ***you will not let your cattle gender with a diverse kind,* etc**. ***Chuqim***(statutes) are the decrees of the King for which there is no reason [given]." This is Rashi's language. But our Rabbis have not mentioned that the reasons for the commandments [mentioned in this verse] are hidden from us, and that the evil inclination and the idolaters raise objections against them, except in [the case of the prohibition against] wearing a garment made of wool and linen, but not in the case of mating of animals of diverse kinds [for which there is a reason, as will be explained later on].[[95]](#footnote-95) And the intention of the Rabbis [in defining "statutes" as the laws of the King for which there is no reason] was not that these are decrees of the King of kings for which there are no reasons whatever, ***for every word of G-d is tried****.[[96]](#footnote-96)* [They meant] only that "statutes" are like the enactments which a king promulgates for his kingdom, without revealing their benefits to the people, and the people, not sensing these reasons, entertain questions about them in their hearts but they accept them nonetheless out of fear of the government. Similarly, "the statutes" of the Holy One, blessed be He, are His secrets in the Torah, which the people by means of their thinking do not grasp as they do in the case of ***mishpatim***- "ordinances” laws which conform to the human conception of justice], but yet they ***all***have a proper reason and perfect benefit.

Now the reason for [the prohibitions against] ***kilayim***["mixed kinds," as will be explained further on], is that G-d has created in the world various species among all living things, both plants and moving creatures, and He gave them a power of reproduction enabling them to exist forever as long, as He blessed be He, will desire the existence of the world, and He further endowed them with a power to bring forth [only] after their kind, and that they should never be changed, as it is said with reference to all of them [at the time of Creation 1, ***after its kind****.[[97]](#footnote-97)* This driving force in the normal mating of animals is for the sake of preserving the species, even as human beings engage in sexual activity for the sake of having children. Thus one who combines two different species, thereby changes and defies the work of Creation, as if he is thinking that the Holy One, blessed be He, has not completely perfected the world and he desires to help along in the creation of the world by adding to it new kinds of creatures. Moreover, the mating of diverse species of animals does not pro­duce offspring, and even in the case of those that are by nature close to each other [such as the horse and the ass], from which offspring are born, such as mules, their seed is cut off, for they themselves [the mules] cannot produce offspring. Thus from the point of view of these two matters [i.e., the changing in the order of Creation and the sterility of the product, we see that] the act of combining different species is despicable and futile. Even when diverse species of vegetation are grafted together, their fruits do not reproduce afterwards, and they too are prohibited because of the two above­mentioned reasons [for the prohibition of mixing different species together]. This is the meaning of the prohibition [stated here in the verse], ***you will not sow your field with two kinds of seed****,* which in the opinion of our Rabbis[[98]](#footnote-98) constitutes a prohibition against grafting diverse kinds of trees, or trees and vegetables, and is not a prohibition against merely sowing together diverse kinds of seed].[[99]](#footnote-99) But He has prohibited also the mere sowing together of diverse kinds of seed, because their nature and form change when they derive nutrition from each other, and thus each kernel of it is as if it were grafted together from two kinds. Similarly, He has forbidden to plow with an ox and an ass together,[[100]](#footnote-100) because it is customary among tillers of the soil to bring their working animals into one cattle-shed, and there they might come to mate with a diverse kind.[[101]](#footnote-101) And one of our colleagues[[102]](#footnote-102) adds to the reason for the prohibition against mixing seeds, that it is in order not to throw into disorder the primary forces which bring about the growth of the plants, when they derive nutrition from each other,[[103]](#footnote-103) as is indicated in the saying of our Rabbis in Beresheet Rabbah:[[104]](#footnote-104) "Said Rabbi Simon: There is not a single kind of herb that does not have a constellation in heaven which smites it and says to it, 'Grow.' It is with reference to this that Scripture says, ***Know you 'Chuqoth shamayim' (the statutes of heavens)?******Can you establish 'mishtaro' (the dominion thereof) in the earth?[[105]](#footnote-105)*** - ***[mishtaro***being derived from the root ***shoter***(executive officer)]." Now he who grafts diverse kinds of plants or sows seeds of diverse kinds with the intention that they derive nutrition from each other, thereby destroys ***'chuqoth shamayim' (the statutes of heavens).***This is why He has said, ***You will keep 'chuqothai' (My statutes)****,* as they are the statutes of the heavens. And so did Rabbi Chanina in the name of Rabbi Pinchas say,[[106]](#footnote-106) that [the statutes mentioned here in the verse] are because of "the statutes with which I formed My world." I have already written in the section of *Beresheet [[107]](#footnote-107)* that all plants have their foundations in higher [forces], and it is from there that ***the Eternal commanded* them *the blessing, even life forever****.[[108]](#footnote-108)* Thus he who mixes different kinds of seeds, denies and throws into disorder the work of Creation.

**NEITHER WILL THERE COME UPON YOU A GARMENT 'KILAYIM** **SHA'ATNEIZ'** [[109]](#footnote-109) **(MIXED OF LINEN AND WOOL).** "Why is this stated [here, since in Deuteronomy 22:11 quoted further on it is more explicitly stated]? But because it is said [there in Deuteronomy], ***You will not wear 'sha’atnetz' (a mingled stuff), wool and linen together****,[[110]](#footnote-110)* I might think that one is not to wear [loose pieces of] wool-shearings and stalks of flax; Scripture therefore states, ***a garment****,* [thus excluding from the terms of the prohibition the wearing of loose pieces of wool and flax which have not been woven together into a garment]. Whence do I know to include felted stuff [of linen and wool, which, though not spun and woven, are pressed into one material and worn as a garment]? Scripture therefore says, ***sha’atnetz***- that which is ***shu'a* (combed), *tavui* (spun) and *nuz* (twisted)** **together.** And I say that the word ***nuz***is an expression for materials which are compressed and twined one with the other to be joined [into a coherent web]. This is Rashi's language.

But it does not appear to me to be correct, for felted stuff [of linen and wool] is not forbidden by law of the Torah, but only by enactment of the Rabbis, since it is only combed [but not spun and twisted, so why then did Rashi include it under the term ***sha’atnetz,]***since that word implies all three actions - combing, spinning and twisting? And so we have been taught in a Mishnah:[[111]](#footnote-111) "Felted stuff [of wool and linen] is forbidden because it is combed," [which clearly indicates that it is not spun and twisted]. And in the Gemara the Rabbis have said:[[112]](#footnote-112) "Perhaps I might say [that Scripture prohibited wool and linen if they were] only combed, or spun, or twisted!" And the Gemara came to the conclusion: "The final law is as Mar Zutra [who said that this Scriptural prohibition applies only if all three acts were done], since the Merciful One expressed them all in one term" ***[sha'atnetz,***which as mentioned above is a combination of three words: ***shu'a* (combed), *tavui* (spun) and *nuz* (twisted)].** But the Baraitha taught in the Torath Kohanim, stating:[[113]](#footnote-113) "I know only that a garment [must not be worn if made of wool and linen together]. But whence do I know to include felted stuff? From that which the verse states, ***sha'atnetz"***- that Beraitha intends to include things which are not "a garment," on the basis of the verse ***You will not wear a mingled stuff****,* since the word **"garment"** is not mentioned there, [but it does not intend to teach, as Rashi interpreted it, that wool and linen even if only combed but not spun and twisted, are already forbidden as *sha'atnetzJ.* This interpretation [of the Torath Kohanim] is a basic principle, since even an article which is not "a garment" [if worn as a vestment] is also forbidden by law of the Torah to be made of wool and linen, such as where one plaits threads [of wool and linen] and makes of them a belt, or anything similar, providing only that the threads were combed, spun and twisted. The Torath Kohanim mentioned **"felted stuffs"** merely as a Biblical support for a Rabbinical enactment, since these are forbidden only by the law of the Rabbis, as they are not "a garment" [because the two diverse materials are only combed. but not spun and twisted].

Similarly, in respect of that which the Rabbi [Rashi] wrote with reference to combing, that [the wool and linen] must also be compressed and twisted together, and in a similar manner he also wrote in his commentaries to the Gemara,[[114]](#footnote-114) other scholars,[[115]](#footnote-115) have already commented that Rashi's interpretation is not in accord with what the Rabbis have said [in the following text of the Talmud]:[[116]](#footnote-116) "You must deduce from this[[117]](#footnote-117) that the upper knots[[118]](#footnote-118) in the Fringes are required by Scriptural law. For if you should think that they are not required by Scriptural law, why then did the Merciful One have to state a [special] permission for using mingled stuff of wool and linen in Fringes! Do we not hold the law to be established that if one fastens two pieces together with only one stitch, it is not considered joined!" [[119]](#footnote-119) Thus the Rabbis [of the Talmud] have revealed to us that a garment made of linen, in which woolen fringes have been tied with two knots, constitutes diverse kinds by law of the Torah, even though they have not been compressed and twined together!

Rather, the matter is as follows: Scripture here stated, ***Neither will there come upon you a garment 'kilayim sha'atnetz, '*** meaning to say that every garment that is made of a ***thread***which has been combed, spun and twisted, we should not wear if it is ***kilayim,***that is, of mingled stuff. And in the Book of Deuteronomy He explained in addition that we should not wear anything which was combed, spun and twisted of wool and linen if they be together, that is to say, if the wool and linen are joined together with [at least] two stitches. This means to say that [even] if the wool and linen were each combed, spun and twisted separately, they may not be attached together, for when they are joined they constitute ***kilayim***(mingled stuff); just as He said [in the preceding verse there], ***You will not plow with an ox and an ass together****,[[120]](#footnote-120)* that is to say, if they are tied and joined to each other. And in the case of garments, fastening with two stitches already constitutes "joining" them, it being derived by the Rabbis from the word ***together [wool and linen 'together’***that two stitches constitute a joining together. From there [i.e., from the verse in Deuteronomy where the word **"garment"** is not mentioned, as it is here in the verse before us], the Rabbis have learned that mingled stuff is forbidden although they are not in a garment, but even if one plaited threads of thick material, and made of them belts, although they were not woven [for a vestment], similar to what we are taught in a Mishnah:[[121]](#footnote-121) "One may not tie a cord of wool on to one made of linen, in order to bind up the loins." And the expression ***nuz***[in the word ***sha'atnetz]***is a shortened word[[122]](#footnote-122) in this composite term, just like the word ***tavui***(spun), of which there is only the letter ***teth***[in the word ***sha'atnetz****J.* And the meaning thereof [i.e., of the word ***nuz****]* is in my opinion like the word ***naloz***(perversing), of the expressions: ***an abomination to the Eternal is 'naloz' (the perverse)****,[[123]](#footnote-123)* meaning he who turns aside and perverts his paths; ***'unelozim' (and perverse) in their paths****,[[124]](#footnote-124)* meaning those who are crooked and turn aside [unto their crooked ways],[[125]](#footnote-125) for anything which is spun [like a thread] is turned and crooked. This is similar to what we are taught in a Mishnah:[[126]](#footnote-126) "Rabbi Shimon[[127]](#footnote-127) says: [The meaning of the word ***sha'atnetz***is that he who disregards this law] is perverse and turns his Father in heaven against him," meaning to say that the Glorious Name turns away His merciful ways from him, similar to what is said, ***and with the crooked You do show Yourself subtle****.[[128]](#footnote-128)* And in the language of the Sages, this word ***[naloz]***is used in a shortened form, thus:[[129]](#footnote-129) "This can be compared to a king's son ***sh'noz[[130]](#footnote-130)*** his heart upon him, and he took a digging tool to undermine his father's house," [the word ***sh'noz***meaning] that "he turned his heart to an evil path." It is of the same root [as the word ***naloz****,* in its shortened form ***nuz****]* , that the Sages have said in the Talmud [in Tractate] Sanhedrin:[[131]](#footnote-131) ***"Minizyathei*** *[[132]](#footnote-132)* of the master, we could not have answered him at all," that is to say, if you had wanted to insist and turn away the matter [from the right course], we would not have known how to answer you at all. ***Nizyathei***is thus like ***nilzyathei****,* that is to say, "his turning away" from the correct path. This is the true and correct interpretation in this matter [of ***sha'atnetz***]It was for this reason that it was necessary for the Torah to grant permission for ***kilayim***(mingled stuff) in Fringes,[[133]](#footnote-133) although the Fringes are not plaited and do not constitute a garment. This then is the law of the Torah [i.e., if the linen garment was made of threads which were combed, spun and twisted, and the woolen threads were likewise combed, spun and twisted, then these two kinds of threads must not be joined together]. However, the Sages prohibited it even if the threads were only made in one way - either combed, or spun, or twisted. It is for this reason that we have been taught in a Mishnah: "Felted stuff [of wool and linen] is forbidden because it is combed. An edging of wool on a linen garment[[134]](#footnote-134) is forbidden since it interlaces the web of the garment." All these are prohibited by law of the Rabbis.[[135]](#footnote-135)

Now the reason for the prohibition of mingled stuff in garments is in order to keep far away from the mixing together of different species, and He therefore prohibited [the threads, i.e., of wool and linen] from which garments are usually made. But the Rabbi [Moshe ben Maimon] had said in the Moreh Nebuchim[[136]](#footnote-136) that the reason for the prohibition of wearing a garment made of wool and linen, is because at that time this kind of garment was used by the priests and magicians to adorn themselves when performing their activities, and he [Maimonides] says that he found it so written in their books. And since this was for them a matter of great importance, and very much desired by them in order that they should do their activities [in honor of] the idols and demons, therefore the Torah removed it from being worn by all people, since the Torah intends to blot out their deeds and efface their memory.

**Ketubim: Tehillim (Psalms) 83:1-19**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A psalm, a song of Asaph. | 1. A song and psalm composed by Asaph. |
| 2. O God, have no silence, do not be silent and do not be still, O God. | 2. God, do not become silent; do not be uncaring, and do not be quiet, O God. |
| 3. For behold, Your enemies stir, and those who hate You raise their heads. | 3. For, behold, Your enemies are stirred up, and Your foes have lifted their head. |
| 4. Against Your people they plot cunningly, and they take counsel against Your protected ones. | 4. Against Your people they have contrived a secret plan, and they take counsel together against things hidden in Your treasuries. |
| 5. They said, "Come, let us destroy them from [being] a nation, and the name of Israel will no longer be remembered." | 5. They say, "Come, let us conceal them from being a people, and the name of Israel will not be mentioned again." |
| 6. For they have taken counsel with one accord; against You they form a pact. | 6. For they take counsel together against You with all their heart, and make a covenant on Your account. |
| 7. The tents of Edom and the Ishmaelites, Moab and the Hagrites. | 7. The tents of the Edomites and Arabs, the Moabites and Hungarites. |
| 8. Gebal, Ammon, and Amalek, Philistia with the inhabitants of Tyre. | 8. The Gublites and Ammonites and Amalekites, the Philistines with the inhabitants of Tyre. |
| 9. Also Assyria joined them; they were the arm of the children of Lot forever. | 9. Also Sennacherib, king of Assyria, allied himself with them; they became a support for the sons of Lot forever. |
| 10. Do to them as [to] Midian; as [to] Sisera, as [to] Jabin in the brook Kishon. | 10. Do to them as You did to Midian, to Sisera, and as You did to Jabin at the stream of Kishon. |
| 11. They were destroyed in En-Dor; they were [as] dung on the ground. | 11. They were destroyed at the spring of Dor; they were as dung that is trampled on the earth. |
| 12. Make them, their nobles, as Oreb and as Zeeb, and as Zebah and as Zalmuna all their princes, | 12. Make them and their chiefs like Oreb and like Zeeb; and all their kings like Zeba and Zalmunna. |
| 13. Who said, "Let us inherit for ourselves the dwellings of God." | 13. Who had said, "We will inherit for ourselves all the fields of the god Elohim." |
| 14. My God, make them like thistles, like stubble before the wind. | 14. O my God, make them like a wheel that keeps on rolling and does not stop, down a slope; and like straw before a storm. |
| 15. As a fire that burns in a forest and as a flame that burns mountains. | 15. Like fire that burns in the forest, and like the flame that ignites the plants of the mountains. |
| 16. So will You pursue them with Your tempest, and with Your whirlwind You will terrify them. | 16. Thus will you pursue them with your storm wind, and you will frighten them with your gale. |
| 17. Fill their faces with shame, and they will seek Your countenance, O Lord. | 17. Fill their faces with shame, and they will seek Your name, O LORD. |
| 18. Let them be ashamed and terrified forever; let them be disgraced and perish. | 18. They will be ashamed and terrified for ages upon ages; and they will be disgraced and will perish. |
| 19. Let them know that You-Your name alone is the Lord, Most High over all the earth. | 19. And they will know that You, Your name the LORD, are alone supreme over all the inhabitants of the earth. |
|  |  |

**Rashi’s Commentary for: Psalms 83:1-19**

**2** **have no silence** Do not give silence to our wrongs, with which our enemies harm us.

**6** **against You they form a pact** This pact is only against You, to cause Your name to be forgotten, for You are called the God of Israel, and since Israel will not be remembered, even Your great name is not remembered. I found this.

