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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Nisan 14, 5781 / March 26/27, 2021** | **Sixth Year of the Shmita Cycle** |

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

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

**Shabbat “**וּקְצַרְתֶּם**” – “Harvest”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **“וּקְצַרְתֶּם”** | Reader 1 – Vayiqra 23:9-14 | **Saturday Afternoon** |
| **“Harvest”** | Reader 2 – Vayiqra 23:15-22 | Reader 1 – Vayiqra 24:1-3 |
| **“Cosecha”** | Reader 3 – Vayiqra 23:23-25 | Reader 2 – Vayiqra 24:4-6 |
| Vayiqra (Lev.) 23:9 –23:44 | Reader 4 – Vayiqra 23:26-32 | Reader 3 – Vayiqra 24:7-9 |
| Ashlamatah: Josh 5:11-15 + 6:23-27  Hos 14:7-10 + Joel 2:21-27 | Reader 5 – Vayiqra 23:33-37 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 23:38-40 | Reader 1 – Vayiqra 24:1-3 |
| Psalms 86:8-17 | Reader 7 – Vayiqra 23:41-44 | Reader 2 – Vayiqra 24:4-6 |
| N.C.: 1 Pet 5:12-14;  Lk 14:1-14; | Maftir – Vayiqra 23:41-44 | Reader 3 – Vayiqra 24:7-9 |

**Contents of the Torah Seder**

 The Omer – Leviticus 23:9-14

 The Feast of Weeks – Shabuoth – Leviticus 23:15-21

 When you reap – Leviticus 23:22-23

 Day of Memorial – Rosh HaShanah – Leviticus 23:24-25

 Day of Atonements – Leviticus 23:26-32

 Feast of Tabernacles – Leviticus 23:33-43

 Moses’ Declaration of the Feasts of the LORD – Leviticus 23:44

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 23:9 – 23:44**

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| 9. And the Lord spoke to Moses, saying, | 9. And the LORD spoke with Mosheh, saying: |
| 10. Speak to the children of Israel and say to them: When you come to the Land which I am giving you, and you reap its harvest, you shall bring to the kohen an omer of the beginning of your reaping. | 10. Speak with the sons of Israel, and say to them: When you have entered into the land which I give you, and you reap the harvest, you will bring the sheaf of the first fruits of your harvest unto the priest; |
| 11. And he shall wave the omer before the Lord so that it will be acceptable for you; the kohen shall wave it on the day after the rest day. | 11. and he will uplift the sheaf before the LORD to be accepted for you. After the first festal day of Pascha (or, the day after the feast-day of Pascha) |
| 12. And on the day of your waving the omer, you shall offer up an unblemished lamb in its [first] year as a burnt offering to the Lord; | 12. on the day on which you elevate the sheaf, you will make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of the LORD: |
| 13. Its meal offering [shall be] two tenths [of an ephah] of fine flour mixed with oil, a fire offering to the Lord as a spirit of satisfaction. And its libation [shall be] a quarter of a hin of wine. | 13. and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of the LORD, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin. |
| 14. You shall not eat bread or [flour made from] parched grain or fresh grain, until this very day, until you bring your God's sacrifice. [This is] an eternal statute throughout your generations in all your dwelling places. | 14. But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your God: an everlasting statute unto your generations in all your dwellings. |
| 15. And you shall count for yourselves, from the morrow of the rest day from the day you bring the omer as a wave offering seven weeks; they shall be complete. | http://www.betemunah.org/sederim/iyar374_files/image005.gif15. And number to you after the first feast day of Pascha, from the day when you brought the sheaf for the elevation, seven weeks; complete they will be. |
| 16. You shall count until the day after the seventh week, [namely,] the fiftieth day, [on which] you shall bring a new meal offering to the Lord. | 16. Until the day after the seventh week you will number fifty days, and will offer a mincha of the new bread unto the Name of the LORD. |
| 17. From your dwelling places, you shall bring bread, set aside, two [loaves] [made from] two tenths [of an ephah]; they shall be of fine flour, [and] they shall be baked leavened, the first offering to the Lord. | 17. From the place of your dwellings you are to bring the bread for the elevation; two cakes of two-tenths of flour, which must be baked with leaven, as first fruits unto the Name of the LORD. |
| 18. And associated with the bread, you shall bring seven unblemished lambs in their [first] year, one young bull, and two rams these shall be a burn offering to the Lord, [along with] their meal offering and libations a fire offering [with] a spirit of satisfaction to the Lord. | 18. And with that bread you are to offer seven lambs of the year, unblemished, and a young bullock without mixture (of color), the one for a sin offering, and two lambs of the year for a sanctified oblation. |
| 19. And you shall offer up one he goat as a sin offering, and two lambs in their [first] year as a peace offering.\_ | 19. And you will make (a sacrifice) of a young goat without mixture, the one for a sin offering and two lambs of the year for a sanctified oblation. |
| 20. And the kohen shall wave them in conjunction with the first offering bread as a waving before the Lord, along with the two lambs. They shall be holy to the Lord, [and] belong to the kohen. | 20. And the priest will uplift them with the bread of the first fruits, an elevation before the LORD, with the two lambs; they will be holy to the Name of the LORD, and will be for the priest. |
| 21. And **you shall designate on this very day a holy occasion** it shall be for you; you shall not perform any work of labor. [This is] an eternal statute in all your dwelling places throughout your generations. | 21. **And you will proclaim with life and strength that self-same day, that at the time of that day there will be to you a holy convocation**: you will do no work of labour: it is an everlasting statute in all your dwelling for your generations. |
| 22. When you reap the harvest of your Land, you shall not completely remove the corner of your field during your harvesting, and you shall not gather up the gleanings of your harvest. [Rather,] you shall leave these for the poor person and for the stranger. I am the Lord, your God. | 22. And when you reap the harvest of the ground, you will not finish one corner that is in your field at your reaping nor will you gather the gleanings of your harvest, but leave them for the poor and the strangers: I am the LORD your God. |
| 23. And the Lord spoke to Moses, saying, | 23. And the LORD spoke with Mosheh, saying: |
| 24. Speak to the children of Israel, saying: In the seventh month, on the first of the month, it shall be a Sabbath for you, a remembrance of [Israel through] the shofar blast a holy occasion. | 24. Speak with the children of Israel, saying: In Tishri, which is the seven month, will be to you a festival of seven days, a memorial of trumpets, a holy convocation. |
| 25. You shall not perform any work of labor, and you shall offer up a fire offering to the Lord. | 25. No work of labor may you do, but offer an oblation before the LORD unto the Name of the LORD. |
| 26. And the Lord spoke to Moses, saying: | 26. And the LORD spoke with Mosheh saying: |
| 27. But on the tenth of this seventh month, it is a day of atonement, it shall be a holy occasion for you; you shall afflict yourselves, and you shall offer up a fire offering to the Lord. | 27. But on the tenth day of this seventh month is the Day of Atonements; a holy convocation will it be to you, and you will humble your souls, (abstaining) from food, and from drink, and from the use of the bath, and from anointing, and the use of the bed, and from sandals; and you will offer an oblation before the LORD, |
| 28. You shall not perform any work on that very day, for it is a day of atonement, for you to gain atonement before the Lord, your God. | 28. and do no work on this same day; for it is the Day of Atonements, to make atonement for you before the LORD your God. |
| 29. For any person who will not be afflicted on that very day, shall be cut off from its people. | 29. For every man who eats in the fast, and will not fast that same day, will be cut off by death from among His people.  JERUSALEM: For every soul who hides himself from fasting and fasts not on the day of the fast of his atonement. |
| 30. And any person who performs any work on that very day I will destroy that person from amidst its people. | 30. And every man who does any work on that same day, that man will I destroy with death from among His people. |
| 31. You shall not perform any work. [This is] an eternal statute throughout your generations in all your dwelling places. | 31. No work of labor may you do \_\_\_\_ an everlasting statute for your generations, in all your dwellings. |
| 32. It is a complete day of rest for you, and you shall afflict yourselves. On the ninth of the month in the evening, from evening to evening, you shall observe your rest day. | 32. It is a Sabbath and time of leisure for you to humble your souls. And you will begin to fast at the ninth day of the month at even time; from that evening, until the next evening, will you fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.  JERUSALEM: From evening to evening you will fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy. |
| 33. And the Lord spoke to Moses, saying, | 33. And the LORD spoke with Mosheh, saying: |
| 34. Speak to the children of Israel, saying: On the fifteenth day of this seventh month, is the Festival of Succoth, a seven day period to the Lord. | 34. Speak with the sons of Israel: In the fifteenth day of this seventh month will be the Feast of Tabernacles, seven days unto the Name of the LORD. |
| 35. On the first day, it is a holy occasion; you shall not perform any work of labor. | 35. On the first day of the feast is a holy convocation; no work of labor may you do. |
| 36. [For] a seven day period, you shall bring a fire offering to the Lord. On the eighth day, it shall be a holy occasion for you, and you shall bring a fire offering to the Lord. It is a [day of] detention. You shall not perform any work of labor. | 36. Seven days you will offer an oblation to the Name of the LORD, you will gather together to pray before the LORD for rain; no work of labor may you do. |
| 37. These are God's appointed [holy days] that you shall designate them as holy occasions, [on which] to offer up a fire offering to the Lord burnt offering and meal offering, sacrifice and libations, the requirement of each day on its day; | 37. These are the times of the order of the LORD's festivals which you are to convoke for holy convocations, to offer an oblation to the name of the LORD, a burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day; |
| 38. apart from the Lord's Sabbaths, and apart from your gifts, and apart from all your vows, and apart from all your donations that you give to the Lord. | 38. beside the days of the LORD's Sabbaths, beside your gifts, and beside your vows, and beside your free-will offering which you bring before the LORD. |
| 39. But on the fifteenth day of the seventh month, when you gather in the produce of the land, you shall celebrate the festival of the Lord for a seven day period; the first day shall be a rest day, and the eighth day shall be a rest day. | 39. But on the fifteenth of the seventh month, at the time when you collect the produce of the ground, you will solemnize a festival of the LORD seven days. On the first day, rest; and on the eighth day, rest. |
| 40. And you shall take for yourselves on the first day, the fruit of the hadar tree, date palm fronds, a branch of a braided tree, and willows of the brook, and you shall rejoice before the Lord your God for a seven day period. | 40. And of your own will you take on the first day of the feast, the fruits of praiseworthy trees, citrons, and lulabin, and myrtles, and willows that grow by the brooks; and you will rejoice before the LORD your God seven days.  JERUSALEM: Citrons and lulabs. |
| 41. And you shall celebrate it as a festival to the Lord for seven days in the year. [It is] an eternal statute throughout your generations [that] you celebrate it in the seventh month. | 41. And you will solemnize it before the LORD seven days in the year, by an everlasting statute in your generations will you observe it in the seventh month. |
| 42. For a seven day period you shall live in booths. Every resident among the Israelites shall live in booths, | 42. In tabernacles of two sides according to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that into which comes the sunshine; to be made for a bower (or shade) for the feast, from different kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but the height within ten palms. In it you will sit seven days; the males in Israel, and children who need not their mothers, will sit in the tabernacles, blessing their Creator whenever they enter therein. |
| 43. in order that your [ensuing] generations should know that I had the children of Israel live in booths when I took them out of the land of Egypt. I am the Lord, your God. | 43. That your generations may know how, under the shadow of the cloud of glory, I made the sons of Israel to dwell at the time that I brought them out redeemed from the land of Mizraim. |
| 44. And Moses told the children of Israel [these laws] of the Lord's appointed [holy days]. | 44. And Mosheh declared the time of the orders of the LORD's festivals, and taught them to the sons of Israel. |

**Reading Assignment:**

**The Torah Anthology, Volume 12, The Divine Service, pp. 158 - 230**

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1990

**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) 23:9-44**

**10** **[you shall bring...an omer] of the beginning of your reaping** the first of the harvest [from the fields. Thus, one is permitted to proceed with the general harvest only after this *omer* has been reaped.]-[*Sifthei Chachamim* ; *Men.* 71a]

**omer** a tenth of an *ephah* (see Exod. 16:36). That was its [the measure’s] name, like “And they measured it with an *omer* ” (Exod. 16:18).

**11** **And he shall wave** Every [mention of] תְּנוּפָה, “waving,” [in Scripture], denotes moving back and forth, up and down. [It is moved] back and forth to prevent evil winds; [it is moved] up and down to prevent evil dews [i.e., the dew should be a blessing for the crop, not a curse].-[*Men.* 61a- 62a]

**so that it will be acceptable for you** If you offer it up according to these instructions, it will be acceptable for you.

**on the day after the rest day** - מִמָּחֳרַת הַשַּׁבָּת. On the day after the first holy day of Passover, [since a holy festival day is also שַׁבָָּת, *rest day*, in Scripture]. For if you say [that it means] the “Sabbath of Creation” [i.e., the actual Sabbath, the seventh day of the week], you would not know which one. -[*Men.* 66a]

**12** **you shall offer up [an unblemished lamb in its [first] year]** It comes as obligatory for the *omer* [not as part the additional offerings of Passover.

**13** **Its meal offering** The meal offering [which accompanies every sacrifice], along with its libations. [See Num. 15:116.] [This is not an independent meal offering.]

**two tenths [of an ephah]** It was double [the usual meal offering for a lamb, which is one tenth.] (See Num. 15:4.)

**and its libation [shall be] a quarter of a hin of wine** Although its meal offering is double, its libations are not double, [but the usual libation prescribed for a lamb (Num. 15:5). -[*Men.* 89b]

**14** **or [flour made from] parched grain** [This refers to] flour made from tender, plump grain that is parched in an oven (see Lev. 2:14).

**plump grain** [These are the] plump, parched kernels, grenaillis [in Old French].-[See *Rashi*, *Sifthei Chachamim* on *Lev*. 2:14]

**in all your dwelling places** The Sages of Israel differ concerning this. Some learned from here that [the prohibition of eating] the new crop [before the *omer*] applies [even] outside the Land [of Israel], while others say that this phrase comes only to teach [us] that they were commanded regarding the new crop only after possession and settlement, after they had conquered and apportioned [the land.-[*Kid.* 37a]

**15** **from the morrow of the rest day** On the day after the [first] holy day [of Passover].-[See *Rashi* on verse 11; *Men.* 65b]

**[seven weeks;] they shall be complete** **[This verse] teaches us that one must begin counting [each of these days] from the evening, because otherwise, they would not be “complete.”-[*Men.* 66a]**

**16** **the day after the seventh week** - הַשַּׁבָּת הַשְּׁבִיעִת, as the *Targum* [*Onkelos*] renders: שְׁבִיעָתָא שְׁבוּעֲתָא, “the seventh week.”