**9** **Also Assyria** Even Assyria, which until that day was careful of other foolish counsels and would not join evildoers, as it says (Gen. 10:11): “From that land Asshur went forth,” that he left the counsel of the generation of dispersion [which built the tower], joined them here and assisted them for evil. (In other commentaries I found this:)

**Also Assyria joined them, etc.** Also this one, who initially loved good deedsfor he separated from Nimrod’s counsel, as it is said: “From that land Asshur went forth” he too reverted to wickedness. Therefore, he participated in destroying Your temple. Genesis Rabbah 37:4.

**they were the arm** All these gave strength and aid to Moab and Ammon, our neighbors, to come upon us.

**10** **Do to them as [to] Midian** through Gideon.

**as [to] Sisera** through Barak.

**11** **They were destroyed in En-Dor** I do not know which of the wars took place in En-Dor, that of Gideon or that of Barak.

**dung** Heb. דמן, scattered dung, as translated by Jonathan.

**13** **Who said** These nations mentioned above: Edom, Ishmael, and all their allies.

**“Let us inherit for ourselves the dwellings of God”** The dwelling of the house of God.

**14** **My God, make them like thistles, like stubble** which are driven away by the wind. Now what is גלגל ? It is the tips of the thorns of the field, which are called chardons in French, thistles. When winter arrives, they are plucked out and disintegrate, and little by little they fly [away]. The part that is plucked out of them resembles the wheels of a wagon, and the wind carries them.

**16** **and with Your whirlwind** Tourbillon in French, whirlwind.

**Meditation from the Psalms**

**Psalms ‎‎83:1-19**

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

This psalm,[[137]](#footnote-137) written by Assaf,[[138]](#footnote-138) is related to the period of Yehoshafat’s reign recorded in Divrei HaYamim (II Chronicles), chapter 20.[[139]](#footnote-139) Malbimpoints out that this psalm has a special relationship to Assaf because one of Assaf’s descendants played a key role in Yehoshafat’s victory:

***Divrei HaYamim (II Chronicles) 20:14*** *And Yachaziel, the son of Zecharya, the son of Benaya, the son of Ye’iel, the son of Matanyah the Levite, from the family of Assaf, was possessed by the spirit of HaShem in the midst of the congregation*. *15 And he said, Hearken you, all Judah, and you inhabitants of Jerusalem, and you king Jehoshaphat, Thus says HaShem unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but G-d’s.16 Tomorrow go down against them: behold, they come up by the cliff of Ziz; and you will find them at the end of the brook, before the wilderness of Jeruel.17 You will not need to fight in this battle: set yourselves, stand still, and see the salvation of HaShem with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for HaShem will be with you.*

Yachaziel, from the family of Assaf*,* told the populace that G-d would wage war for them and that there was no cause for fear. **This prophecy inspired the people to recite songs of praise**.

Psalms chapter 82, was based on King Yehoshafat’s[[140]](#footnote-140) accomplishments which Scripture recounts in Divrei HaYamim (II Chronicles), chapter 19. In Psalms chapter 83, Yehoshafat re-established courts of justice:

***Divrei HaYamim (II Chronicles) 19:4-8*** *Yehoshafat lived in Jerusalem and went out among the people from Beer-sheva to Har Ephraim and brought them back to HaShem, the God of their fathers. He appointed judges in the land in all the fortified cities of Yehuda, city by city. He instructed the judges,* ***“Consider what you are doing, for you do not judge for man but for the LORD who is with you when you render judgment. Now then let the fear of the LORD be upon you; be very careful what you do, for the LORD our God will have no part in unrighteousness or partiality or the taking of a bribe.”*** *In Jerusalem also Yehoshafat appointed some of the Levi’im[[141]](#footnote-141) and Kohanim,[[142]](#footnote-142) and some of the heads of the fathers’ households of Israel, for the judgment of the LORD and to judge disputes…*

*Do not be afraid of any man: You might say – I am scared of that man. Perhaps his son will murder me, or he will set my haystack alight, or cut down my orchard? So the Torah teaches: Do not be afraid of any man, for the law is to God. This is what Yehoshafat said: Consider what you are doing, for you do not judge for man but for the LORD.[[143]](#footnote-143)*

In other words, here is a king who understands that his mission is to spread G-d’s law. He embarks on a huge undertaking to make the forces of justice and G-d’s law present and accessible to the nation, establishing courts in every locale. He trains and coaches his judges, fully aware of the issues like intimidation, impartiality and bribery, warning them that they are answerable to G-d Himself. Reading through this chapter, one is impressed of Yehoshafat’s ‘G-d awareness’, as he instructs his judiciary, attempting to impart to them that they are imparting G-d’s law, and that G-d is present amongst His judges.[[144]](#footnote-144)

Yehoshafat reflects King Solomon in many aspects, such as the extensive building, regional power and wealth. But possibly this aspect of “mishpat”[[145]](#footnote-145) draws the greatest parallel with the man who requested “a listening heart to judge Your people”.[[146]](#footnote-146) Whereas Solomon’s opening story is a difficult courtroom battle, Yehoshafat establishes an entire network of courts, spreading G-d’s law beyond the confines of Jerusalem, We might see Yehoshafat as superior even to Solomon in his positive and responsive interactions with the Prophet and the fact that, despite his association with Achav, he is insusceptible to idolatry. **In the landscape of Kings, Yehoshafat stands as one of the greatest and most impressive kings of Yehuda**.

After Yehoshafat completed his renovation of the judicial system, the land of Judea was attacked by the armies of Ammon, Moab, Aram, and Seir.[[147]](#footnote-147) Malbim[[148]](#footnote-148)proves, from psalms chapter 83, that these nations were bent on annihilating Israel. They hired mercenaries from every prominent nation in the area, so that Israel would be completely overwhelmed by their vast legions.

Assaf here reveals the deeper intentions of these marauding nations. Their ultimate desire was not merely to destroy Israel, but to obliterate the name of G-d from the face of the earth. Therefore, Yehoshafat employed the power of song as his chief weapon against his foes. Through song he declared that G-d does indeed reign supreme over the universe. [[149]](#footnote-149)

With this background, lets delve into a bit of history to see an amazing part that Yehoshafat played when compared to three other kings of Israel.

The Midrash[[150]](#footnote-150) teaches us that there were four kings who, when faced with the prospect of battle, each requested something else of HaShem: David, Assa, Yehoshafat, and Chizkiyahu.[[151]](#footnote-151)

**David HaMelech** when faced with war said: “I will pursue my enemies and overtake them, and will not return until they are destroyed”.[[152]](#footnote-152) HaShem accepted David’s prayer as we read: “and David smote them from twilight until the evening of the next day”.[[153]](#footnote-153)

**King Assa[[154]](#footnote-154)** stood up and implored HaShem: I do not possess the strength to kill them, rather I will pursue them and You will kill them. Once again, HaShem accepted the king’s prayer, and: “Assa and the people with him pursued them to Gerar, and the Ethiopians fell, for lack of vitality, for they were crushed before HaShem and before His camp”.[[155]](#footnote-155)

When it was time for **Yehoshafat[[156]](#footnote-156)** to wage war against the people of Ammon, he said: I do not possess the strength to pursue or to kill, I will simply sing songs of praise to You, and You will wage the war. HaShem accepted this prayer as well: “as soon as they began their exuberant song and praise, HaShem set up ambushers against the Children of Ammon, Moab, and Mount Seir who were attacking Yehuda, and they were struck down”.[[157]](#footnote-157)

Finally, the Midrash concludes with **King Chizkiyahu** who said: I do not possess the strength to pursue or to kill or to sing songs of praise, I am going to go to sleep while You wage war. HaShem accepted this prayer as well, as the pasuk states: “and it was that very night, an angel of HaShem went out and struck down one hundred and eighty-five thousand people of the Assyrian camp.”[[158]](#footnote-158) Shortly thereafter their king Sanncherib was forced to leave Eretz Israel eventually being killed.[[159]](#footnote-159)

It would *appear* that Chizkiyahu displayed the highest level of bitachon, trust, he was so confident that HaShem would fight his war that he took himself off to sleep.

Chazal[[160]](#footnote-160) teach us that because Chizkiyahu was such a great Tzaddik who influenced the entire population of Yehuda such that they all became talmidei Hakhamim,[[161]](#footnote-161) HaShem wished to make him Mashiach, however because he did not sing songs of praise to HaShem following his miraculous victory over Sanncherib[[162]](#footnote-162) he was not worthy of this.[[163]](#footnote-163) How do we reconcile this seeming contradiction: On the one hand Chizkiyahu was on a level that he had no need to sing praise, on the other hand, his not doing so is viewed as a great shortcoming?

I believe that there is no contradiction. In order to win the battle there was no need for Chizkiyahu to pray to HaShem or to sing His praises, HaShem would wage the war and Chizkiyahu need not get involved at all. Following the great miracle, however, Chizkiyahu should have thanked HaShem by praising Him for all He had done for himself and the Jewish people. It was his not demonstrating this gratitude that cost him the opportunity to become Mashiach.[[164]](#footnote-164)

Do we have a right to do as Chizkiyahu and simply sit back and express bitachon, trust, that HaShem will handle everything without so much as uttering a prayer? Certainly not! One is only permitted to act in such a fashion when prophets or the Hakhamim of Israel tell us that a miracle will definitely occur. When Am Israel[[165]](#footnote-165) arrived at Yam Suf[[166]](#footnote-166) they were certain that everything was going to turn out for the best. Moshe Rabbenu who was sent by HaShem to take the Jewish people out of Egypt had instructed them to proceed onwards towards the sea. HaShem had informed them that they were going to be safe, all they needed to do was to place their trust in Him. Similarly, Yeshayahu HaNavi informed Chizkiyahu that although Sanncherib wished to capture Yerushalayim, he had nothing to fear. In the absence of such a prophecy, however, a person may not follow in the footsteps of Chizkiyahu and assume that HaShem will provide a miracle for him. Who says that HaShem wishes to provide a miracle for him?

Why do each of these kings wage war in a different manner? Why is there no consistency?

Chazal teach that the different techniques for waging war was due to *yeridat hadorot*,[[167]](#footnote-167) an erosion in people’s level from one generation to the next. Lets examine this descent of the generations in more detail, as provided by the Midrash.[[168]](#footnote-168)

During **David HaMelech’s** tenure as King, the Bne Israel reached an **unparalleled level of righteousness**, trusting HaShem unequivocally, realizing that only His power, not theirs, could achieve victory in war. David, therefore, felt comfortable asking HaShem to allow him to fight his enemies via conventional methods of warfare. He was acutely aware that when he triumphed, the people would be clear in the belief that it was really HaShem Who had waged war for them.

**Assa’s** generation was **not on the exalted spiritual level** that David enjoyed. Assa knew that his contemporaries’ trust in HaShem was not very serious, and, therefore, he feared that if the enemy were to be defeated in a conventional war, the people would mistakenly believe that it was their own doing, not that of HaShem. Thus, Assa asked HaShem to perform a miracle in which his enemies would be defeated even before he could pursue them. In this manner, the people would be cognizant that it was HaShem Who had catalyzed the success, not the people.

**Yehoshafat** lived in a generation **farther removed** from HaShem than his predecessor had. Thus, he felt that even if they were to pursue the enemy, the people would feel that they had played a role in triumphing over their enemies. Therefore, he asked HaShem to defeat them entirely on His own, while he merely would sing a song of praise. The less his people were to be involved, the smaller the chance that they would believe in their own strength.

**Chizkiyahu’s** generation had **deteriorated** beyond that of Yehoshafat, to the point that Chizkiyahu felt that even a song might be presented in the wrong light. The people might think that the song had some mystical incantation, and it was because of their song that they had defeated the enemy. Therefore, Chizkiyahu asked HaShem to do it all, thereby not allowing the people to err and believe that they had produced the defeat. They had to see clearly that it was all HaShem and that they had not been more than spectators.

The midrash’s language and context demonstrates that this is an illustration of *yeridat hadorot*, an erosion in people’s level from one generation to the next. David’s approach was the healthiest of the four. He merited taking an active role in fighting for/with HaShem, as Avigayil[[169]](#footnote-169) said: “For my master does fight the wars of HaShem”.[[170]](#footnote-170) The least commendable of the four is Chizkiyahu, who did not even have the strength to properly sing to HaShem. In fact, HaShem was willing to make that battle the apocalyptic war[[171]](#footnote-171) and Chizkiyahu would have been Mashiach had he sung songs of praise.[[172]](#footnote-172)

Our psalm indicates that Yehoshafat is primarily battling Ammon and Moab:

***Tehillim (Psalms) 83:9*** *Assyria also is joined with them; they have been an arm to the children of Lot. Selah*

The psalm mentions other nations that took part in the war: “The tents of Edom and the Yishmaelites; Moab, and the Hagrites; Geval, and Amon, and Amalek;[[173]](#footnote-173) Philistia[[174]](#footnote-174) with the inhabitants of Tzor; Assyria[[175]](#footnote-175) also is joined with them…”.[[176]](#footnote-176) But at the end of the list it is stated explicitly that all these nations “have been an arm to the children of Lot. Selah”. In other words, the primary participants in the war were the descendants of Lot: Moab and Amon. The children of Lot, *through incest*, were Moab and Amon.

The results of the sexual intercourse, between Lot’s daughters and their father, were two boys: Amon and Moab. From these two would descend the peoples who would be known as the Ammonites and the Moabites. From these two people would descend two women who would become a part of the messianic line.[[177]](#footnote-177) From the Moabites we would find *Ruth*, and from the Ammonites we would find[[178]](#footnote-178) *Naamah*. The Tanach teaches about these two good doves:

**Ruth** would beget Obed by Boaz. Obed would beget Jesse, and Jesse would beget King David. Ruth was the great grandmother of King David who was a significant part of the messianic line.

***Ruth 4:21-22*** *And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David.*

**Naamah[[179]](#footnote-179)** the Ammonitess was the wife of Solomon and the mother of Rehoboam. Rehoboam was also a part of the messianic line.

***I Melachim (Kings) 14:21*** *And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which HaShem did choose out of all the tribes of Israel, to put his name there. And his mother’s name was Naamah an Ammonitess.*

Thus these two doves[[180]](#footnote-180) who were ‘found’ in Sodom[[181]](#footnote-181) would become great in Israel and would become so great that they would become a part of the Tanach and of the line that would produce the Mashiach! This was the result of that ‘sin for the sake of Heaven’ that took place after the destruction of Sodom and Gomorrah.