**You shall count until the day after the seventh week** But not inclusive, making forty-nine days.

**the fiftieth day, [on which] you will bring a meal offering to the Lord from the new [wheat crop]** [lit., “(You shall count) fifty days and bring a meal offering to the Lord from the new (wheat crop).” But we count only forty-nine days. Therefore, the meaning is:] On the fiftieth day, you shall bring this [meal offering of the new wheat crop]. But I say that this is a Midrashic explanation of the verse [since it requires the forced attachment of the words חֲמִשִּׁים יוֹם to the continuation of the verse regarding the meal offering, whereas the cantillation signs attach them to the preceding words regarding the counting]. But its simple meaning is: “until [but not inclusive of]...the day after [the completion of] the seventh week, which is the fiftieth day, shall you count.” Accordingly, this is a transposed verse.

**a new meal- offering** This is the first meal offering brought from the new [crop]. Now, if you ask, “But was not the meal offering of the *omer* already offered up (see verse 10 above)?” [the answer to this is that] that is not like other meal offerings—for it comes from barley [and hence, this meal offering is new since it is the first meal offering from the wheat crop].

**17** **From your dwelling places** but not from outside the Land.-[*Men.* 83b]

**bread set aside** Heb. לֶחֶם תְּנוּפָה, bread of separation, set aside for the sake of the Most High, and this is the new meal offering, mentioned above [in the preceding verse].

**the first offering** The first of all the meal offerings [brought from the new crop]; even a “jealousy meal offering” [for suspected infidelity, see Num. 5:1131], which comes from barley [see verse 15 there], may not be offered up from the new crop before the two loaves [have been brought].-[*Men.* 84b]

**18** **And associated with the bread** Heb. עַל־הַלֶּחֶם,lit. on the bread, i.e., “because of the bread,” i. e., as an obligation for the bread, [but not as a separate obligation for that day. I.e., if they did not bring the bread offering, they do not bring this associated burnt offering.-[*Mizrachi* ; *Torath Kohanim* 23:171]

**[along with] their meal offering and libations** i.e., according to the prescription of meal offerings and libations specified for each [type of] animal in the passage that delineates [libations (see Num. 15:116), as follows: three tenths [of an *ephah* of flour] for each bull, two tenths for a ram and one tenth for a lamb—this is the meal offering [for sacrifices]. And the libations are as follows: Half a *hin* [of wine] for a bull, a third of a *hin* for a ram, and a quarter of a *hin* for a lamb.

**19** **And you shall offer up one he-goat** One might think that the seven lambs (preceding verse) and the he-goat mentioned here are the same seven lambs and the he-goat enumerated in the Book of Numbers (28:19, 22). However, when you reach [the enumeration there of] the bulls and rams, [the numbers of each animal] they are not the same [as those listed here]. You must now conclude that these are separate and those are separate—these are brought in conjunction with the bread, while those as additional offerings [for the Festival].-[*Torath Kohanim* 23:171]

**20** **And the kohen shall wave them...as a waving** This teaches us that they require waving while still alive. Now, one might think that they all [require waving]. Scripture, therefore, says, “along with the two lambs.” -[see *Men.* 62a]

**They shall be holy** Since a peace offering of an individual has itself a minor degree of holiness, Scripture had to say concerning communal peace offering that they are holy of holies.

**22** **When you reap** [But Scripture has already stated this, “When you...reap its harvest...” (verse 10 above).] Scripture repeats it once again, [so that one who disobeys] transgresses two negative commands. Rabbi Avdimi the son of Rabbi Joseph says: Why does Scripture place this [passage] in the very middle of [the laws regarding] the Festivals—with Passover and *Atzereth* (*Shavuoth*) on one side and Rosh Hashanah, Yom Kippur, and the Festival [of *Succoth*] on the other? To teach you that whoever gives לֶקֶט, *gleanings*, שִׁכְחָה, *forgotten sheaves*, and פֵּאָה, *the corners*, to the poor in the appropriate manner, is deemed as if he had built the Holy Temple and offered up his sacrifices within it.-[*Torath Kohanim* 23:175]

**you shall leave** Leave it before them and let them gather it up. And you shall not help one of them [since this will deprive the others].-[*Torath Kohanim* 19:22]

**I am the Lord, your God** Who is faithful to give reward [to those who fulfill My Torah].

**24** **a remembrance of [Israel through] the shofar blast** [On this Rosh Hashanah day,] a remembrance [before God of the Jewish people is evoked through the sounds of the shofar. And in order to enhance this remembrance, our Rabbis instituted the recitation] of Scriptural verses dealing with remembrance and Scriptural verses dealing with the blowing of the shofar (*R.H*. 32a), through which the remembrance of the binding of Isaac is recalled for them, [whereby Isaac was willing to be sacrificed as a burnt-offering according to God’s words (see Gen. 22:119), and] in whose stead a ram was offered up [whereby the shofar alludes to that ram’s horns, by which it was caught in a tree, thus making its appearance as Isaac’s replacement (see Gen. 22:13)].-[*Sifthei Chachamim*, *Gur Aryeh* ; *R.H.* 16a]

**25** **And you shall offer up a fire offering** The additional offerings stated in the Book of Num. (29:16).

**27** **But** Heb. אַךְ. Wherever the word אַךְ, “but,” or רַק, “only,” appear in the Torah, they denote an exclusion. [Thus,] Yom Kippur atones for those who repent, “but” it does not atone for those who do not repent.-[*Shev.* 13a]

**30** **I will destroy** - כָּרֵת ("excision" or “cutting off”) is stated [as a punishment] in many places [in Scripture] and I do not know what that means, when God says [explicitly] “I will destroy,” [coinciding with וְנִכְרְתָה in the preceding verse,] this teaches us כָּרֵת means only “destruction” [i.e., premature death, and not that the body is to be cut up or that the person is to be exiled].-[See *Be’er Basadeh* on this verse and on 22:3 above; *Torath Kohanim* 23:180]

**31** **You shall not perform any work** [But has this not already been stated in verses 28 and 30 above? Yes, nevertheless this prohibition is repeated several times here, so that one who disobeys] transgresses many negative commandments, or to warn against work at night [that it is forbidden just] as [performing] work during the day [of the tenth of Tishri]. -[*Yoma* 81a; see *Mizrachi* and *Divrei David*]

**35** **a holy occasion** [This expression mentioned in connection with Yom Kippur, means that you are to] sanctify it [the day] through [wearing] clean garments and through prayer, while [this expression mentioned in connection] with the other holy days, [means] sanctify it with food and drink, through [wearing] clean clothes and through [their own special] prayers.-[See *Torath Kohanim* 23:186] [Note that this *Rashi* belongs on verse 27. Therefore, it is obvious that it is referring to Yom Kippur, and the words, בְּיוֹם הַכִּפּוּרים are completely unnecessary. Since the copyists believed it to be on verse 35, which deals with Succoth, they found it necessary to insert those words. See *Divrei David*.]

**36** **It is a [day of] detention** [i.e., God says to Israel,] “I have detained you [to remain] with Me.” This is analogous to a king who invited his sons to feast with him for a certain number of days, and when the time came for them to leave, he said: “My sons! Please, stay with me just one more day, [for] it is difficult for me to part with you!” [Similarly, after the seven days of Succoth, God “detains” Israel for one extra holy day.]

**[you shall not perform] any work of labor** [I.e.,] even such work that is considered labor for you, that, if not done, would cause a monetary loss [is prohibited].

**you shall not perform** One might think that even during the intermediate days of the Festival, work of labor is [also] prohibited. Scripture, therefore says here, “ *It* [is a day of detention,” **[i.e., only on this eighth day is work prohibited, and not on the preceding weekdays of the Festival, when such work, which, if postponed, would cause a monetary loss, is permitted].- [*Torath Kohanim* 23:187]**

**37** **burnt offering and meal offering** the libations meal offering that is offered up with the burnt offering (see Num. 15:116). -[*Men.* 44b]

**the requirement of each day on its day** [I.e.,] according to the prescribed laws set out in the Book of Num. (chapter 29).

**the requirement of each day on its day** But if its day passes, [and the prescribed sacrifice for that day had not been offered,] this sacrifice is canceled [i.e., it can no longer be brought on a later day].-[*Torath Kohanim* 23:189]

**39** **But on the fifteenth day... when you gather in the produce of the land, you shall celebrate the festival of the Lord for a seven-day period** [by bringing] a peace offering as the [special] “Festival offering (חֲגִיגָה).” Now, one might think that this [Festival offering] overrides the Sabbath. Scripture, therefore, says here, “But (אַךְ) ” [denoting an exclusion (see *Rashi* on verse 27 above; *Torath Kohanim* 23:191), namely that this sacrifice may not be brought on the Sabbath], since it can be made up on any of the seven [days of the Festival].

**when you gather in the produce of the land** [This teaches us] that this seventh month must occur at the time of ingathering, [namely, in the fall]. From here, [we learn] that they were commanded to proclaim leap years [i.e., to add an extra, thirteenth month to the lunar year], for if there were no leap years, [the lunar years would eventually no longer coincide with the solar years, and] sometimes [the seventh month] would occur in midsummer or midwinter [not in the time of ingathering]. -[*Torath Kohanim* 23:192]

**you shall celebrate** [by bringing] the Festival peace offering (see the first Rashi on this verse),

**for a seven-day period** If one did not bring it on one [day of the Festival], he may still bring it on another. Now, one might think that we are obliged to bring it all seven days. Scripture, therefore, says, “celebrate *it* ” (verse 41 below) [employing the singular form,] thus denoting only one day and no more. But why does Scripture say "seven"? [To give seven days] for making it up [if one did not bring it on the first day]. -[*Chag.*9a]

**40** **the fruit of the hadar tree** [Scripture could have simply said, “ *hadar* fruit.” Since it adds the word “tree,” next to “fruit,” it teaches us that it is] a tree whose wood has the same taste as its fruit.-[*Sukkah* 35a] [Note that, according to *Ramban*, the fruit known in Aramaic as “ethrog,” is known in Hebrew as “ *hadar*.”

**hadar** [Refers to a fruit] “that resides (הַדָּר) ” on its tree from one year to the next, which is the ethrog.-[*Sukkah* 35a]

**date-palm fronds** Heb. כַּפֹּת תְּמָרִים. [The word כַּפֹּת is written here with] a missing “vav” (ו) [thus implying the singular rather than the plural]. This teaches us that only one [date-palm frond is to be taken].-[*Sukkah* 32a]

**a branch of a braided tree** [A tree] whose branches עֲנָפָיו are braided like cords עֲבוֹתוֹת and like ropes. And Scripture is referring here specifically to the הֲדַס (myrtle) tree, which is made in a braided-like form.-[*Sukkah* 32b]

**42** **resident** Heb. הָאֶזְרָח, [lit., “the resident.” The definite article here] signifies a resident [of the people of Israel, namely, a native Jew. Therefore, the next seemingly superfluous expression, namely,]

**among the Israelites** Comes to include converts [in this commandment].-[*Sukkah* 28b]

**43** **I had the children of Israel live in booths** [These were] the clouds of glory [with which God enveloped the Jewish people in the desert, forming a protective shelter for them against wild beasts and enemies.] [See Num. 10:34 and *Rashi* on that verse.]-[*Sukkah* 11b]

*Pirqe Abot*

**“All Israel have a share in the World to Come, as it is stated: And Your people are all righteous/generous; they will inherit the land forever; they are the branch of My planting, the work of My hands, in which to glorify Me” (Isaiah 60:21).**

**Pirqe Abot VI:7**

**Mishnah 7**

***Great is the Torah, for it gives life to those who practice it, both in this world and in the World to Come, as it is stated: “For they [the teachings of the Torah] are life to the one who finds them, and a healing to all his flesh” (Prov.4:22). And it says: “It will be a remedy to your body and marrow to your bones” (Prov. 3:8). And it is stated: “It is a Tree of Life to those who hold fast to it, and those who support it are fortunate” (Prov. 3:18).***

***And it [also] says: “They are a garland of grace for your head and a necklace for your neck”(Prov. 1:9);  and also: “It will give to your head a garland of grace; a crown of glory will it bestow on you” (Prov. 4:9);  and further: “Indeed, through me [the Torah] your days will be increased, and years of life will be added to you” (Prov. 9:11); and again: “Long life is at its right, riches and honor at its left” (Prov. 3:16); and also: “Length of days, years of life, and peace shall they add to you” (Prov.3:2).***

*“Great is Torah, for it gives life to those who practice it.”*(6:7) QUESTION: Torah is something which is studied, and mitzvoth (commandments) are things which are done (practiced). Since the Baraita is talking of Torah, it should have said “Lelomedehah” — “[it gives life] to those who study it”?

ANSWER: The Baraita specifically describes the reward due to individuals who perform the mitzvoth (commandments) as a result of their Torah study, but not that which is due for Torah study alone. This is to emphasize that the purpose of Torah study is to eventually perform the mitzvoth (commandments) in accordance with Ha-Shem's will. A person who studies Torah without intending to practice what he learns, however, is not deemed to be living a worthwhile life (see Jerusalem Talmud, Shabbat 1:2).

Alternatively, King David says, “Praised is the man who “B’Torat Ha-Shem Cheftzo, UB’Torato Yehegeh Yoman VaLaylah” — “His desire is in the Torah of Ha-Shem, and in His Torah he meditates day and night” (Psalms 1:2). The Talmud (Avodah Zarah 19a) asks whether there is a contradiction here. First he calls it, “Torat Ha-Shem” — “Ha-Shem's Torah” — and then he says “UB’Torato” — “in his, i.e. man's, Torah”? The Talmud answers that there is no contradiction. Before the person toils to understand Torah, it is Ha-Shem's Torah, but after the student diligently and assiduously studies Torah and toils to understand it, the Torah is considered as his possession and is called “Torato” — “his Torah.”

The Baraita is teaching that Torah gives life to those who “Osehah” — “make it their Torah” — through their studying and meditating on it day and night.

Alternatively, the Tribe of Zebulun engaged in commerce and provided food for the Tribe of Yissachar while they engaged in the study of Torah. In exchange, the Tribe of Zebulun shared in the merit of the Torah studied by the Tribe of Yissachar. From this originated the popular Yissachar-Zebulun partnership to this day.

The word “Osehah” can mean “those who work for it” or “those who make it,” i.e. people who are engaged in working to earn money which they use to support Torah study. Thus, they are “working” for Torah and “make” possible the continuity of Torah study.