***Midrash Rabbah - Genesis XLI:4*** *HAD FLOCKS, AND HERDS, AND TENTS. R. Tobiah b. R. Isaac said: He had two tents, viz. Ruth the Moabitess and Naamah the Ammonitess. Similarly it is written, Arise, take thy wife, and thy two daughters that are found (Gen. XIX, 15): R. Tobiah said: That means two ‘finds’, viz. Ruth and Naamah. R. Isaac commented: I have found David My servant (Ps. LXXXIX, 21): where did I find him? In Sodom.*

The Talmud goes on to suggest that the Moabites were not to be distressed because of these two good doves:

***Baba Kama 38b*** *When R. Samuel b. Judah lost a daughter the Rabbis said to ‘Ulla: ‘Let us go in and console him.’ But he answered them: ‘What have I to do with the consolation of the Babylonians, which is [almost tantamount to] blasphemy? For they say “What could have been done,” which implies that were it possible to do anything they would have done it.’ He therefore went alone to the mourner and said to him: [Scripture says,] And the Lord spake unto me, Distress not the Moabites, neither contend with them in battle. Now [we may well ask], could it have entered the mind of Moses to wage war without [divine] sanction? [We must suppose] therefore that Moses of himself reasoned a fortiori as follows: If in the case of the Midianites who came only to assist the Moabites the Torah commanded ‘Vex the Midianites and smite them,’ in the case of the Moabites [themselves] should not the same injunction apply even more strongly? But the Holy One, blessed be He, said to him: The idea you have in your mind is not the idea I have in My mind. Two good doves have I to bring forth from them; Ruth the Moabitess and Naamah the Ammonitess [virtuous proselytes]. Now cannot we base on this an a fortiori argument as follows: If for the sake of two virtuous descendants the Holy One, blessed be He, showed pity to two great nations so that they were not destroyed, may we not be assured that if your honour’s daughter had indeed been righteous and worthy to have goodly issue, she would have continued to live?*

The Midrash[[182]](#footnote-182) relates that Naomi knew that a certain ‘good dove’ was due to emerge from Moab in the merit of Lot’s daughter, whose intentions were entirely for Heaven’s sake, and that consequently, the Royal House of David would be descended from her. Moreover, we learn that even as Lot’s daughter lay with her father, the eventual outcome of her deed was revealed to her. “R. Tanchuma said in the name of R. Shmuel: It is written: *That we may preserve seed* from *our father*.[[183]](#footnote-183) It does not say, ‘preserve a child’ but, *preserve seed.* This is a reference to the seed that will come from elsewhere and that is the Messiah.”[[184]](#footnote-184)

When Naomi asked Ruth, a woman renowned for her modesty, to go into a man’s bedroom and uncover his feet and then lie next to the man, she demonstrated an extremely provocative analyses of history and of Torah conduct (Lot’s eldest daughter did the same with her father). This extremely immodest behavior was designed to cause Boaz to analyze the circumstances to determine that there was a “dove” (the gilgul of Lot’s eldest daughter – destined to build a dynasty of kings) at his feet. When he recognized this “dove”, he immediately began analyzing what it would take to become a part of this “dove”.

When Boaz realized that Ruth was “the good dove”, he immediately began planning on how he could participate in the fantastic mitzvah that HaShem had placed before him. Therefore, at first light he hastened to accomplish all he could. Therefore it says that HaShem hastened, too, to bring Ploni Almoni to Boaz, in order that Boaz might acquire “the good dove”. HaShem looked favorably upon the actions of both Boaz and Ruth, and therefore He brought conception that first night.

By Yehoshafat’s time, both good doves had been revealed and born fruit towards the Messianic line. Therefore, he was able to distress both Moab, Amon, and all of their allies. Yet, Yehoshafat did nothing except sing songs of praise[[185]](#footnote-185) because his spiritual level had fallen. Thus did HaShem distress his enemies as detailed in our psalm.

Assaf, in our chapter of psalms, is giving us a bit of a history lesson as he comments on the Torah seder. He focuses on holiness and what it takes to be separate. It is all about “mishpat”, law and its application. As our Torah portion describes the mishpatim that are required to be holy, so also does our psalm portray Yehoshafat as a righteous king who put a great deal of effort into enforcing mishpatim through the establishment of righteous judges and tribunals. Yehoshafat also presents holiness as a recognition of the effects of sin while continuing to acknowledge that the battle belongs to HaShem.

This theme of holiness is also the subject of our Ashlamata. The path for achieving holiness is summed up in the final pasuk of our Ashlamata:

***Yeshayahu (Isaiah) 5:16****But HaShem of hosts is exalted through justice, and God the Holy One is* ***sanctified*** *through righteousness.*

Adar is the time of our redemption while the face of HaShem is hidden. In order to take advantage of the energies of redemption, we must separate ourselves from the world’s goals and focus on HaShem’s goals for us. The key to this separation, this holiness, are the mishpatim, the laws. We must be like Yehoshafat and focus on justice.

I’ll point out, as an aside, that the Nazarean Codicil, in Luqas15, uses analogies to speak of the tallit (the best robe) and the tefillin (the ring on his hand). These two mishpatim, laws, are designed to show us graphically that we are holy and have a covenant with HaShem. This covenant is all about providing justice and creating a holy people, a people set apart for HaShem.

Our portion of second Luqas, chapter 22, also focuses on the law and the holiness of HaShem’s people.

Thus chapter 83 of Psalms is a commentary on the Torah, and insight into the Ashlamata, and an illustration of the covenant found in our portion of the Nazarean Codicil.

Curiously, we are reading this seder on the day before the birth of “The Lawgiver”. Moshe Rabbenu was born on Adar 7. Moshe wrote that we are to be holy because HaShem is holy.[[186]](#footnote-186) This suggests that the readings of this seder are also tied to this time of the year. There is something intrinsic to this time which demands holiness and the laws which sanctify us.

**Ashlamatah: Isaiah 4:3 – 5:5, 16**

| **Rashi** | **Targum** |
| --- | --- |
| 3:13. ¶ **The Lord stands to plead, and He stands to judge the peoples.** | 3:13. ¶ **The LORD is about to judge and to be revealed to take just retribution from the peoples.** |
| 14. **The Lord will enter into judgment with the elders of His people and their officers. And you have ravaged the vineyard; the spoils of the poor are in your houses.** | 14. **The LORD will bring into judgment the elders and commanders of His people: "You have robbed my people, the spoil of the poor is in your houses.** |
| 15. What do you mean that you crush My people and the faces of the poor you grind? says the Lord God of Hosts. **{S}** | 15. What do you mean by impoverishing My people and your making the needy turn this way and that in their legal suit? says the LORD God of hosts. **{S}** |
| 16. And the Lord said: Because the daughters of Zion are so haughty; and they walk with neck stretched forth, and winking eyes; walking and raising themselves they walk; and with their feet they spout "venom." | 16. And the LORD said: Because the daughters of Zion are haughty, they walk with uplifted neck and walk ogling with their eyes and with ringed locks of' hair and inciting with their feet; |
| 17. And the Lord shall smite with zaraath the crown of the heads of the daughters of Zion, and the Lord shall pour out their "vessels." **{S}** | 17. so the LORD will enslave the nobles of the daughters of Zion and the LORD will take away their glory. **{S}** |
| 18. On that day, the Lord shall remove the glory of the shoes and the embroidered headdresses and the hairnets. | 18. In that time the LORD will take away the finery of the sandals, and the headbands, and the hairnets; |
| 19. The necklaces and the bracelets and the veils, | 19. the pendants, and the bracelets, and the veils; |
| 20. The tiaras and the foot chains and the hair ribbons and the clasps and the earrings. | 20. the headdresses, and the anklets and the combs and the earrings and the necklaces; |
| 21. The finger-rings and the nose-rings. | 21. the rings and the nose rings; |
| 22. The tunics and the bedspreads and the tablecloths and the purses. | 22. the tunics and the mantles and the shawls and the breast ornaments; |
| 23. The mirrors and the turbans and the clasps. | 23. and the mirrors and the linen garments and the turbans and the cloaks. |
| 24. And it shall come to pass, that, in the place of perfume, will be decay, and in the place of a girdle, laceration, and in the place of the deed, a wound that causes baldness, and in the place of the organ of levity, a sack-cloth girdle, for this is instead of beauty. | 24. And it shall come to pass that the place where they used perfumes will melt away; and the place where they bound girdles will be scars of a blow; and instead of ringed locks of hair, a sheared head; and instead of their going with pride, they will wear sack cloths; this retribution shall be exacted from them, for they have gone astray in their beauty. |
| 25. Your men shall fall by the sword and your heroism in war. | 25. The choice of your mighty men will be killed by the sword and those who win your victory in the war. |
| 26. And her gates shall lament and mourn, and she shall be emptied out; she shall sit on the ground. | 26. And the gates of her cities shall be wasted and come to an end, and her land will be evacuated and desolate. |
| 4:1. Now seven women shall take hold of one man on that day, saying, "Our bread we will eat, and our clothing we will wear. Only let your name be called on us; take away our reproach." **{S}** | 4:1. And seven women will take hold of one man in that *time,* saying, "We will eat of our own and wear of our own, only let your name be called upon us; take away our shame." **{S}** |
| 2. On that day, **the sprout (Hebrew Tsemach – a name of Messiah) of the Lord shall be for beauty and for honor, and the fruit of the land for greatness and for glory for the survivors of Israel.** | 2. In that time **the Messiah of the LORD will be for joy and for glory, and those who perform the law for pride and for praise to the survivors of Israel.** |
| 3. And it shall come to pass that every survivor shall be in Zion, **and everyone who is left, in Jerusalem; "holy" shall be said of him, everyone inscribed for life in Jerusalem.** | 3. And it will come to pass that he who is left will return to Zion **and he who has performed the law will be established in Jerusalem; he will be called holy, everyone who has been recorded for eternal life will see the consolations of Jerusalem,** |
| 4. When the Lord shall have washed away the filth of the daughters of Zion and the blood of Jerusalem He shall rinse from its midst, with a spirit of judgment and with a spirit of purging. | 4. when the LORD will have taken away the filth of the daughters of Zion and banished those who shed innocent blood who are in Jerusalem from its midst, by a command of judgment and by a command of extirpation. |
| 5. And the Lord shall create over every dwelling of Mount Zion and over all those summoned therein, a cloud by day and smoke, and splendor of a flaming fire at night, for, in addition to every honor, there will be a shelter. | 5. And then the LORD will create over the whole sanctuary of the Mount of Zion and over the place of the house of the Shekhinah a cloud of glory - it will be covering it by day, and the dense cloud will be as a flaming fire by night; for it will have glory greater than was promised He would bring upon it. the Shekhinah will be sheltering it as a canopy. |
| 6. And a tabernacle shall be for shade by day from the heat, and for a shelter and for a covert from stream and from rain. **{P}** | 6. And over Jerusalem there will be the covering of My cloud to cover it by day from heat and for a refuge and for shelter from storm and from rain. **{P}** |
|  |  |
| 5:1. ¶ I will now sing for my beloved the song of my beloved about his vineyard; my beloved had a vineyard in a fertile corner. | 5:1 ¶ The prophet said. I will sing now for Israel - which is like a vineyard. the seed of Abraham. My friend – My friend's song for His vineyard: My people. My beloved Israel, I gave them a heritage on a high hill in fertile land. |
| 2. And he fenced it in, and he cleared it of stones, and he planted it with the choicest vines, and he built a tower in its midst, and also a vat he hewed therein; and he hoped to produce grapes, but it produced wild berries. | 2. And I sanctified them and I glorified them and I established them as the plant of a choice vine; and I built My sanctuary in their midst, and I even gave My altar to atone for their sins; I thought that they would do good deeds. but they made their deeds evil. |
| 3. And now, dwellers of Jerusalem and men of Judah, judge now between me and between my vineyard. | 3. Prophet. say to them. Behold. the house of Israel have rebelled against the law. and they are not willing to repent. And now, O inhabitants of Jerusalem and men of Judah, judge now my case against My people. |
| 4. What more could I have done for my vineyard that I did not do in it? Why did I hope to produce grapes and it produced wild berries? | 4. What more good did I promise to do for My people that I have not done for them? When I thought they would do good deeds, why did they make their deeds evil |
| 5. And now, I will inform you what I am going to do to my vineyard. I will remove its hedge, and it shall be eaten up; breach its walls, and it shall be trampled. | 5. And now I will tell you what I am about to do to My people. I will take up my Shekhinah from them, and they will be for plundering; I will break down the place of their sanctuaries, and they will be for trampling. |
| 6. And I will make it a desolation; it shall neither be pruned nor hoed, and the shamir and desolation will come up [over it]; and I will command the clouds not to rain upon it. | 6. And I will make them [to be] banished; they will not be helped and they will not be supported, and they will be cast out and forsaken; and I will command the prophets that they prophesy no prophecy concerning them. |
| 7. For the vineyard of the Lord of Hosts is the House of Israel, and the people of Judah are the plant of His joy; **and He hoped for justice, and, behold, there was injustice; for righteousness, and behold, an outcry.** **{P}** | 7. For the people of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant; **I thought that they would perform judgment, but behold, oppressors; that they would act innocently. but behold, they multiply sins. {P}** |
| 8. Woe to those who join a house to a house; a field to a field they draw near; until there is no place, and you will be settled alone in the midst of the land. | 8. Woe to those who join house to house, adding the field of oppression to their fields, saying: Until we possess every place-and thinking they will dwell alone in the midst of the land. |
| 9. In my ears [spoke] the Lord of Hosts, "Truly, great houses shall become desolate, yea, large ones and good ones, without inhabitants. | 9. The prophet said, This was decreed before the LORD of hosts when I was hearing with my ears: "Surely many houses will be desolate, large and beautiful houses, without inhabitant. |
| 10. For ten acres of vineyard will produce one bath, and the seed of a homer shall produce an ephah. **{S}** | 10. **For because of the sin that they did not give the tithes,** a place of ten lots of vineyard will yield one bath, and a place of a cor of seed will yield three seahs." **{S}** |
| 11. Woe to those who rise early in the morning; they pursue strong wine. They sit until late in the evening; wine inflames them. | 11. Woe to those who arise early in the morning to drink, running after old wine, tarrying to depart, spending the evening on their couches, the wine of oppression inflaming them! |
| 12. And there are harp and lute, tambourine and flute, and wine at their drinking feasts; **and the work of the Lord they do not regard, and the deed of His hands they have not seen.** | 12. And their feasts are by means of lyre and harp, lute and flute and wine; **but they do not regard the law of the LORD, or see to the work of His might.** |
| 13. **Therefore, My people shall go into exile because of lack of knowledge, and its esteemed ones shall die of hunger, and its multitude shall be parched from thirst.** | 13. **Therefore My people go into exile because they did not know the law and their honored men die of hunger and their multitudes of scarcity, of drought.** |
| 14. Therefore, the nether-world has expanded itself and opened its mouth without measure, and her splendor and her populace and multitudes, shall descend and those who rejoice therein. | 14. Therefore Sheol (the grave) has enlarged its appetite and opened its mouth beyond measure, and their honored men and their multitudes go down, their throng and he who is strong among them. |
| 15. And man shall be humbled, and man shall be brought low, and the eyes of the haughty shall be brought low. | 15. And man is humbled and men's strength is faint and the eyes of the haughty are humbled. |
| 16. **And the Lord of Hosts will be exalted in judgment, and the Holy God shall be hallowed with equity.** | 16. **But the LORD is strong in judgment and God, the Holy One, is holy in virtue.** |
| 17. And lambs shall graze at their wont, and sojourners shall eat the ruins of the fat ones. **{S}** | 17. Then will the righteous/generous be nurtured and increase as was said concerning them, and the righteous/generous will possess the possessions of the wicked. **{S}** |
| 18. Woe to those who draw the iniquity with ropes of nothingness, and like cart ropes is the sin. | 18. Woe to those who begin to sin a little, drawing sins with the cords of vanity, continuing and increasing until sins are strong as cart ropes, |
| 19. Those who say, "Let Him hurry; let Him hasten His deed, so that we may see; and let the counsel of the Holy One of Israel approach and come." **{P}** | 19. who say: “When will He make haste, will He reveal his wonders that we may see? And let the counsel of the Holy One of Israel draw near, and let it come, that we may know it!" **{P}** |
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**Rashi’s Commentary to: Isaiah 4:3 – 5:5, 16**

**3** **And it shall come to pass, that every survivor** among them will settle in Zion.

**and whoever is left** anywhere, shall dwell in Jerusalem.

**“holy” shall be said of him** All of them will be righteous. Now lest you say that the righteous who died prior to this day have lost their honor, the Scripture states: “anyone inscribed for life,” in the Hereafter, will be in Jerusalem. In this manner, Jonathan translates it.