Thus, the message of the Baraita is that Torah gives life in this world and in the World to Come, not only to those who study it, but also to those who “work” for it and “make” its study possible. Hence, most appropriately a pasuk (verse) quoted as a proof is ***“It is a Tree of Life to those who hold fast to it and those who support it are fortunate.”***

*“For they [the teachings of the Torah] are life to the one who finds them, and a healing to all his flesh”* QUESTION? What does this verse means?

ANSWER: The Baraita starts here with a discourse of linking verses all of which deal with the theme of Torah, life, and health. The Torah is *life* to the soul and mind of individuals who find meaning in it and is *health* to the body of those individuals who live in Torah. If one wants to pursue good mental health as well as good physical health one of they key components must be study and practice of Torah. The Torah enhances one’s physical well being: ***“health (healing) to your body,”*** and also one’s general vitality and vibrancy: ***“marrow to your bones”***(the marrow in the bones is the factory where red blood cells are made).

Those who financially support its study are granted life in quantity and quality, and are fortunate, that is, have a much more positive and affirmative attitude to life as they truly enjoy its innumerable blessings – ***“It is a tree of life to those who hold fast to it, and those who support it are fortunate.”***

**Ketubim: Tehillim (Psalms) 86:8-17**

|  |  |
| --- | --- |
| 8. There is none like You among the godly, O Lord, neither is there any like Your works. | 8. There is none besides You among the angels on high, O LORD, and there is nothing like Your deeds. |
| 9. All nations that You made will come and prostrate themselves before You, O Lord, and glorify Your name. | 9. All the Gentiles you have made will come and bow down before You, O LORD; and they will give glory to Your name. |
| 10. For You are great and perform wonders, You, O God, alone. | 10. For You are great, O God, and You do wonders You alone are God. |
| 11. **Teach me Your way, O Lord; I shall walk in Your truth. Unify my heart to fear Your name.** | 11. **Teach me, O LORD, Your ways; I will walk in Your truth; unify my heart to fear Your name.** |
| 12. I shall thank You, O Lord my God, with all my heart, and I shall glorify Your name forever. | 12. I will give thanks in Your presence, O LORD my God, with all my heart; and I will glorify Your name forever. |
| 13. For Your kindness is great toward me, and You have saved my soul from the lowest depths of the grave. | 13. For Your goodness towards me is great; and You have delivered my soul from lowest Sheol. |
| 14. O God, willful transgressors have risen against me, and a company of mighty ones have sought my life, and they did not place You before themselves. | 14. O God, arrogant men have risen against me, and mighty men have sought my soul; and they have not kept You in front of them. |
| 15. **But You, O Lord, are a compassionate and gracious God, slow to anger and with much kindness and truth.** | 15. **And You, O LORD, are a God compassionate and merciful, putting away anger, and showing much favor and truth.** |
| 16. Turn to me and be gracious to me; grant Your might to Your servant and save the son of Your maidservant. | 16. Turn unto me and pity me; give Your strength to Your servant, and redeem the son of Your handmaiden. |
| 17. Grant me a sign for good, and let my enemies see [it] and be ashamed, for You, O Lord, have helped me and comforted me. | 17. Perform for me a miracle for good; when my son Solomon will bring the ark into the sanctuary, let the gates be opened on my account and my enemies will see that You have forgiven me, and they will be ashamed and confess; for You are the LORD, You have helped me and comforted me. |

**Rashi’s Commentary for: Psalms 86:8-17**

**8** **like Your works** Who places the heavenly beings before the earthlings.

**10** **and perform wonders, You, O God, alone** Before the angels were created, heaven and earth were created. Therefore, all the nations will glorify Your name.

**13** **from the lowest depths of the grave** It is customary for adulterers to be put into the depth of the grave, and from there You saved me, for Nathan the prophet said to me (II Sam. 12:13): “Also the Lord has removed your sin.”

**14** **willful transgressors have risen against me** Doeg and Ahithophel.

**and they did not place You before themselves** They did not remember what they saw, that Samuel anointed me on Your orders.

**16** **the son of Your maidservant** The son of the maidservant humbles himself before his master more than the slave purchased with money, because the son of the maidservant was born in the house and was raised in his master’s bosom.

**17** **Grant me a sign for good** so it may be apparent to others that You have forgiven me.

**and let my enemies see** the sign and be ashamed. But the Holy One, blessed be He, did not listen to him to grant the sign during his lifetime. Instead, [it came] in his son Solomon’s lifetime when the gates clung to each other and did not open until he said (II Chron. 6:42): “Do not turn back the face of Your anointed; remember the kind deeds of David Your servant.”

**Ashlamatah: Josh 5:11-15 + 6:23-2; Hosea 14:7-10; Joel 2:21-27**

**Joshua Chapter 5**

**11**

וַיֹּ֨אכְל֜וּ מֵעֲב֥וּר הָאָ֛רֶץ מִמָּֽחֳרַ֥ת הַפֶּ֖סַח מַצּ֣וֹת וְקָל֑וּי בְּעֶ֖צֶם הַיּ֥וֹם הַזֶּֽה׃

On the day after the passover offering, on that very day, they ate of the produce of the country, unleavened bread and parched grain.

**12**

וַיִּשְׁבֹּ֨ת הַמָּ֜ן מִֽמָּחֳרָ֗ת בְּאָכְלָם֙ מֵעֲב֣וּר הָאָ֔רֶץ וְלֹא־הָ֥יָה ע֛וֹד לִבְנֵ֥י יִשְׂרָאֵ֖ל מָ֑ן וַיֹּאכְל֗וּ מִתְּבוּאַת֙ אֶ֣רֶץ כְּנַ֔עַן בַּשָּׁנָ֖ה הַהִֽיא׃ (ס)

On that same day, when they ate of the produce of the land, the manna ceased. The Israelites got no more manna; that year they ate of the yield of the land of Canaan.

**13**

וַיְהִ֗י בִּֽהְי֣וֹת יְהוֹשֻׁעַ֮ בִּירִיחוֹ֒ וַיִּשָּׂ֤א עֵינָיו֙ וַיַּ֔רְא וְהִנֵּה־אִישׁ֙ עֹמֵ֣ד לְנֶגְדּ֔וֹ וְחַרְבּ֥וֹ שְׁלוּפָ֖ה בְּיָד֑וֹ וַיֵּ֨לֶךְ יְהוֹשֻׁ֤עַ אֵלָיו֙ וַיֹּ֣אמֶר ל֔וֹ הֲלָ֥נוּ אַתָּ֖ה אִם־לְצָרֵֽינוּ׃

Once, when Joshua was near Jericho, he looked up and saw a man standing before him, drawn sword in hand. Joshua went up to him and asked him, “Are you one of us or of our enemies?”

**14**

וַיֹּ֣אמֶר ׀ לֹ֗א כִּ֛י אֲנִ֥י שַׂר־צְבָֽא־יְהוָ֖ה עַתָּ֣ה בָ֑אתִי וַיִּפֹּל֩ יְהוֹשֻׁ֨עַ אֶל־פָּנָ֥יו אַ֙רְצָה֙ וַיִּשְׁתָּ֔חוּ וַיֹּ֣אמֶר ל֔וֹ מָ֥ה אֲדֹנִ֖י מְדַבֵּ֥ר אֶל־עַבְדּֽוֹ׃

He replied, “No, I am captain of the LORD’s host. Now I have come!” Joshua threw himself face down to the ground and, prostrating himself, said to him, “What does my lord command his servant?”

**15**

וַיֹּאמֶר֩ שַׂר־צְבָ֨א יְהוָ֜ה אֶל־יְהוֹשֻׁ֗עַ שַׁל־נַֽעַלְךָ֙ מֵעַ֣ל רַגְלֶ֔ךָ כִּ֣י הַמָּק֗וֹם אֲשֶׁ֥ר אַתָּ֛ה עֹמֵ֥ד עָלָ֖יו קֹ֣דֶשׁ ה֑וּא וַיַּ֥עַשׂ יְהוֹשֻׁ֖עַ כֵּֽן׃

The captain of the LORD’s host answered Joshua, “Remove your sandals from your feet, for the place where you stand is holy.” And Joshua did so.

Joshua Chapter 6

**23**

וַיָּבֹ֜אוּ הַנְּעָרִ֣ים הַֽמְרַגְּלִ֗ים וַיֹּצִ֡יאוּ אֶת־רָ֠חָב וְאֶת־אָבִ֨יהָ וְאֶת־אִמָּ֤הּ וְאֶת־אַחֶ֙יהָ֙ וְאֶת־כָּל־אֲשֶׁר־לָ֔הּ וְאֵ֥ת כָּל־מִשְׁפְּחוֹתֶ֖יהָ הוֹצִ֑יאוּ וַיַּ֨נִּיח֔וּם מִח֖וּץ לְמַחֲנֵ֥ה יִשְׂרָאֵֽל׃

So the young spies went in and brought out Rahab, her father and her mother, her brothers and all that belonged to her—they brought out her whole family and left them outside the camp of Israel.

24

וְהָעִ֛יר שָׂרְפ֥וּ בָאֵ֖שׁ וְכָל־אֲשֶׁר־בָּ֑הּ רַ֣ק ׀ הַכֶּ֣סֶף וְהַזָּהָ֗ב וּכְלֵ֤י הַנְּחֹ֙שֶׁת֙ וְהַבַּרְזֶ֔ל נָתְנ֖וּ אוֹצַ֥ר בֵּית־יְהוָֽה׃

They burned down the city and everything in it. But the silver and gold and the objects of copper and iron were deposited in the treasury of the House of the LORD.

**25**

וְֽאֶת־רָחָ֣ב הַ֠זּוֹנָה וְאֶת־בֵּ֨ית אָבִ֤יהָ וְאֶת־כָּל־אֲשֶׁר־לָהּ֙ הֶחֱיָ֣ה יְהוֹשֻׁ֔עַ וַתֵּ֙שֶׁב֙ בְּקֶ֣רֶב יִשְׂרָאֵ֔ל עַ֖ד הַיּ֣וֹם הַזֶּ֑ה כִּ֤י הֶחְבִּ֙יאָה֙ אֶת־הַמַּלְאָכִ֔ים אֲשֶׁר־שָׁלַ֥ח יְהוֹשֻׁ֖עַ לְרַגֵּ֥ל אֶת־יְרִיחֽוֹ׃ (פ)

Only Rahab the harlot and her father’s family were spared by Joshua, along with all that belonged to her, and she dwelt among the Israelites—as is still the case. For she had hidden the messengers that Joshua sent to spy out Jericho.

**26**

וַיַּשְׁבַּ֣ע יְהוֹשֻׁ֔עַ בָּעֵ֥ת הַהִ֖יא לֵאמֹ֑ר אָר֨וּר הָאִ֜ישׁ לִפְנֵ֣י יְהוָ֗ה אֲשֶׁ֤ר יָקוּם֙ וּבָנָ֞ה אֶת־הָעִ֤יר הַזֹּאת֙ אֶת־יְרִיח֔וֹ בִּבְכֹר֣וֹ יְיַסְּדֶ֔נָּה וּבִצְעִיר֖וֹ יַצִּ֥יב דְּלָתֶֽיהָ׃

At that time Joshua pronounced this oath: “Cursed of the LORD be the man who shall undertake to fortify this city of Jericho: he shall lay its foundations at the cost of his first-born, and set up its gates at the cost of his youngest.”

27

וַיְהִ֥י יְהוָ֖ה אֶת־יְהוֹשֻׁ֑עַ וַיְהִ֥י שָׁמְע֖וֹ בְּכָל־הָאָֽרֶץ׃

The LORD was with Joshua, and his fame spread throughout the land.

**Hosea Chapter 14**

**7**

יֵֽלְכוּ֙ יֹֽנְקוֹתָ֔יו וִיהִ֥י כַזַּ֖יִת הוֹד֑וֹ וְרֵ֥יחַֽ ל֖וֹ כַּלְּבָנֽוֹן׃

His boughs shall spread out far, His beauty shall be like the olive tree’s, His fragrance like that of Lebanon.

**8**

יָשֻׁ֙בוּ֙ יֹשְׁבֵ֣י בְצִלּ֔וֹ יְחַיּ֥וּ דָגָ֖ן וְיִפְרְח֣וּ כַגָּ֑פֶן זִכְר֖וֹ כְּיֵ֥ין לְבָנֽוֹן׃ (ס)

׃

They who sit in his shade shall be revived: They shall bring to life new grain, They shall blossom like the vine; His scent shall be like the wine of Lebanon.

His boughs shall spread out far, His beauty shall be like the olive tree’s, His fragrance like that of Lebanon.

**9**

אֶפְרַ֕יִם מַה־לִּ֥י ע֖וֹד לָֽעֲצַבִּ֑ים אֲנִ֧י עָנִ֣יתִי וַאֲשׁוּרֶ֗נּוּ אֲנִי֙ כִּבְר֣וֹשׁ רַֽעֲנָ֔ן מִמֶּ֖נִּי פֶּרְיְךָ֥ נִמְצָֽא׃

Ephraim [shall say]: “What more have I to do with idols? When I respond and look to Him, I become like a verdant cypress.” Your fruit is provided by Me.

**10**

מִ֤י חָכָם֙ וְיָ֣בֵֽן אֵ֔לֶּה נָב֖וֹן וְיֵֽדָעֵ֑ם כִּֽי־יְשָׁרִ֞ים דַּרְכֵ֣י יְהוָ֗ה וְצַדִּקִים֙ יֵ֣לְכוּ בָ֔ם וּפֹשְׁעִ֖ים יִכָּ֥שְׁלוּ בָֽם׃

He who is wise will consider these words, He who is prudent will take note of them. For the paths of the LORD are smooth; The righteous can walk on them, While sinners stumble on them.

**Joel 2**

**21**

אַל־תִּֽירְאִ֖י אֲדָמָ֑ה גִּ֣ילִי וּשְׂמָ֔חִי כִּֽי־הִגְדִּ֥יל יְהוָ֖ה לַעֲשֽׂוֹת׃

Fear not, O soil, rejoice and be glad; For the LORD has wrought great deeds.

אַל־תִּֽירְאוּ֙ בַּהֲמ֣וֹת שָׂדַ֔י כִּ֥י דָשְׁא֖

**22**

אַל־תִּֽירְאוּ֙ בַּהֲמ֣וֹת שָׂדַ֔י כִּ֥י דָשְׁא֖וּ נְא֣וֹת מִדְבָּ֑ר כִּֽי־עֵץ֙ נָשָׂ֣א פִרְי֔וֹ תְּאֵנָ֥ה וָגֶ֖פֶן נָתְנ֥וּ חֵילָֽם׃

Fear not, O beasts of the field, For the pastures in the wilderness Are clothed with grass. The trees have borne their fruit; Fig tree and vine Have yielded their strength.