**4** **When the Lord shall have washed away** Heb. אִם [usually “if.”] When the Lord shall have washed away. There are instances of אִם being used in this manner in the usage of כִּי ; and so (Job 8:18): “But when (אִם) men destroy him from his place,” is [equivalent to] כִּי יְבַלְּעֶנּוּ. Also (Gen. 24:9): “Until when (אִם)they will have finished drinking.”

**filth** Defilement, as its Aramaic translation; i.e. to say, when He will remove their iniquity through chastening and purging from the world.

**He shall rinse** Heb. יָדִיחַ, an expression of ‘washing’ in the language of the Mishnah, and in Scripture (Ezek. 40:38): “There they will rinse (יָדִיחוּ) the burnt offering.”

**with a spirit of judgment** through chastening. ‘spirit’ [is equivalent] to talant in O.F. When He so desires to judge them.

**and with a spirit of purging** to purge them from the world, בָּעֵר is like לְבָעֵר, to purge, descombrement in O.F., an expression of doing, going.

**5** וְעַל מִקְרָאֶהָ and over those summoned therein.

**a cloud by day and smoke** to protect them from the nations.

**for, in addition to every honor** stated to them, shall be a shelter, for I will cause My Shechinah to cover them. Seven chupoth [shelters or canopies] are [mentioned here]: cloud, smoke, splendor, fire, flame, shelter, Shechinah.

**6** **And a tabernacle shall be for shade...from heat** to protect from the burning of the future sun, as it is said in regard to the wicked (Malachi 3:19): “And the coming sun shall set them ablaze,” for the Holy One, blessed be He, will take the sun out of its case, and cause it to burn them.

**and for a shelter** Heb. וּלְמַחְסֶה. [This is] an expression of covering.

**and for a covert** in which to hide.

**from stream** of fire gushing forth from the river of fire on the wicked in Gehinnom, as it is said (Jeremiah 23:19): “On the heads of the wicked it shall rest.” [This is found] in Tractate Chagigah 13b.

**and from rain** the rain that falls on the wicked, as in the manner stated in Psalms 11:6: “He rains on the wicked burning coals.”

**Chapter Five**

**1** **I will now sing for my beloved** The prophet says: “I will now sing for my beloved and in his place and as his messenger. [The word לִידִידִי would usually mean, ‘to my beloved.’] Similar to (Exodus 14:4): “The Lord will wage war for you (לָכֶם), for you [not ‘to you’].”

**the song of my beloved about his vineyard** This is the song of my beloved that he sang for his vineyard, about his vineyard, as (Genesis 26:7): “And the people of the place asked about his wife (לְאִשְׁתּוֹ), about his wife [not ‘to his wife’].”

**a vineyard in a fertile corner** in a corner that produces fat fruit, like good oil.

**fertile** Heb. בן־שמן [lit. the son of oil, i.e.,] a corner fit for oil, for olives to produce oil, [like] (I Samuel 20:31) בֶּן־מָוֶת, [lit. a son of death,] fit to die. This is a parable, and at the end of the section, he will explain it.

**2** **And he fenced it in** Heb. וַיְעַזְּקֵהוּ. He fenced it and walled it around, surrounded like a sort of ring, translated into Aramaic as עִיזְקָא.

**and he cleared it of stones** Heb. וַיְסַקְלֵהוּ. He cleared it of the stones that are detrimental to the vines, comp. (infra 62:10) “Clear of stones (סַקְּלוֹ מֵאֶבֶן).”

**and he planted it with the choicest vines** They are the best of all branches for planting.

**and he built a tower in its midst** A press in which to press the grapes.

**and also a vat he hewed therein** Heb. יֶקֶב, the pit that is before the press, to receive the wine. Likewise, every יֶקֶב in Scripture is an expression denoting a pit. Likewise (Zechariah 14:4), עַד יִקְבֵי הַמֶלֶךְ, which Jonathan renders, “Until the King’s pits.” This is the depth of the ocean. Therefore, the expression of hewing applies, just like (Deut. 6: 11): “and hewn pits.”

**and he hoped to produce grapes** And my beloved hoped that this vineyard would produce grapes for him.

**and it produced wild berries** Heb. בְּאֻשִׁים. Similar to grapes, and they are called lanbrojjses in O.F.

**5** **I will remove its hedge** I will remove the fence that covers and protects it. מְשׂוּכָה is a fence of thorns; גָדֵר is a fence of stones.

**and it shall be** [i.e.,] the vineyard.

**eaten up** For cattle and wild beasts will graze there.

**16** **And the Lord of Hosts shall be exalted through judgment** When He executes judgment upon them, His Name shall be exalted in the world.

**through judgment** Jostise [justice] in O.F.

**and the holy God** shall be hallowed among the righteous remaining of you.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 19:1-22**

**Yeshayahu (Isaiah) 4:3 – 5:5, 16**

**Tehillim (Psalms) 83:1-19**

**2 Pet 1:12-15, Lk 15:11-32, Acts 26:1-23;**

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

LORD - יהוה, Strong’s number 03068.

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

Children / Fruitful – בן, Strong’s number 01121.

Holy – קדוש, Strong’s number 06918.

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

LORD - יהוה, Strong’s number 03068.

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

Children / Fruitful – בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

God - אלהים, Strong’s number 0430.

**Vayikra (Leviticus) 19:1** And the LORD <03068> spoke unto Moses, saying <0559> (8800), **2** Speak unto all the congregation of the children <01121> of Israel <03478>, and say <0559> (8804) unto them, You will be holy <06918>: for I the LORD <03068> your God <0430> am holy <06918>.

**Yeshayahu (Isaiah) 4:3** And it will come to pass, that he that is left in Zion, and he that remains in Jerusalem, will be called <0559> (8735) holy <06918>, even every one that is written among the living in Jerusalem:

**Yeshayahu (Isaiah) 4:5** And the LORD <03068> will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory will be a defence.

**Yeshayahu (Isaiah) 5:1** Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved has a vineyard in a very fruitful <01121> hill:

**Tehillim (Psalms) 83**:**1** « A Song or Psalm of Asaph. » Keep not silence, O God <0430>: hold not Your peace, and be not still, O God.

**Tehillim (Psalms) 83**:**4** They have said <0559> (8804), Come, and let us cut them off from being a nation; that the name of Israel <03478> may be no more in remembrance.

**Tehillim (Psalms) 83**:**8** Assur also is joined with them: they have helped the children <01121> of Lot. Selah.

**Tehillim (Psalms) 83**:16 Fill their faces with shame; that they may seek Your name, O LORD <03068>.

**Hebrew:**

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| --- | --- | --- | --- | --- |
| **Hebrew** | **English** | **Torah Seder**  **Lev 19:1-22** | **Psalms**  **Psa 83:1-18** | **Ashlamatah**  **Is 4:3 – 5:5, 16** |
| lh,ao | tent | Lev 19:21 | Ps 83:6 |  |
| vyai | one, man | Lev 19:3 Lev 19:11 Lev 19:20 |  | Isa 5:3 |
| lae | God |  | Ps 83:1 | Isa 5:16 |
| ~yhil{a/ | GOD | Lev 19:2 Lev 19:3 Lev 19:4 Lev 19:10 Lev 19:12 Lev 19:14 | Ps 83:1 Ps 83:12 Ps 83:13 |  |
| ~ai | if | Lev 19:7 |  | Isa 4:4 |
| rm;a' | saying | Lev 19:1 Lev 19:2 | Ps 83:4 Ps 83:12 | Isa 4:3 |
| #r,a, | land, earth | Lev 19:9 | Ps 83:18 |  |
| vae | fire | Lev 19:6 | Ps 83:14 | Isa 4:5 |
| rv,a] | which, whom | Lev 19:22 | Ps 83:12 | Isa 5:5 |
| !Be | sons | Lev 19:2 Lev 19:18 | Ps 83:8 | Isa 5:1 |
| ~D' | life, blood | Lev 19:16 |  | Isa 4:4 |
| hy"h' | become, became |  | Ps 83:8 Ps 83:10 | Isa 4:3 Isa 5:1 Isa 5:5 |
| %l;h' | go, come | Lev 19:16 | Ps 83:4 |  |
| rh; | mountains |  | Ps 83:14 | Isa 4:5 |
| [d;y" | know, known |  | Ps 83:18 | Isa 5:5 |
| hwhy | LORD | Lev 19:1 Lev 19:2 Lev 19:3 Lev 19:4 Lev 19:5 Lev 19:8 Lev 19:10 Lev 19:12 Lev 19:14 Lev 19:16 Lev 19:18 Lev 19:21 Lev 19:22 | Ps 83:16 Ps 83:18 | Isa 4:5 Isa 5:16 |
| bv;y" | inhabitants |  | Ps 83:7 | Isa 5:3 |
| laer'f.y | Israel | Lev 19:2 | Ps 83:4 |  |
| rt;y" | remains | Lev 19:6 |  | Isa 4:3 |
| lKo | all, every, whole | Lev 19:2 | Ps 83:11 Ps 83:18 | Isa 4:3 Isa 4:5 |
| ~r,K, | vineyard | Lev 19:10 |  | Isa 5:1 Isa 5:3 Isa 5:4 Isa 5:5 |
| tr;K' | cut | Lev 19:8 | Ps 83:5 |  |
| aol | neither, nor, no, none | Lev 19:9 Lev 19:10 Lev 19:11 Lev 19:13 Lev 19:14 Lev 19:15 Lev 19:18 Lev 19:19 Lev 19:2 | Ps 83:4 |  |
| hb'h'l, | flame |  | Ps 83:14 | Isa 4:5 |
| jP'v.mi | judgment | Lev 19:15 |  | Isa 4:4 Isa 5:16 |
| af'n" | bear, partial, incur, exalted | Lev 19:8 Lev 19:15 Lev 19:17 | Ps 83:2 |  |
| dA[ | more |  | Ps 83:4 | Isa 5:4 |
| l[; | against, because, over | Lev 19:16 Lev 19:17 | Ps 83:3 Ps 83:5 Ps 83:18 | Isa 4:5 |
| ~ynIP' | before, partial, defer, face | Lev 19:14 Lev 19:15 Lev 19:22 | Ps 83:13 Ps 83:16 |  |
| vAdq' | holy | Lev 19:2 |  | Isa 4:3 Isa 5:16 |
| x;Wr | wind, spirit |  | Ps 83:13 | Isa 4:4 |
| ~ve | name | Lev 19:12 | Ps 83:4 Ps 83:16 Ps 83:18 |  |
| anEf' | hate | Lev 19:17 | Ps 83:2 |  |
| jp;v' | judge | Lev 19:15 |  | Isa 5:3 |
| r[;B' | burns |  | Ps 83:14 | Isa 4:4 Isa 5:5 |
| ~[; | people | Lev 19:18 | Ps 83:3 |  |
| hf'[' | make, do, did, done | Lev 19:4 Lev 19:15 | Ps 83:9 | Isa 5:2 Isa 5:4 Isa 5:5 |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**  **Lev 19:1-22** | **Tehillim**  **Psa 83:1- 18** | **Prophets**  **Is 4:3 – 5:5, 16** | **Peshat**  **Mk/Jude/Pet**  **2 Pet 1:12-15** | **Tosefta**  **Luke**  **Lk 15:11-32** | **Gemara**  **Acts/Romans**  **Acts 26:1-23** |
| ἀγρός | field | Lev 19:9 |  |  |  | Luke 15:15 Luke 15:25 |  |
| ἀδελφός | brother | Lev 19:17 |  |  |  | Luke 15:27 Luke 15:32 |  |
| ἀκούω | heard, hear |  |  |  |  | Luke 15:25 | Acts 26:3 Acts 26:14 |
| ἁμαρτάνω | sin | Lev 19:22 |  |  |  | Luke 15:18 Luke 15:21 |  |
| ἁμαρτία | sin | Lev 19:8 Lev 19:17 Lev 19:22 |  |  |  |  | Acts 26:18 |
| ἄν | ever, if | Lev 19:6 |  |  |  | Luke 15:26 |  |
| ἄνθρωπος | man, men | Lev 19:3 Lev 19:11 Lev 19:20 |  | Isa 5:3 |  | Luke 15:11 |  |
| ἀνίστημι | got, get, arise |  |  |  |  | Luke 15:18 Luke 15:20 | Acts 26:16 |
| ἄξιος | worthy, worth |  |  |  |  | Luke 15:19 Luke 15:21 | Acts 26:20 |
| ἀπόλλυμι | destroyed, dying, lost |  | Psa 83:17 |  |  | Luke 15:17 Luke 15:24 Luke 15:32 |  |
| γῆ | earth, land | Lev 19:9 | Ps 83:18 |  |  |  | Acts 26:14 |
| γίνομαι | became, occurred, made, prove, take place |  | Ps 83:8 Ps 83:10 | Isa 4:3 Isa 5:1 Isa 5:5 |  | Luke 15:14 | Acts 26:4 Acts 26:6 Acts 26:19 Acts 26:22 |
| δεῖ | must |  |  |  |  | Luke 15:32 | Acts 26:9 |
| δίδωμι | give, gave, given | Lev 19:20 |  |  |  | Luke 15:12 Luke 15:16 Luke 15:22 Luke 15:29 |  |
| δύο | two | Lev 19:19 |  |  |  | Luke 15:11 |  |
| ἔθνος | nations | Lev 19:16 | Psa 83:4 |  |  |  | Acts 26:4 Acts 26:17 Acts 26:20 Acts 26:23 |
| ἐσθίω | eat | Lev 19:8 |  |  |  | Luke 15:16 Luke 15:23 |  |
| ζάω | living |  |  |  |  | Luke 15:13 Luke 15:32 | Acts 26:5 |
| ἡγέομαι | consider |  |  |  | 2 Pet 1:13 |  | Acts 26:2 |
| ἥκω | come, came |  |  | Isa 4:5 |  | Luke 15:27 |  |
| ἡμέρα | day | Lev 19:6 |  | Isa 4:5 |  | Luke 15:13 | Acts 26:7 Acts 26:13 Acts 26:22 |
| θέλω / ἐθέλω | wish, willing |  |  |  |  | Luke 15:28 | Acts 26:5 |
| θεός | GOD | Lev 19:2 Lev 19:3 Lev 19:4 Lev 19:10 Lev 19:12 Lev 19:14 | Ps 83:1 Ps 83:12 Ps 83:13 | Isa 5:16 |  |  | Acts 26:6 Acts 26:8 Acts 26:18 Acts 26:20 Acts 26:22 |
| θύω | sacrificed, kill | Lev 19:5 Lev 19:6 |  |  |  | Luke 15:23 Luke 15:27 Luke 15:30 |  |
| ἰδού | behold |  | Psa 83:2 |  |  | Luke 15:29 |  |
|  | Jesus |  |  |  | 2 Pet 1:14 |  | Acts 26:9 Acts 26:15 |
| καλέω | called |  |  | Isa 4:3 |  | Luke 15:19 Luke 15:21 |  |
| κρίνω | judge, trial, considered | Lev 19:15 |  | Isa 5:3 |  |  | Acts 26:6 Acts 26:8 |
| κύριος | LORD | Lev 19:1 Lev 19:2 Lev 19:3 Lev 19:4 Lev 19:5 Lev 19:8 Lev 19:10 Lev 19:12 Lev 19:14 Lev 19:16 Lev 19:18 Lev 19:21 Lev 19:22 | Ps 83:16 Ps 83:18 | Isa 4:5 Isa 5:16 | 2 Pet 1:14 |  | Acts 26:15 |
| λαλέω | speak,spoke | Lev 19:1 Lev 19:2 |  |  |  |  | Acts 26:22 |
| λαμβάνω | take, took, taken | Lev 19:8 Lev 19:15  Lev 19:17 |  |  |  |  | Acts 26:10 Acts 26:18 |
| λαός | people | Lev 19:18 | Ps 83:3 |  |  |  | Acts 26:17 Acts 26:23 |
| λέγω | saying, said | Lev 19:1 |  |  |  | Luke 15:11 Luke 15:12 Luke 15:18 Luke 15:21 Luke 15:22 Luke 15:27 Luke 15:29 Luke 15:31 | Acts 26:1 Acts 26:14 Acts 26:15 Acts 26:22 |
| μέσος | midst |  |  | Isa 4:4 Isa 5:2 |  |  | Acts 26:13 |
| νεκρός | dead |  |  |  |  | Luke 15:24 Luke 15:32 | Acts 26:8 Acts 26:23 |
| νύξ | night |  |  | Isa 4:5 |  |  | Acts 26:7 |
| ὄνομα | name | Lev 19:12 | Ps 83:4 Ps 83:16 Ps 83:18 |  |  |  | Acts 26:9 |
| ὁράω | appeared, saw |  |  |  |  | Luke 15:20 | Acts 26:13 Acts 26:16 |
| οὐδείς | no one |  |  |  |  | Luke 15:16 | Acts 26:22 |
| πᾶς | all, every. Whole | Lev 19:2 | Ps 83:11 Ps 83:18 | Isa 4:3 Isa 4:5 |  | Luke 15:13 Luke 15:14 Luke 15:31 | Acts 26:2 Acts 26:3 Acts 26:4 Acts 26:11 Acts 26:14 Acts 26:20 |
| πατήρ | father | Lev 19:3 |  |  |  | Luke 15:12 Luke 15:17 Luke 15:18 Luke 15:20 Luke 15:21 Luke 15:22 Luke 15:27 Luke 15:28 Luke 15:29 | Acts 26:6 |
| ποιέω | made, make | Lev 19:4 Lev 19:15 | Ps 83:9 | Isa 5:2 Isa 5:4 Isa 5:5 | 2 Pet 1:15 | Luke 15:19 | Acts 26:10 |
| πολύς / πολλός | many, much |  |  |  |  | Luke 15:13 | Acts 26:9 Acts 26:10 |
| πορεύομαι | go, going, went | Lev 19:16 |  |  |  | Luke 15:15 Luke 15:18 | Acts 26:12 Acts 26:13 |
| πούς | feet |  |  |  |  | Luke 15:22 | Acts 26:16 |
| πρῶτος | first, best |  |  |  |  | Luke 15:22 | Acts 26:20 Acts 26:23 |
| σκήνωμα | tents, earthly dwelling |  | Ps 83:6 |  | 2 Pet 1:13 2 Pet 1:14 |  |  |
| συναγωγή | Congregation, synagogue | Lev 19:2 |  |  |  |  | Acts 26:11 |
| υἱός | son | Lev 19:2 Lev 19:18 | Ps 83:8 | Isa 5:1 |  | Luke 15:11 Luke 15:13 Luke 15:19 Luke 15:21 Luke 15:24 Luke 15:25 Luke 15:30 |  |
| φημί | said |  |  |  |  | Luke 15:17 | Acts 26:1 |
| φῶς | light |  |  | Isa 4:5 |  |  | Acts 26:13 Acts 26:18 Acts 26:23 |
| χείρ | hand | Lev 19:18 |  |  |  | Luke 15:22 | Acts 26:1 |
| Χριστός | anointed, Christ |  |  |  | 2 Pet 1:14 |  | Acts 26:23 |
| χώρα | regions, country |  |  |  |  | Luke 15:13 Luke 15:14 Luke 15:15 | Acts 26:20 |
|  | know |  |  |  | 2 Pet 1:12 2 Pet 1:14 |  | Acts 26:4 |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) 19:1 – 22**

**“Q’doshim Tich’yu” “You will be holy”**

**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**  **1 Tsefet (1 Pet)**  Mishnah **א:א** |
| **And he said, “A certain man had two sons. And the younger of them said to** his **father, ‘Father, give me the share of the Land** (property)**[[187]](#footnote-187) that is coming to** me**.’ So he divided** his **life** (assets) **between them.[[188]](#footnote-188) And after not many days, the younger son gathered everything** and **traveled into a far country** (land)**, and there he squandered his** (Land –property) **inheritance[[189]](#footnote-189) in a wild and undisciplined[[190]](#footnote-190) life. And** after **he had spent all of his inheritance** (everything)**, there was a severe famine[[191]](#footnote-191) throughout that country, and he began to be in need. And he went** and **hired himself out to one of the citizens** (householders) **of that country, and he sent him into his fields to feed pigs. And he was longing to fill his stomach with the carob pods that the pigs were eating, and no one was giving** anything **to him. “But** when he **came to himself** (when he remembered who he was)**, he said, ‘How many of my father’s hired workers have an abundance of food, and I am dying here from hunger! I will stand up** and **go to my father and will say to him, ‘Father, I have sinned against heaven[[192]](#footnote-192) and in your sight! I am no longer worthy to be called your son! Make me like one of your hired workers.’ And he set out** and **came to his own father. But** while **he was still a long way away, his father saw him and had compassion, and ran and embraced him and kissed him. And** his **son said to him, ‘Father, I have sinned against heaven and in your sight! I am no longer worthy to be called your son!’ But** his **father said to his servants, ‘Quickly bring out the best robe and put** it **on him, and put a ring on his finger and sandals on** his **feet! And bring the fattened calf—kill** it **and let us eat** and **celebrate, because this son of mine was dead, and is alive again! He was lost and is found!’ And they began to celebrate.**  **“Now his older** (firstborn) **son was in the field, and when he came** and **approached the house, he heard music and dancing. And he summoned one of the servant children[[193]](#footnote-193)** and **asked what these** things **meant. And he said to him, ‘Your brother has come, and your father has killed the fattened calf because he has gotten him back healthy** (in peace - shalom)**.’ But he became angry** (Jealous for God) **and did not want to go in. So his father came out** and **began to implore him. But he answered** and **said to his father, ‘Behold, so many years I have served you, and have never disobeyed your command! And you never gave me a young goat so that I could celebrate with my friends! But when this son of yours returned, who has consumed your assets with prostitutes** (foreign deities) and **you killed the fattened calf for him!’ But he said to him, ‘Son, you are always with me, and everything I have belongs to you. But it was necessary to celebrate and to rejoice, because this brother of yours was dead, and is alive, and was lost, and is found!’ ”** | **Therefore, I will not neglect reminding you about these** (Lights of Messiah). **Though knowing[[194]](#footnote-194) and being firmly fixed in them you have arrived at the truth. But I go before** [leading] **the Tsadiqim[[195]](#footnote-195) while[[196]](#footnote-196) in this tent,[[197]](#footnote-197)** (Sukkah) **stirring your consciences** trying to jog your memory, **since knowing[[198]](#footnote-198) that soon** I will be **laying aside this tent** (Sukkah) **even as the master Yeshua HaMashiach informed[[199]](#footnote-199) me. And I will be diligent** in telling **you to always keep in your memory[[200]](#footnote-200) these** (Lights of Messiah) so that **after my exodus[[201]](#footnote-201)** (you remember them). |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts)**  **Mishnah א:א** | | |
| **So Agrippa said to Shaul, “It is permitted for you to speak for** (about)[[202]](#footnote-202) **yourself.” Then Shaul extended** his **hand** and **began to defend himself: “Concerning all** these accusations[[203]](#footnote-203) **of which I am accused by the Jewish Tz’dukim** (Sadducees)**, King Agrippa, I consider myself fortunate** that **before you I am about to defend myself today,** because **you are an expert with all the customs and controversial questions with respect to the Jewish people. Therefore I ask** you **to listen to me with patience.**  **“Now all the Jewish people know my manner of life from** my **youth, that had taken place from the beginning among my** own **people and in Yerushalayim, having known me for a long time, if they are willing to testify, that in accordance with the strictest party of our religion I lived** as **one of the** Shammaite **P’rushim** (Pharisees)**. And now I stand here on trial on the basis of hope in the promise made by God to our fathers, to which our twelve tribes hope to attain as** they **earnestly serve** Him **night and day. Concerning this hope I am being accused by the Jewish Tz’dukim** (Sadducees)**, O king! Why is it thought incredible by you** people **that God raises the dead? Indeed, I myself thought it was necessary to do many** things **opposed to the authority of Yeshua HaNotsri,[[204]](#footnote-204) which I also did in Yerushalayim, and not only did I lock up many of the Tsadiqim** (saints) **in prison, having received authority from the Kohanim Gedolim, but also** when **they were being executed, I cast** my **vote against** them**. And throughout all the Synagogues I punished them often** and **tried to force** them **to blaspheme, and** because I **was enraged at them beyond measure, I was pursuing** them **even as far as to foreign cities. In this activity I was traveling to Damascus with the authority and full power of the Kohanim Gedolim. In the middle of the day along the road, O king, I saw a light from the heavens, greater in brilliance than the sun, shining around me and those who were traveling with me. And** when **we had all fallen to the ground, I heard a Bat Kol saying to me in the Hebrew language, ‘Shaul, Shaul, why are you persecuting me?** It is **hard for you to kick against the pricks!’[[205]](#footnote-205) So I said, ‘Who are you, Master?’ And the Master said, ‘I am Yeshua whom you are persecuting. But get up and stand on your feet, because for this** reason **I have appeared to you, to appoint you a servant and witness both** to the things **which you saw** (in)[[206]](#footnote-206) **me and** to the things **in which I will show to you, drawing the** (Jewish) **people** (souls[[207]](#footnote-207)) **out of the Gentiles to whom I am sending you.** You are **to open their eyes** so that they **may return from the darkness** (of Diaspora) **to the light and from the authority of the adversary to God,** so that **they may receive forgiveness of sins and a share among those who are sanctified by faithful obedience in** union with **me.’**  **“Therefore, O King Agrippa, I was not disobedient to the heavenly vision, but to those in Damascus first, and in Yerushalayim and all the region of Judea and to the Gentiles, I proclaimed** that they should **repent and turn to God, doing deeds worthy of repentance. On account of these** things **the Jewish Tz’dukim** (Sadducees) **seized me in the temple** courts and **were attempting to kill** me**. Therefore I have experienced help from God until this day,** and **I stand here testifying to both small and great, saying nothing except what both the prophets and Moshe have said were going to happen, that the Messiah was to suffer** and **that** as **the first of the resurrection from the dead** in these last days**, he was going to proclaim light both to the** Jewish **people and to the**  Jewish souls among the **Gentiles.”** | | |

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

**\*Lev 19:1-22, Ps 83, Is 4:3–5:5, 16, 2 Tsefet (2 Pet) 1:12-15, Luqas (Lk) 15:11-32, 2 Luqas (Acts) 26:1-23**

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

**To the Assembly**

Hakham Tsefet brings his audience into “remembrance” of the things he has taught them concerning the “lights of Messiah” shinning from the Seven men of the Esnoga (Synagogue). He looks forward to Shabbat Zakhor. He uses a threefold mention of the Greek parallel to the Hebrew word Zakhor. The Greek word **ὑπομιμνῄσκω** – *hupomimnesko* contains the idea of being under an obligation to “remember.” This means that Hakham Tsefet is telling his audience that they MUST remember his teachings of the Seven men of the Esnoga. However, he is also alluding to the coming of Shabbat Zakhor. The question at hand is; does Hakham Tsefet’s vocabulary allude to the Amalek? The answer being verbally yes! As a matter of fact, if one looks at the pericope very carefully it is easily determined that Hakham Tsefet is building a sub-theme of Shabbat Zakhor. This fits well into the “remembrance” that he is trying to “stir up.” Hakham Tsefet is offering us a Peshat antidote to the Amalek. The antidote to the Amalek is in fact the ten/seven men of the Esnoga. As the guardians of the Esnoga, the Seven Lights of Messiah are capable of dealing with the issues posited by the Amalek. This guardianship begins at the level of the Moreh, teacher Zaqen and Meturgeman. Here the Jewish congregation is armed with education in to the Torah as a defense to the lie of the Amalek. We have posited in other places the notion of cross-linguistic hermeneutics.[[208]](#footnote-208) The Hebrew word “Amalek” when brought into Greek reveals the subtle nature of the Amalek. The Greek letter “A” added to a word means “against, without or opposed to.” Greek borrowing the Hebrew word “Melek” is a king or official. Combined in Greek the idea means “against the King, opposed to the King or without a king.” In the realm of Jewish life, this would mean that the Amalek represents the atheist or those who would throw off the sovereignty (authority) of G-d upon themselves through His agents. It is suggested that the verse in Shemot concerning the Amalek “(Exod. 17:16) And he said: '**The hand upon the throne of the LORD**: the LORD will have war with Amalek from generation to generation,’” represents the contemporary so-called “atheistic” attempts to prove there is no G-d, as well as the prevalence of anarchy in our society. This is based on the defective spelling of “Kise” (throne) found in this verse.

It is also easily understood that the bimodality of this passage speaks of the Festival Sukkot. The days of Sukkot easily connects with the Seven men of the Esnoga. These seven men connect with the Seven Ushpizin we entertain in our Sukkah. Each of the Ushpizin has a message and lesson that we are to carry with us because of having encountered them in the Sukkah. Hakham Tsefet does not believe that we need a lengthy commentary on these thoughts. A simple reminder is worth a whole commentary.

**Commentary to Hakham Shaul’s Tosefta**

We would be remiss if we did not take the time to comment on Hakham Shaul’s Tosefta this week. Obviously, the size of the reading speaks loudly enough to demand attention. Due to the size of the pericope, we will not make lengthy quotations here in the commentary. We will ask our readers to please rehearse the contents of the pericope to see how the comments relate to the text.

**First Observations:**

Hakham Shaul weaves his lesson from his Tosefta in closer literary propinquity to Remes than Peshat. Therefore, we will proceed to dissect the material from a more Allegorical frame of mind than Peshat.

**Dividing the land:**

Our Allegory begins with a “Father” who has two sons. The language is also very easily given to Midrash. However, we will deal with those things later. The two sons are given respective parts of their inheritance. This comes by the father dividing his assets and giving the sons their part. The Greek word **οὐσία** – *ousia* relates to real estate and property, i.e. a piece of Land. Here we suggest that the divided land is Eretz Yisrael. This allegory builds on a “pars pro toto” suggesting all of the sons of Ya’aqob. The 10 sons of the northern “kingdom” are carried away not to return with the tribes of Yehudah and Benyamim.