**23**

וּבְנֵ֣י צִיּ֗וֹן גִּ֤ילוּ וְשִׂמְחוּ֙ בַּיהוָ֣ה אֱלֹֽהֵיכֶ֔ם כִּֽי־נָתַ֥ן לָכֶ֛ם אֶת־הַמּוֹרֶ֖ה לִצְדָקָ֑ה וַיּ֣וֹרֶד לָכֶ֗ם גֶּ֛שֶׁם מוֹרֶ֥ה וּמַלְק֖וֹשׁ בָּרִאשֽׁוֹן׃

O children of Zion, be glad, Rejoice in the LORD your God. For He has given you the early rain in [His] kindness, Now He makes the rain fall [as] formerly— The early rain and the late

**24**

וּמָלְא֥וּ הַגֳּרָנ֖וֹת בָּ֑ר וְהֵשִׁ֥יקוּ הַיְקָבִ֖ים תִּיר֥וֹשׁ וְיִצְהָֽר׃

And threshing floors shall be piled with grain, And vats shall overflow with new wine and oil.

**25**

וְשִׁלַּמְתִּ֤י לָכֶם֙ אֶת־הַשָּׁנִ֔ים אֲשֶׁר֙ אָכַ֣ל הָֽאַרְבֶּ֔ה הַיֶּ֖לֶק וְהֶחָסִ֣יל וְהַגָּזָ֑ם חֵילִי֙ הַגָּד֔וֹל אֲשֶׁ֥ר שִׁלַּ֖חְתִּי בָּכֶֽם׃

“I will repay you for the years Consumed by swarms and hoppers, By grubs and locusts, The great army I let loose against you.

**26**

וַאֲכַלְתֶּ֤ם אָכוֹל֙ וְשָׂב֔וֹעַ וְהִלַּלְתֶּ֗ם אֶת־שֵׁ֤ם יְהוָה֙ אֱלֹ֣הֵיכֶ֔ם אֲשֶׁר־עָשָׂ֥ה עִמָּכֶ֖ם לְהַפְלִ֑יא וְלֹא־יֵבֹ֥שׁוּ עַמִּ֖י לְעוֹלָֽם׃

And you shall eat your fill And praise the name of the LORD your God Who dealt so wondrously with you— My people shall be shamed no more.

**27**

וִידַעְתֶּ֗ם כִּ֣י בְקֶ֤רֶב יִשְׂרָאֵל֙ אָ֔נִי וַאֲנִ֛י יְהוָ֥ה אֱלֹהֵיכֶ֖ם וְאֵ֣ין ע֑וֹד וְלֹא־יֵבֹ֥שׁוּ עַמִּ֖י לְעוֹלָֽם׃

And you shall know That I am in the midst of Israel: That I the LORD am your God And there is no other. And My people shall be shamed no more.”

Rashi on Joshua

5:11

**From the day after the Pesach.** This was the day of waving the *Omer,* for they sacrificed the *Omer* first.[[1]](#footnote-1) *See Vayikroh 23:14.* From the seventh day of Adar, the day when Moshe died, when the *manna* stopped falling, they were sufficiently supplied with the *manna* which was in their vessels which they gathered on the seventh of Adar, as it is said, ‘They ate the *manna* for forty years.’[[2]](#footnote-2)*.* But these forty years lacked thirty days— for the *manna* began to fall on the fifteenth day of Iyar.[[3]](#footnote-3)*.* We must say therefore that in the [matzo] cakes the Bnei Yisroel took with them from Egypt, they tasted the taste of *manna.*

5:12

**No longer did the Bnei Yisroel have *manna*.** Therefore they ate of the grain of the land. If they would have had *manna* they would not have eaten of the grain, for the *manna* was agreeable to them. There is a parable for this: One says to a child, “Why are you eating barley bread?” “Because I have no wheat bread.” That is why it is said, ‘no longer did etc.’

5:13 **When Yehoshua was in Yericho.** From here we can learn that the outskirts of a city are considered part of the city itself, for it impossible to say that Yoshua was actually inside Yericho.[[4]](#footnote-4)

**Are you with us?** Have you come to support us?

5:14 **I have now come.**—“to help you, for it is impossible for man to battle against it [Yericho] and capture it, to knock down the wall. However in the days of your master, Moshe, I came, but he did not want my presence, as it is said, ‘If your Presence [Adonoy] does not go, etc.”[[5]](#footnote-5)

5:15 **The officer of Adonoy’s host.** This refers to Bnei Yisroel, who are Adonoy’s host. The officer mentioned here is the Angel, Michoeil, as it is said, ‘Michoeil, your officer.’[[6]](#footnote-6)

6:23 **And the lads who were the spies went in.[[7]](#footnote-7)** This mission required speed, thus they performed like speedy lads. However on the first night[[8]](#footnote-8) they were like angels, guarding themselves from sinning with Rochov, the harlot, therefore they were referred to as angels. Therefore they were referred to as men, as angels and as lads.

6:26 **[The death of] his first born etc.** [the death of] his youngest son etc. When he begins laying the foundation upon which he is building it [the city], his first born son will die and he will bury him, and he will continue doing so[[9]](#footnote-9) until the youngest son dies at the completion of the work which is the setting of its portals.

Rashi on Hosea

14:7 **Its branches shall go forth** Sons and daughters shall increase **and it shall be** Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

14:8 **Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon** Jonathan renders: Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple. For they would blow the trumpets over the libations when the Levites would recite the song.

14:9 **Ephraim** will say, “What more do I need to follow the images?” And they will turn away from idolatry. **I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; i.e., I will be accessible to him.

**from Me your fruit is found** Am I not He? For all your good emanates from Me.

14:10 **Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

Rashi on Joel

**Have no fear, O land** I.e., the land of Israel, when you repent.

2:23 **the teacher for justification** Heb. מוֹרֶה. Your prophets who teach you to return to Me, in order to justify you.

**the early rain and the late rain.** Heb. מוֹרֶה, like (Deut. 11:14) “the early rain (יוֹרֶה) and the late rain (וּמַלְקוֹֹש).”

**in the first month**—In Nissan. Although the early rain is the first rain, which falls on the seeds, and that is in Marcheshvan, that year they sowed in Nissan, as is explained in Tractate *Taanith* (5a) that the grain grew in eleven days.