The lifestyle of the younger son is described as “**wild and undisciplined.**” The text would suggest that the younger son was living as if there were no possibility of redemption. It also suggests that he was living…

1. Contrary to his true nature and education
2. Contrary to the Torah and Mitzvoth

This language readily explains the lifestyle of the souls lost among the Gentiles in our present time.

**A Hired worker:**

The prodigal son becomes the employee of a “Gentile” of the Diaspora. Herein he becomes subservient to the Gentile way of living. He is no longer under the economy of his Father i.e. G-d. He has submitted to the economy of the Gentile employer. This too is fitting for the coming week of Shabbat Zakhor, which speaks of the economy of the Gentile, i.e. “Christianity.” If you do not have its “religious” currency, you cannot buy or sell.

**The Famine:**

The youngest son lives in a land where there is a famine of Torah. He would have filled his stomach with the food of the “pigs” intimating the lack of dietary halakhot in the land of famine. No one would give him anything “fit” to eat. He longed to eat the food that was not kosher but the text implies that he could not bring himself to that level of antinomian living. The Carob pods that he would have eaten may have been “acceptable” per se. The imagery is that of eating food that was only fit for pigs. This tells us that deep within the conscience of the Jewish souls lost in the Diaspora is an awareness of what is acceptable and what is not. However, he lives in the land depraved of the Torah. His spiritual being is starving for nutrition.

**Remembrance:**

When the son finally remembers who he is, that is, comes to an awareness of his Jewish identity he realizes his sinful state. He says that I have sinned against “heaven.” This is a synonym for G-d, meaning I have sinned against G-d. However, it is very much Kingdom language. This type of phraseology is frequent in the writings of Matityahu. This subtlety means that this son has thrown off the yoke of the Hakhamim and their guidance. A “sin against heaven” is certainly a sin against G-d. However, it is a sin against G-d by rejecting the authority of his Hakhamim, G-d’s “plenipotentiary agents.” He does not realize that his rejection is bringing his situation of spiritual starvation to the point of no return. Given enough time, he will not be able to reverse the damage done to his soul caused by the pseudo-authorities of Edom.

**I will stand up:**

When the prodigal “comes to himself,” realizing his true Jewish identity he will “stand up.” “Standing” can be an allegory for several things, like having his part in the resurrection.[[209]](#footnote-209) Note the language of the “father,” **My son was dead and now he is alive again**. However, before this can happen he must…

1. Return to his father
   1. Returning to his Father is differentiated from returning to G-d. This is seen in his confession, I have sinned against “Heaven,” i.e. G-d as noted above. Additionally, we see that the prodigal must return to G-d. However, he also must return to the Torah. Return to the Torah is accomplished in the Bet Midrash (house of study)
2. Therefore, the “father” in the statement “**and in your sight”** is not G-d. His “father” but rather his Torah Teacher who makes talmidim “stand.”

The prodigal remembers that in his “father’s” house (the Bet Midrash) there is an abundance of “food,” speaking of Torah. The abundance of food will make him able to “stand up.” The younger talmid realizes that in his Father’s (Mentor’s) house there is no lack of Torah study, the nutrition of the soul. Returning to the Bet Midrash will seal his “return” to G-d and guarantee his place in the Olam HaBa. Returning to the Bet Midrash is also shown in the phrase, “**bring out the best robe and put** it **on him.**” His conduct is altered because he now has shoes to “walk” in the mitzvoth and halakhot.

**In the Field**

Where was the older son when the festivities began? The text simply says that he was “in the field.” Here we see that the allegory tells us that the older son was in the land, i.e. Eretz Yisrael. The “field” in Greek is a cultivated place. While most would try to denigrate the older son for his opinions concerning the younger brother, the older son is in fact very precise in his assessment. The younger son had squandered all his Torah education for adulterous escapades with foreign deities. He is sent into the fields to feed the pigs. This allegory shows that the Jewish soul was sent into the fields of the diaspora to feed those souls that resided among the Gentiles. However, he was bankrupt of Torah and had nothing to offer them. The field of the older son is not just any field; he tills in Gan Eden where he cultivates every Torah thought. This is the same language used in the Torah for the first encounter between Yitzchaq (Isaac) and Rivkah (Rebecca). The Gemara teaches us that Yitzchaq was “meditating”[[210]](#footnote-210) in the field. Or, as the Sages of blessed memory have taught, Yitzchaq was “praying” Mincha.[[211]](#footnote-211) Allegorically, Yitzchaq relates to the side of strict “justice.” Hakham Shaul’s narrative tells us that the “Older Son,” representing the side of Din, was in the “field” of “Gan Eden.” He was permitted this blessing through his abundance of “food,” an allegory for Torah, which is the spiritual nutrition of the soul. Furthermore, the parallel between the older son and Yitzchaq relates to us other aspects of Yitzchaq’s life. Yitzchaq was given to the “field” per se. His character was that of one who tilled the ground of the Torah.

Why do we see the older brother who embraces the side of “justice”? The message is clear enough. Firstly, there must be a balance of chesed and din. The father (Hokhmah) represents the side of chesed and the older brother (Binah) represents the side of din. The synthesis for this union is found in Da’at, the balance of both. This allegory runs much deeper than these few simple words. The wise will understand.

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

The present pericope initiates a lengthy discourse by Hakham Shaul as he stands before Agrippa II. Agrippa will not have the power to dismiss any of the charges brought against Hakham Shaul because he has appealed to Caesar.

For the present commentary, we wish to address some issues.

* Firstly, we will discuss the text and vital parts that we need to better understand.
* Secondly, we will address the literary aspects of the pericope
* Finally, we will look at the allegorical aspects of this narrative.

I. Hakham Shaul begins by saying the Agrippa is an expert in halakhic issues. This is very important because we can see that Hakham Shaul can speak directly to the issues he is being charged with.

Next, he informs us that he has been a devout Jew since his childhood (all of his life). He seems to intimate that he belonged to the **strictest sect of Judaism of his day**. This informs us that he was not only of the P’rushim, but also from the School of Shammai.

Now Hakham Shaul opens the “can of worms.” Again, keep in mind that he is standing before a king perfectly versed in Jewish law, history and culture.

II. Hakham Shaul’s claim is that he is standing on trial because of a “hope” and promise of G-d made to the Abot. The most logical reference Hakham Shaul is referring to is the *Brit bein HaBetarim,* “Covenant between the Pieces.” Basically stated, Hakham Shaul is also referring to the time when the great Exile would end and all the Jewish tribes would be united under on king. It would appear from the text that the Tz’dukim (Sadducees) did not believe in this return. This is because the promise is associated with the resurrection. This brings Hakham Shaul to ask the question, **Why is it thought incredible by you** people **that God raises the dead?**

III. Of greatest interest to us is the message that the Master dictates to Hakham Shaul from the Ohr HaGanuz (Primordial Light).

**I have appeared to you, to appoint you a servant and witness both** to the things **which you saw** (in) **me and** to the things **in which I will show to you, drawing the** (Jewish) **people** (souls) **out of the Gentiles to whom I am sending you, to open their eyes** so that they **may return from the darkness** (Diaspora) **to the light and from the authority of the adversary to God,** so that **they may receive forgiveness of sins and a share among those who are sanctified by faithful obedience in** union with **me’**

This is one of the most profound statements in the whole Nazarean Codicil. Furthermore, it explains why Hakham Shaul has so much controversy in dealing with both the Jewish people and the Gentiles.[[212]](#footnote-212) The version of this encounter is not found in 2 Luqas. It would appear that Hakham Shaul must have learned what is reported here from Chananyah.[[213]](#footnote-213)

We need to break this statement down for clarification.

**“I have appeared to you, to appoint you a servant and witness both** to the things **which you saw** (in) **me”…**

The “appointment” and use of “servant” show that Hakham Shaul was being appointed now as a Paqid in the School of Hillel/Yeshua. Hakham Shaul will be the Paqid, courtier and witness to the Mesorah of the Master. He will testify to things he “saw in Messiah” while seeing the Ohr HaGanuz. He will also testify to the things that the Master would reveal to him after this Heavenly Vision. However, these statements are not the crux of what the Master said to Hakham Shaul in the vision.

Hakham Shaul is “appointed” to the mission of **drawing the** (Jewish) **people** (souls) **out of the Gentiles to whom I** (the Master) **am sending you.**

Hakham Shaul is not sent to the Gentiles by and large. The Master sent him to “draw out” the Jewish souls that now reside in Gentile bodies. The simple phrase “ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν” is translated as “from the *Jewish* people and from the Gentiles” by the New American Standard Bible. The phrase “the people” out of the Gentiles can only refer to the Jewish “people.” Therefore, Hakham Shaul’s mission is that of extracting Jewish souls from the Gentile vessels. Hakham Shaul makes a similar statement in other parts of 2 Luqas (Acts).

**Acts 15:14** "**Hakham Tsefet has related how God first concerned Himself about taking out of the Gentiles the people of His name.**

**Acts 15:19 "Therefore it is my judgment that we do not trouble those who are returning to God out of the Gentiles…**

Note the remainder of the mission the Master declares to Hakham Shaul.

**“To open their eyes** so that they **may return from the darkness** (of Diaspora) **to light and from the authority of the adversary to God,** so that **they may receive forgiveness of sins and a share among those who are sanctified by faithful obedience in** union with **me.”**

Hakham Shaul’s allegory of a Jewish Hakham standing before a Jewish/Roman king teaches us that the mission of the Nazarean Jew to seek Jewish souls among the Gentiles is very precarious. His chief opponents were not the P’rushim of the School of Shammai as much as the Tz’dukim were. The allegory posited by Hakham Shaul also stands in the face of all the exegetical exercises that believe that Scripture must be taken in its most absolute literal sense. Hakham Shaul is the firstborn (older) son tilling in the field of Agrippa – Rome (Agrippa rooted in the Greek word **ἀγρός** –*agros* “field”).

We are taught that “darkness” is a picture of the Diaspora. While this is not true in every case, it is certainly true in the present case. The master is sending Hakham Shaul into the darkness with the lights of Messiah to locate the prodigal souls of the B’ne Yisrael. This paradigm calls for a rethinking of how we approach the Nazarean Codicil and how we view our mission to the “Gentiles.” Furthermore, we should be careful in our language regarding the Gentiles who some are vessels containing Jewish souls that are to be redeemed and the rest are simply Gentiles by and large.

**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 “Zakhor” – Sabbath: “Remember”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זָכוֹר** |  | **Saturday Afternoon** |
| **“Zakhor”** | Reader 1 – Debarim 24:19-22 | Reader 1 – Vayiqra 19:23-26 |
| **“Remember”** | Reader 2 – Debarim 25:1-4 | Reader 2 – Vayiqra 19:27-29 |
| **“Acuérdate”** | Reader 3 – Debarim 25:5-7 | Reader 3 – Vayiqra 19:30-32 |
| Debarim (Deut.) 24:19 – 25:19 | Reader 4 – Debarim 25:8-10 |  |
| Ashlamatah: I Samuel 15:1-34 | Reader 5 – Debarim 25:11-13 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Debarim 25:14-16 | Reader 1 – Vayiqra 19:23-26 |
| Psalm 2:1-12 | Reader 7 – Debarim 25:17-19 | Reader 2 – Vayiqra 19:27-29 |
| N.C.: Rev. 13:11 – 14:12; 15:2-4 | Maftir – Debarim 25:17-19 | Reader 3 – Vayiqra 19:30-32 |
|  | I Samuel 15:1-34 |  |

**Coming Festivals:**

**Fast of Esther**

**II Adar 11, 5774 – Thursday 13th of March, 2014**

**For further information see:** [**http://www.betemunah.org/esther.html**](http://www.betemunah.org/esther.html)

**Purim**

**II Adar 14, 5774 – Sunday 16th of March, 2014**

**For further information see:** [**http://www.betemunah.org/allegories.html**](http://www.betemunah.org/allegories.html) **;** [**http://www.betemunah.org/purim.html**](http://www.betemunah.org/purim.html) **;**

[**http://www.betemunah.org/purims.html**](http://www.betemunah.org/purims.html) **&** [**http://www.betemunah.org/r2r.html**](http://www.betemunah.org/r2r.html)

**Shushan Purim**

**II Adar 15, 5774 – Monday 17th of March, 2014**



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Torath Kohanim at beginning of Seder Kedoshim: Quoted also in Rashi. [↑](#footnote-ref-1)
2. Mizrachi on Rashi offers two explanations of this text: (a) Since the laws of this chapter are so fundamental, it was necessary for all the congregation to be present, so that if a doubt arises in anyone's mind as to precisely what Moses said, the other people can easily clarify it to him, which would not have been the case if the laws of this section were not declared to the full assembly. (b) Since these laws are so fundamental, men, women, and children were all present when Moses addressed them, whereas in the other sections of the Torah only the elders and the men were present. [↑](#footnote-ref-2)
3. Literally: "the Law of the Priests," which is another name for the Book of Vayikra, or Leviticus. In other words, since the laws of this section are so fundamental to the entire congregation of Israel, why were they placed in the book which is essentially devoted to the laws of the priests and the offerings) The answer follows in the text. [↑](#footnote-ref-3)
4. The Tur, quoting the language of Ramban, writes: "peace-offerings." That is correct, since the following verses [5-8] refer only to the peace-offerings, and not the thanks-offering. There are important differences between them. A thanks-offering may be eaten only on the same day that it was slaughtered until midnight, whilst a peace-offering could be eaten for two days and the intervening night. Therefore Verses 6 and 7, speaking of permission to eat the offering for two days, could not possibly refer to the thanks-offering. [↑](#footnote-ref-4)
5. Further, Chapter 20. [↑](#footnote-ref-5)
6. See Rarnban’s introduction to this book where he writes. "As a result of mentioning these laws. He warned afterwards about forbidden sexual relationships etc." [↑](#footnote-ref-6)
7. So explained in Gur Aryeh on Rashi. [↑](#footnote-ref-7)
8. Torath Kohanim. at beginning of ***Seder Kedoshim*** [↑](#footnote-ref-8)
9. Ibid, **Shemini** I2:4. [↑](#footnote-ref-9)
10. Above, 11:44. [↑](#footnote-ref-10)
11. Proverbs 23:20. [↑](#footnote-ref-11)
12. Numbers 6:8. [↑](#footnote-ref-12)
13. Genesis 9:21. [↑](#footnote-ref-13)
14. Ibid., 19:33. [↑](#footnote-ref-14)
15. Chagigah I8b. [↑](#footnote-ref-15)
16. Numbers 6:6-7. [↑](#footnote-ref-16)
17. Isaiah 9:16. [↑](#footnote-ref-17)
18. See my Hebrew commentary p. 116, for different personalities to whom this character trait has been ascribed in Rabbinic sources. I have not found a clear source for Ramban’s version here. [↑](#footnote-ref-18)
19. Berachoth 53b. [↑](#footnote-ref-19)
20. Above, 11:44. [↑](#footnote-ref-20)
21. Further. 25:17. [↑](#footnote-ref-21)
22. Deuteronomy 6:18. [↑](#footnote-ref-22)
23. Exodus 20:10. [↑](#footnote-ref-23)
24. Ibid., 23:12. [↑](#footnote-ref-24)
25. See further 23:24. [↑](#footnote-ref-25)
26. Exodus 20:2. [↑](#footnote-ref-26)
27. Verse 3. [↑](#footnote-ref-27)
28. Exodus 20:12. [↑](#footnote-ref-28)
29. Ibid., Verse 8 (Vol. II. pp. 306-311). [↑](#footnote-ref-29)
30. Verse 4. [↑](#footnote-ref-30)
31. Deuteronomy 30:17. [↑](#footnote-ref-31)
32. Ibid., 29:17. [↑](#footnote-ref-32)
33. Isaiah 40:17. [↑](#footnote-ref-33)
34. Shabbath 149a. [↑](#footnote-ref-34)
35. Vayikra Rabba 24:5. [↑](#footnote-ref-35)
36. Exodus 20:3. [↑](#footnote-ref-36)
37. Ibid., Verse 7. [↑](#footnote-ref-37)
38. Further, verse 12. [↑](#footnote-ref-38)
39. Further. Verse 16. [↑](#footnote-ref-39)
40. Exodus 20:13. [↑](#footnote-ref-40)
41. Ibid., Verse 29. [↑](#footnote-ref-41)
42. Ibid., Verse 11. [↑](#footnote-ref-42)
43. Exodus 20:14. [↑](#footnote-ref-43)
44. Further. Verse I8. For if you love him as yourself you will not covet that which is his, since that which is hateful to yourself, you should not do to others (Etz Yoseph in the name of Rabbi David l.uria). [↑](#footnote-ref-44)
45. Verse 5. [↑](#footnote-ref-45)
46. See Malachi 1:8. [↑](#footnote-ref-46)
47. See Samuel 29:4. [↑](#footnote-ref-47)
48. Above, 1:4. [↑](#footnote-ref-48)
49. Psalms 44:4. ***For not by their own sword did they get the Land in possession, but by Your right hand. and Your arm, and the light of Your countenance …*** [↑](#footnote-ref-49)
50. Deuteronomy 28:58. [↑](#footnote-ref-50)
51. For just as the Creator is a perfect Unity and in no way a composite of many elements. so when the Creator wills something, The Will is also simple as is His essence. Hence Rarnban's expression ***"His simple Will."*** [↑](#footnote-ref-51)
52. Zebachim 116 a. See in Vol. I. pp. 542-543. [↑](#footnote-ref-52)
53. Chullin 13a. [↑](#footnote-ref-53)
54. Sifra, *Kedoshim* 2:6. The Sifra is another name for Torath Kohanim. [↑](#footnote-ref-54)
55. See my Hebrew commentary p. 117. [↑](#footnote-ref-55)
56. Exodus 22:27. [↑](#footnote-ref-56)
57. Torath Kohanim, *Kedoshim* 2:13. [↑](#footnote-ref-57)
58. Sanhedrin 66a. [↑](#footnote-ref-58)
59. Thus the prohibition against cursing anybody is not, as Rashi stated, derived from the phrase ***of your people you will not curse****,* but is rather based on the two prohibitions against cursing a ruler and the deaf, which include the highest stratum of the people as well as the unfortunate ones, and everyone else is naturally included in between these two categories. [↑](#footnote-ref-59)
60. Sanhedrin 85a. [↑](#footnote-ref-60)
61. Psalms 82:5. [↑](#footnote-ref-61)
62. See Ecclesiastes 10:20. [↑](#footnote-ref-62)
63. Psalms 109:7. [↑](#footnote-ref-63)
64. See Proverbs 29:4: ***The king by justice establishes the land.*** [↑](#footnote-ref-64)
65. See Proverbs 6:19. [↑](#footnote-ref-65)
66. Daniel 3:8. [↑](#footnote-ref-66)
67. Berachoth 58a. [↑](#footnote-ref-67)
68. Proverbs 6:13. [↑](#footnote-ref-68)
69. See In Volume I, p. 100, for a similar remark. [↑](#footnote-ref-69)
70. See Proverbs 30:10: ***Slander not a servant unto his master, lest he curse you, and you be found guilty****.* Ramban's intention is therefore as follows: Even in slandering a slave, where the slanderer runs the risk of incurring his curse, the master nonetheless gives the slanderer no assurance that he will listen to him, and so what sense is there to this "eating" on the part of the slanderer which Rashi mentioned? [↑](#footnote-ref-70)
71. This refers back to the proof Rashi mentioned above from the Book of Daniel 3:8, where it is said ***'va'achalu kartzeihon'*** of the Jews, and it is told that certain slanderers came and informed Nebuchadnezzar that Hananiah, Mishael, and Azariah, were not bowing to his image of gold. As a result he called them and asked them if it was true. When they told him that they had no intention ever of bowing to his image of gold, he had them thrown into a burning furnace. But when they were saved by an act of G-d from the fiery furnace, the king had it proclaimed that no one must henceforth speak against the G-d of these righteous ones. Ramban now points out that when accepting the words of the slanderers, we find no reference to the king's offering them any food, a custom which Rashi mentioned as having been the basis for this expression ***va'achalu kartzeihon***. Furthermore, as is evidenced from the story, he did not even believe them at first, for he called Hananiah etc. and asked about it. And yet Scripture says ***'va'achalu kartzeihon'*** of the Jews, which shows that this whole interpretation of Rashi in Onkelos' translation of the verse is not borne out by Scripture. [↑](#footnote-ref-71)
72. Daniel 3: 14. Shadrach. Meshach. etc. were the Babylonian names that the chief of officers gave to Hananiah, Mishael and Azariah (Ibid., 1:7). [↑](#footnote-ref-72)
73. Ibid., 6:12-14. [↑](#footnote-ref-73)
74. Lamentations 3:19. In other words, he had the slanderers thrown into the lions' den (Daniel 6:25.). [↑](#footnote-ref-74)
75. In other words. in the same verse where their punishment is mentioned *(ibid.,)* it refers to them as ***those men that 'achalu kartzohi' of Daniel****,* which shows that it was not a meal that the king offered them, but quite the contrary. [↑](#footnote-ref-75)
76. Baba Bathra 5a. The story there is told that Ravina had land on all four sides of a field belonging to a man called Runya. When Ravina put up a fence on all four sides separating his fields from that of Runya, the latter refused to pay his share of the expense. Thereupon Ravina at the time of the harvest said to his field laborer, "Bring me a cluster of grapes from Runya's field when he is present there." When he was about to do it Runya rebuked him, shouting, "Put it back." Ravina then said to Runya: "Now you have shown that you are satisfied with the fence I have made. Even if only goats came into your field, would you not need to shout at them? Would you not need to hire a person to shout at them? [Hence you must share in the expense of the fence]." [↑](#footnote-ref-76)
77. Isaiah 58:1. [↑](#footnote-ref-77)
78. Ibid, 5:26. [↑](#footnote-ref-78)
79. Ibid, 5:30. [↑](#footnote-ref-79)
80. Song of Songs 3:6. [↑](#footnote-ref-80)
81. Ezekiel 26:12. [↑](#footnote-ref-81)
82. Maasroth 2:3. [↑](#footnote-ref-82)
83. Proverbs 26:24. [↑](#footnote-ref-83)
84. Proverbs 6:23. ***For the commandment is a lamp, and the teaching is light, and reproofs of instruction are a way of life.***See "The Commandments," Vol. I, pp. 219·220. [↑](#footnote-ref-84)
85. Genesis 21:25. [↑](#footnote-ref-85)
86. Baba Metzia 62a. This teaching applies to a case where "two people are together on a journey and one has a pitcher of water; if they both drink from it they will die, because there is not enough for both, but if only one will drink he will survive. Ben Petura taught that it is better that both should drink and die, rather than that one should see the death of the other. [This was held to be the law] until Rabbi Akiba came and taught: ***that your brother may live with you***(further, 25:36), your life takes precedence over the life of your brother." [↑](#footnote-ref-86)
87. **Thus: "he is to speak in praise of his neighbor, and be as careful of his neighbor's property as he is careful of his own property, and be as solicitous of his neighbor's honor as he is of his own" (Rambam, Mishneh Torah, Hilchotli Mada, 6:3).** [↑](#footnote-ref-87)
88. In that case the command would have been to love the ***person***of one's neighbor as much as one loves one's own self. But instead the *verse* says ***l'rei'acha****,* which means **"to [or 'for'] your neighbor,"** thus teaching that that which is good "for" your neighbor you should love as if it were good for yourself. [↑](#footnote-ref-88)
89. Further, Verse 34. Here too the thought conveyed is: **"that which is good for the proselyte you should love, as if it were good for your own self."** [↑](#footnote-ref-89)
90. I Samuel 20:17. [↑](#footnote-ref-90)
91. Ibid., 23:17. [↑](#footnote-ref-91)
92. Sifra, Kedoshim 4:10-11. [↑](#footnote-ref-92)
93. If he answers, "I will not lend it to you, just as you refused to lend it to me," that is vengeance. But if he answers, "Here it is; 1 am not like you, who would not lend it to me," that is bearing a grudge. [↑](#footnote-ref-93)
94. Further, 24:19. [↑](#footnote-ref-94)
95. And so why did Rashi mention this prohibition of mating diverse kinds of cattle, as an example of a "statute," when the Rabbis never mentioned it as such? [↑](#footnote-ref-95)
96. Proverbs 30:5. [↑](#footnote-ref-96)
97. Genesis 1:11. 21, 24 [↑](#footnote-ref-97)
98. Kiddushin 39a [↑](#footnote-ref-98)
99. This interpretation is based upon the fact that Scripture states**, *you will not let your cattle gender with a diverse kind, you will not sow your field with two kinds of seed****.* By placing these two prohibitions together, Scripture is teaching that just as in the case of cattle, the verse refers to well-definable objects [cattle], so in the case of sowing the field, Scripture refers to well-definable objects - trees, vegetables, etc.. - and is not a mere prohibition against sowing diverse kinds of seed [although that too is forbidden], since these are not yet distinguishable. [↑](#footnote-ref-99)
100. Deuteronomy 22:10. [↑](#footnote-ref-100)
101. This reason is also stated by Maimonides in the Guide of the Perplexed, III, 49 (p. 267 in Friedlander's translation). [↑](#footnote-ref-101)
102. This thought which appears in the following text is expressly mentioned in the commentary on the Songs of Songs ascribed to Ramban but actually authored by Rabbi Ezra, one of the chief Cabalists of the period (see my introduction to this book in Kithve HaRamban, Vol. II, p. 474). Ramban’s expression here "and one of our colleagues etc." thus clearly indicates that there was a group of scholars in Gerona who were dedicated to the study of the Cabala; and Ramban was one of that group. Several points worthy of note are to be made with this expression "one of our colleagues." It indicates the reticence with which the study of Cabala was regarded at that time. For even when crediting the thought to another scholar Ramban avoids identifying him by name. The role of Rabbi Ezra as one of the leading Cabalists at that period is indeed an undefined one, although it is known for a certainty that his influence was far-reaching. Additionally, the term ***chabereinu*****(our colleague)** indicates the closeness with which the group kept together, so that anyone who was part of them was called a ***chaber* (a colleague).** The expression **"one of our colleagues"** may perhaps also indicate that Rabbi Ezra and Ramban were regarded as equals, for otherwise he would have referred to him as a teacher or master. [↑](#footnote-ref-102)
103. A sense of the importance of ecology, of maintaining a proper well-ordered relationship between the primary forces of nature, is clearly discerned here. [↑](#footnote-ref-103)
104. Beresheet Rabbah 10:7. See Vol. I, pp. 40, 70-71, where the same text is quoted. [↑](#footnote-ref-104)
105. Job 38:33. [↑](#footnote-ref-105)
106. Vayikra Rabbah 35:4. [↑](#footnote-ref-106)
107. Genesis 2:8. Vol. I, p. 70. [↑](#footnote-ref-107)
108. Psalms 133:3. [↑](#footnote-ref-108)
109. Literally: "mixed of two kinds of stuff." [↑](#footnote-ref-109)
110. Deuteronomy 22:11. [↑](#footnote-ref-110)
111. Ki1ayim 9:9 [↑](#footnote-ref-111)
112. Niddah 61b. [↑](#footnote-ref-112)
113. Torath Kohanim. *Kedoshim* 4:18. [↑](#footnote-ref-113)
114. Yebamoth 5b; Niddah 61b. See my Hebrew commentary p. 122. [↑](#footnote-ref-114)
115. Tosafoth. Yebamoth 5b. [↑](#footnote-ref-115)
116. Menachoth 39 a. To understand the following text it is necessary to clarify these two points: (a) The commandment of *Tzitzith* (Fringes) consists of making for each of the four corners of the garment four threads specially woven for that purpose. They are then passed through a hole situated a few thumbs' breadth away from each of the four corners, the threads are doubled, and two knots are then formed at the lower edge of the garment, followed by a series of windings and other double knots (see "The Commandments," Vol. I, p. 22, for precise details). (b) A cardinal principle in Torah law is that, subject to certain general exceptions, any duty of fulfilling a positive commandment overrides a negative commandment (see juxtaposition of these two verses: ***You will not wear a mingled stuff, wool and linen together You will make twisted cords upon the four corners of your covering, wherewith you cover yourself*** (Deuteronomy 22: 11-12). The closeness of the two verses intimates that the commandment of Fringes overrides the prohibition of sha'at neiz, so that the Fringes may be made with threads of wool even if the garment itself is of linen. The Gemara now argues on the basis of the second principle mentioned, that we must say that the upper knots [formed at the lower edge of the garment] after the four threads are passed through the opening and doubled, are obligatory by law of the Torah, "for should you think etc." [↑](#footnote-ref-116)
117. I.e., from the fact that the Torah intimated a special permission showing that the commandment of the Fringes overrides the prohibition of wearing sha'atneiz (see Note 116 (b)). [↑](#footnote-ref-117)
118. "Knots." The Hebrew is ***kesher - "knot"*** in the singular. But Ramban himself further on refers to "two knots" which are made at the lower edge of the garment. Basically, however, it is the first knot with which we are concerned, since if the threads are of wool and the garment of linen, and they are joined together with only one knot. which holds them together. nonetheless the prohibition of sha'atnetz would be incurred by wearing them afterwards, were it not for the fact that in that case the Torah especially permitted it. [↑](#footnote-ref-118)
119. Hence if the commandment of the Fringes required merely the passing of the four threads through the hole, and then doubling them, without tying them with a knot. there would have been no need for the Torah to intimate a special permission for sha'atneiz in Fringes, since the woolen threads and linen garment would not be considered "joined together." But if, on the other hand, after the threads are passed through the opening and are doubled they must then be tied with a knot, that constitutes already an act of joining the woolen Fringes and the linen garment together, which ordinarily would render it forbidden to be worn, and then we would understand that in the case of the Fringes, the Torah had to intimate a special permission. Thus far is the reasoning of the Talmud. Ramban now deducts from it, that in order to be included in the prohibition of sha'atnetz it is not necessary that the wool and linen themselves be combed, spun and twisted together, as Rashi had written. [↑](#footnote-ref-119)
120. Deuteronomy 22:10. Now just as in this case the prohibition applies to joining together in work an ox and an ass, which are two separate creatures, even so in the verse on ***sha'atneiz***which follows, the prohibition applies only where the ***thread*** of wool was treated to all three actions separately, and so also the ***thread***of linen, and then they were both ***joined*** together. [↑](#footnote-ref-120)
121. Kilayim 9:9. [↑](#footnote-ref-121)
122. Meaning: ***"naloz***(he preverses) ***umeliez***(and turns) his Father in heaven against him" *(ibid.,* 9: 8). "The word ***nuz***is thus an expression of perverseness and crookedness, similar to the twisting of threads with each other. It is for this reason that the Merciful One had to permit expressly ***kilayim***in Fringes, since in the case of the Fringes the threads must be twisted" (Ramban in his commentary to Tractate Niddah, 61b). See further in the text before us. [↑](#footnote-ref-122)
123. Proverbs 3:32. [↑](#footnote-ref-123)
124. Ibid., 2:15. [↑](#footnote-ref-124)
125. See Psalms 125:5. [↑](#footnote-ref-125)
126. Kilayim 9:8 [↑](#footnote-ref-126)
127. In our text of the Mishnah: "Rabbi Shimon the son of Elazar." Rarnban's version, however, suggests that it is Rabbi Shimon the son of Yochai, who is always referred to as "Rabbi Shimon" without further qualification. [↑](#footnote-ref-127)
128. II Samuel 22:27. [↑](#footnote-ref-128)
129. Shemoth Rabbah 37:2. [↑](#footnote-ref-129)
130. In our text of the Shemoth Rabbah the word is ***sh'zachah da'ato a***lav - "whose mind was charged with haughtiness upon him." Ramban will later on explain the text before us as meaning: "who turned [or perverted] his heart into an evil path." [↑](#footnote-ref-130)
131. Sanhedrin 41b. [↑](#footnote-ref-131)
132. In our text of the Gemara: ***minezihuthei,***which Rashi explains as meaning: "if you had wanted 'to rail at us' we could not have answered you at all. But as you spoke kindly. we will tell you many things that we have said about it." Ramban will explain the text before us [which conforms to the reading of the Munich Talmud manuscript] as meaning: "if you had wanted to turn away the matter from the right course etc." [↑](#footnote-ref-132)
133. See above, Note 116 (b). Ramban's intention is that although the woolen Fringes are not plaited or woven together with the cloth of the four-cornered garment, to which they are later attached, nonetheless since the Fringes are themselves combed, spun and twisted, and then attached to the cloth which was likewise combed, spun and twisted, as explained above, that is a sufficient "mingling of stuffs" to constitute **sha'atnetz** . Hence it was necessary for the Torah to grant permission erc., [↑](#footnote-ref-133)
134. Even though the woolen edging is not woven together with the linen garment, but is merely attached to it by some artificial means (Tifereth Yisrael, Kilayim 9:9, Note 46). [↑](#footnote-ref-134)
135. In summary then, two major differences of opinion have appeared between Rashi and Ramban on the law of *sha'atnetz:* (a) According to Rashi the Scriptural prohibition applies where the wool and linen were ***either***combed, or spun, *or* twisted. Hence felted stuff which is only combed, is forbidden by law of the Torah. According to Ramban, the Scriptural prohibition applies only where the wool and linen went through the process of all three acts mentioned, and therefore felted stuff which is only combed, is forbidden only by enactment of the Rabbis. (b) According to Rashi the prohibition of *sha'atnetz* applies where the wool and linen were combed [or spun or twisted 1 *together.* According to Ramban, the prohibition applies where the ***threads***of wool were separately combed, spun and twisted, and likewise the ***threads*** of linen were combed, spun and twisted, and then they were both attached to each other with a minimum of two stitches, or tied with a knot. - Ramban's presentation of this law follows that of Rashi, while the Rashba follows that of Ramban. [↑](#footnote-ref-135)
136. Guide of the Perplexed III, 37. [↑](#footnote-ref-136)
137. Tehillim is broken up into five books just like the Chumash contains five books. The Gemara (Bava Batra 14b) tells us that ten people authored the text of Tehillim and David compiled and completed the entire book. The ten composers were: Adam, Malkitzedek, Avraham, Moshe, Heiman, Yeduson, Assaf, and the three sons of Korach. [↑](#footnote-ref-137)
138. According to the Radak, Assaf *was* the righteous king Yehoshafat, the king of Yehudah and direct descendant of David HaMelech. During his reign, he “gathered” (hence, “assaf,” which means “gather”) judges throughout the land, and impressed upon them their supreme responsibility to G-d to judge righteously. [↑](#footnote-ref-138)
139. Radak; Malbim [↑](#footnote-ref-139)
140. Yehoshafat means “HaShem has judged”. His name has sometimes been connected with the Valley of Yehoshafat (The Valley of Yehoshafat is the Jordan Valley), where, according to Joel 3:2, the God of Israel will gather all nations for judgment. [↑](#footnote-ref-140)
141. Levites [↑](#footnote-ref-141)
142. Priests [↑](#footnote-ref-142)
143. *Sifrei*, and see Sanhedrin, Tosefta 1:4 [↑](#footnote-ref-143)
144. See Tehillim ch.82:1 and the Ramban on *Shemot* 24:8, who deals with the overlap between the Judges and God in this context. [↑](#footnote-ref-144)
145. Hebrew law. [↑](#footnote-ref-145)
146. Melachim I (Kings) 3:9. [↑](#footnote-ref-146)
147. Edom [↑](#footnote-ref-147)
148. Divrei HaYamim (II Chronicles) 20:23 [↑](#footnote-ref-148)
149. Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-149)
150. Midrash Rabbah - Lamentations 4:15 [↑](#footnote-ref-150)
151. Hezekiah [↑](#footnote-ref-151)
152. Tehillim (Psalms) 18:38 [↑](#footnote-ref-152)
153. Shmuel I (Samuel) 30:17 [↑](#footnote-ref-153)
154. Yehoshafat’s father. [↑](#footnote-ref-154)
155. Divrei HaYamim II (Chronicles) 14:12 [↑](#footnote-ref-155)
156. The prophet told Yehoshafat that he would not have to defend himself, because the enemy armies would destroy each other: For the children of Amon and Moab rose against the inhabitants of Mount Seir [Edom] to utterly slay and destroy them and when they had annihilated the inhabitants of Seir they all helped to destroy one another (II Chronicles 20:23). [↑](#footnote-ref-156)
157. Divrei HaYamim II (Chronicles) 20:22 [↑](#footnote-ref-157)
158. Melachim II (Kings) 19:35 [↑](#footnote-ref-158)
159. Yalkut Shimoni Shmuel II remez 2, 163 [↑](#footnote-ref-159)
160. Chazal or Ḥazal (Hebrew: חז”ל‎) is an acronym for the Hebrew “**Ḥ**akhameinu **Z**ikhronam **L**iv’rakha”, “Our Sages, may their memory be blessed”), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, essentially from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE. [↑](#footnote-ref-160)
161. Torah scholars – Rabbis. [↑](#footnote-ref-161)
162. Sennacherib king of the Assyrian Empire. [↑](#footnote-ref-162)
163. Sanhedrin 94a [↑](#footnote-ref-163)
164. Shir HaShirim Rabbah 4:19 [↑](#footnote-ref-164)
165. The people of Israel [↑](#footnote-ref-165)
166. The Sea of Reeds, also known as the Red Sea. [↑](#footnote-ref-166)
167. Lit. the descent of the generations (due to the effects of sin). [↑](#footnote-ref-167)
168. Shir HaShirim Rabbah 4 [↑](#footnote-ref-168)
169. Avigayil was David’s wife. [↑](#footnote-ref-169)
170. Shmuel alef (I Samuel) 25:28. [↑](#footnote-ref-170)
171. Of Gog u’Magog. [↑](#footnote-ref-171)
172. Ibid. 168 [↑](#footnote-ref-172)
173. In Divrei HaYamim (II Chronicles) 20:1, we read that Ammon and Moab were Israel’s principal attackers. These two nations were joined, by a detachment of the Ammonites. Rashi (II Chronicles 20:1) explains that this extra contingent consisted of Amalekites who disguised themselves as Ammonites so that the Jews would not be able to identify their attackers in their prayers. They changed their clothing and their language in order to blend homogenously into the main Ammonite force. [↑](#footnote-ref-173)
174. Shem M’Shmuel (Parshat B’Shalach) points out that Philistia is situated between Egypt and Canaan; it adopted the worst characteristics of both nations. The Egyptians were lewd and lecherous, the Canaanites were corrupted by idolatry, and Philistia was contaminated by both sins. [↑](#footnote-ref-174)
175. Assyria’s association with this wicked alliance of nations represents an abrupt departure from its historic role as an adversary of evil. In earlier times, Nimrod united all the nations in a universal alliance which defied the authority of God. Of all the peoples, Assyria alone refused to join, as Scripture states, (Genesis 10:11) Out of that land [i.e., Shinor, the land of Nimrod] Assyria went forth and built Nineveh (Rashi).

     In Jonah 3:2, we read that the Assyrian capital, Nineveh, was “a great city of G-d”, which means a ‘city founded for the sake of serving G-d’. This explains why G-d was so concerned about the spiritual level of this city. When the inhabitants sinned, He manifested this concern by sending Jonah to chastise them, so that they would repent. However, when the nations amassed to destroy Israel in Jehoshaphat’s time, even Assyria could not withstand the worldwide spirit of contempt for G-d and His chosen people. Even this formerly righteous nation joined Israel’s enemies.

     Rav Yosef Kimchi (quoted by his son Radak) emphasizes another reason why Assyria’s participation was surprising. Not long before, in the days of King Chizkiyahu, the entire host of Assyria, 185,000 strong, had been annihilated by the angel of God as they were besieging Jerusalem [II Kings 19:35]. This tremendous defeat should have taught Assyria an indelible lesson. [↑](#footnote-ref-175)
176. Tehillim (Psalms) 83:7-9 [↑](#footnote-ref-176)
177. Our Sages say that the acts of the daughters of Lot were intended to extract two good sparks, or portions. One is Ruth the Moabite and the other is Naamah the Ammonite. Clearly these two sparks are related to the rectification of the two daughters of Lot who gave birth to the two peoples of Moab and Amon. They erroneously thought that the entire world had been destroyed, as in the time of the Flood, and that they had to retain the existence of the human race. Their good intention, which is the good spark within them, returned as the two converts, Ruth the Moabite and Naamah the Ammonite. Mashiach, whose role is to bring the earth to its final rectification, also descends from them. [↑](#footnote-ref-177)
178. “Arise; take your wife and your two daughters that are found” {Bereshit 19:15). Toviah ben Rabbi Yitzchak said: Two “finds” [would spring from them], Ruth the Moabitess and Naamah the Ammonitess. Rabbi Yitzchak commented: “I have found David My servant” (Tehillim 89:21). Where did I find him? In Sodom. (Bereshit Rabbah 41:5). [↑](#footnote-ref-178)
179. Naamah means “Pleasant One”. It is also interesting to note that one of the major players in the megilat of Ruth is Naomi, whose name also means “the pleasant”. [↑](#footnote-ref-179)
180. Baba Kama 38b [↑](#footnote-ref-180)
181. The incest with Lot took place in the region of Sodom after the destruction of Sodom and the five cities. [↑](#footnote-ref-181)
182. Ruth Rabbah 2:15 [↑](#footnote-ref-182)
183. Beresheet (Genesis) 19:32 [↑](#footnote-ref-183)
184. Midrash Genesis Rabbah 51:8 [↑](#footnote-ref-184)
185. The Gemara, in Sanhedrin 39b, teaches that when Yehoshafat went to war with the enemy after receiving prophecy that he would win, the Jews did not say the complete praise of “Hodu la’Shem Ki Tov,” but rather they omitted the words “Ki Tov” because the enemy was being decimated and thus it was not proper to sing Shira. [↑](#footnote-ref-185)
186. Vayikra (Leviticus) 11:44 [↑](#footnote-ref-186)
187. **LN 57.19** **οὐσία**, ας f: (derivative of **εἰμίc** ‘to exist,’ 13.69) that which exists as **property** and wealth—‘property, wealth. Louw, J. P., & Nida, E. A. (1996, c1989). Greek-English lexicon of the New Testament: Based on semantic domains (1:558). New York: United Bible societies. [↑](#footnote-ref-187)
188. We should not think in terms of dividing into two shares. The division would have been into there parts. The firstborn receiving two thirds and the younger one third. [↑](#footnote-ref-188)
189. D’varim 33:4 The Torah that Moshe commanded us is the inheritance of the congregation of Ya’aqob [↑](#footnote-ref-189)
190. Living as if there were no redemption, living as if he would never be redeemed, i.e. without repentance. [↑](#footnote-ref-190)
191. Famine of the Torah [↑](#footnote-ref-191)
192. I have sinned against the Kingdom/Governance of G-d through the Hakhamim. [↑](#footnote-ref-192)
193. **Παίω** *paiō,* - A primary verb; to hit (as if by a single blow and less violently than G5180); specifically to **sting** (as a scorpion): - smite, strike. This connects with the Remes commentary of Hakham Shaul “kicking against the “pricks” (sting-ers, etc) [↑](#footnote-ref-193)
194. **εἰδότας** an obsolete form of the present tense, the place of which is supplied by **ὁράω**. This word bears a connection to two families. One is to “see” and the other is to “know.” Its connection in certain places makes us realize that the conversation is one, which contains spiritual material. On some occasions, that material is So’od. However, it can also be used of those who do not have any understanding (knowledge) of the spiritual value of the Torah. Philo’s uses it as follows… Som 1:191 PHE consider, however, what comes afterwards. The sacred word enjoins some persons what they ought to do by positive command, like a king; to others it suggests what will be for their advantage, as a preceptor does to his pupils; to others again, it is like a counselor suggesting the wisest plans; and in this way too, it is of great advantage to those who do not of themselves know what is expedient; to others it is like a friend, in a mild and persuasive manner, bringing forward many secret things which no uninitiated person may lawfully hear. [↑](#footnote-ref-194)
195. Hebrew **צַדִּיק**, "observant of ἡ δίκη, *righteous/generous, observing divine and human laws; one who is such as he ought to be*. Philo uses as Holy… Mos 2:108 PHE But if the man who offers the sacrifice be **holy** (δίκαιος) and just, (βέβαιος) then the sacrifice remains firm, even if the flesh of the victim be consumed, or rather, I might say, even if no victim be offered up at all; for what can be a real and true sacrifice but the piety of a soul which loves God? The gratitude of which is blessed with immortality, and without being recorded in writing is engraved on a pillar in the mind of God, being made equally everlasting with the sun, and moon, and the universal world. [↑](#footnote-ref-195)
196. Is 26:20 [↑](#footnote-ref-196)
197. Hakham Tsefet uses figurative speech indicative of the Ohel HaMoed **not** the Mishkan. It is also possibly indicative of the Sukkah as a temporary dwelling and habitation. [↑](#footnote-ref-197)
198. Second use of εἰδὼς see “a” above [↑](#footnote-ref-198)
199. **ἐδηλωθην**; (δῆλος); the Septuagint for הוֹדִיעַ and sometimes for הוֹרָה [↑](#footnote-ref-199)
200. Hakham Tsefet has used the idea of “remembrance,” relating to the Hebrew word Zakhor three times in this small pericope [↑](#footnote-ref-200)
201. ἔξοδος literally “exodus”. This is a very interesting thought. Hakham Tsefet uses “Exodus.” [↑](#footnote-ref-201)
202. Barrett, C. K. *A Critical and Exegetical Commentary on the Acts of the Apostles: In Two Volumes*. Edinburgh: T & T Clark, 1998. p. 1148 [↑](#footnote-ref-202)
203. ESV (2 Luqas) Acts 26:2 [↑](#footnote-ref-203)
204. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-204)
205. Allegorical language, “Why do you contest my crown – of thorns” [↑](#footnote-ref-205)
206. Referring to the Seven Paqidim [↑](#footnote-ref-206)
207. It is a common practice to refer to “people,” humankind as a “soul.” [↑](#footnote-ref-207)
208. Cf. [1 Adar 08, 5774](http://torahfocus.com/podpress_trac/web/4394/0/I-Adar-08-5774.pdf) [↑](#footnote-ref-208)
209. Cf. m. San 10.1 [↑](#footnote-ref-209)
210. **לָשׂוּחַ -** "*la-suah,*" prayer or meditation. See also b. Berakhot 26b [↑](#footnote-ref-210)
211. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p.97 [↑](#footnote-ref-211)
212. Cf. Gal. 2:7-8 [↑](#footnote-ref-212)
213. Cf. 2 Luqas (Acts) 9:10 [↑](#footnote-ref-213)