2:24 **shall roar** Heb. וְהֵשִׁיקוּ, an expression of making noise when the stream runs down from the winepress into the vat (הַיֶקֶב), which is the pit before the winepress

**Verbal Tallies**

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

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Lev.23:9 - 23:44** | **Psalms**  **86:8-17** |
| --- | --- | --- | --- |
| ~yhil{a/ | God | Lev. 23:14 Lev. 23:22 Lev. 23:28 Lev. 23:40 Lev. 23:43 | Ps. 86:8 Ps. 86:10 Ps. 86:12 Ps. 86:14 |
| aAB | come, go | Lev. 23:10 Lev. 23:14 Lev. 23:15 Lev. 23:17 | Ps. 86:9 |
| !Be | sons, children | Lev. 22:18 Lev. 22:25 Lev. 22:28 Lev. 22:32 Lev. 23:2 Lev. 23:10 Lev. 23:12 Lev. 23:18 Lev. 23:19 Lev. 23:24 Lev. 23:34 Lev. 23:43 Lev. 23:44 | Ps. 86:16 |
| hw"hoy> | LORD | Lev. 23:9 Lev. 23:11 Lev. 23:12 Lev. 23:13 Lev. 23:16 Lev. 23:17 Lev. 23:18 Lev. 23:20 Lev. 23:22 Lev. 23:23 Lev. 23:25 Lev. 23:26 Lev. 23:27 Lev. 23:28 Lev. 23:33 Lev. 23:34 Lev. 23:36 Lev. 23:37 Lev. 23:38 Lev. 23:39 Lev. 23:40 Lev. 23:41 Lev. 23:43 | Ps. 86:11 Ps. 86:17 |
| vp,n< | souls | Lev. 23:27 Lev. 23:29 Lev. 23:30 Lev. 23:32 | Ps. 86:13 Ps. 86:14 |
| !t;n" | make, give, given, gave, made | Lev. 23:10 Lev. 23:38 | Ps. 86:16 |
| ~l'A[ | forever, eternal | Lev. 23:14 Lev. 23:21 Lev. 23:31 Lev. 23:41 | Ps. 86:12 |
| hf'[' | make, do, offer, did, done, made | Lev. 23:12 Lev. 23:19 Lev. 23:21 Lev. 23:25 Lev. 23:28 Lev. 23:30 Lev. 23:31 Lev. 23:35 Lev. 23:36 | Ps. 86:9 Ps. 86:10 Ps. 86:17 |
| ~ynIP' | before, face, presence | Lev. 23:11 Lev. 23:20 Lev. 23:28 Lev. 23:40 | Ps. 86:9 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 23:9– 23:44** | **Psalms**  **86:8-17** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 5:12-14** | **Tosefta of**  **Luke**  **Lk 14:1-14** |
| --- | --- | --- | --- | --- | --- |
| ἀδελφός | brother, brethren |  |  | 1 Pet. 5:12 | Lk. 14:12 |
| ἄρτος | breads | Lev 23:14  Lev 23:17  Lev 23:18  Lev 23:19  Lev 23:20 |  |  | Lk. 14:1 |
| δίδωμι | utter, give | Lev 23:10  Lev 23:38 | Ps 86:16 |  | Lk. 14:9 |
| ἐνώπιον | before |  | Psa 86:9  Psa 86:14 |  | Lk. 14:10 |
| ἔπω | said | Lev 23:10 |  |  | Lk. 14:3 Lk. 14:5 Lk. 14:10 |
| ἐρέω | say | Lev 23:2  Lev 23:10 |  |  | Lk. 14:9 |
| ἐσθίω | eat, ate | Lev 23:14 |  |  | Lk 14:1 |
| ἔσχατος | last | Lev 23:16 |  |  | Lk. 14:9 Lk. 14:10 |
| ἡμέρα | days | Lev. 23:12 Lev. 23:14 Lev. 23:15 Lev. 23:16 Lev. 23:21 Lev. 23:27 Lev. 23:28 Lev. 23:29 Lev. 23:30 Lev. 23:34 Lev. 23:35 Lev. 23:36 Lev. 23:37 Lev. 23:39 Lev. 23:40 Lev. 23:41 Lev. 23:42 |  |  | Lk. 14:5 |
| θεός | God | Lev. 23:14 Lev. 23:22 Lev. 23:28 Lev. 23:40 Lev. 23:43 | Ps. 86:8 Ps. 86:10 Ps. 86:12 Ps. 86:14 | 1 Pet. 5:12 |  |
| καλέω | called | Lev 23:21  Lev 23:37 |  |  | Lk. 14:7 Lk. 14:8 Lk. 14:9 Lk. 14:10 Lk. 14:12 Lk. 14:13 |
| κράτος | might |  | Psa 86:16 | 1 Pet. 5:11 |  |
| λέγω | saying | Lev 23:9 Lev 23:23  Lev 23:24  Lev 23:26  Lev 23:33  Lev 23:34 |  |  | Lk. 14:3 Lk. 14:7 Lk. 14:12 |
| παρακαλέω | comfort |  | Psa86:17 | 1 Pet. 5:12 |  |
| ποιέω | made, make, do, done, did | Lev. 23:12 Lev. 23:19 Lev. 23:21 Lev. 23:25 Lev. 23:28 Lev. 23:30 Lev. 23:31 Lev. 23:35 Lev. 23:36 | Ps. 86:9 Ps. 86:10 Ps. 86:17 |  | Lk. 14:12 Lk. 14:13 |
| πορεύομαι | go, come |  | Psa 86:11 |  | Lk. 14:10 |
| πτωχός | poor | Lev 23:22 |  |  | Lk. 14:13 |
| σάββατον | Sabbath | Lev 23:15  Lev 23:32 Lev 23:38 |  |  | Lk. 14:1 Lk. 14:3 Lk. 14:5 |
| ταπεινόω | humble | Lev 23:27 Lev 23:29 Lev 23:32 |  | 1 Pet. 5:6 | Lk. 14:11 |
| υἱός | sons, children | Lev. 23:10 Lev. 23:12 Lev. 23:18 Lev. 23:19 Lev. 23:24 Lev. 23:34 Lev. 23:43 Lev. 23:44 | Ps. 86:16 | 1 Pet. 5:13 |  |
| ὑψόω | exalted |  |  | 1 Pet. 5:6 | Lk. 14:11 |

**¶**

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 23:9 – 23:44**

**School of Hakham Shaul**

**Tosefta**

**Luqas (Lk) 14:1 - 14**

Mishnah **א:א**

**And now it happened, as he went into the house of one of the rulers of the P’rushim** (Pharisees) **to eat bread on the Sabbath, that they watched him closely. And behold, there was a certain man before him who had dropsy. And Yeshua, answering, spoke to those especially schooled in legal halakhah and P’rushim, saying, "Is it lawful to heal on the Sabbath?" But they kept silent. And he took** him **and healed him, and let him go. Then he answered them, saying, "Which of you, having a donkeyor an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?**” **And they could not resist him regarding these things**

**Now he told a parable to those who had been invited** when he **noticed how they were choosing for themselves the places of honor, saying to them, “When you are invited by someone to a wedding feast, do not recline at the table in the place of honor, lest** someone **more distinguished than you has been invited by him, and the one who invited you both will come** and **say to you, ‘Give the place to this person,’ and then with shame you will begin to take the last place. But when you are invited, go** and **recline at the table in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then it will be an honor to you in the presence of all those who are reclining at the table with you. For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.” And he also said to the one who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or wealthy neighbors, lest they also invite you** in return**, and repayment come to you. But whenever you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they are not able to repay you. For it will be paid back to you at the resurrection of the righteous/generous.”**

**School of Hakham Tsefet**

**Peshat**

**1 Tsefet (1 Pet) 5:12-14**

Mishnah **א:א**

**By Hillel/Luqas** (Silas)**, our faithful brother who I consider most honorable, I have written to you this brief exhortation declaring the true loving-kindness of God by which you have been made to stand. The equally chosen of Babylon greet you and so does Mordechai** (Mark) **my talmid.**

**¶ Greet one another with a loving kiss. Shalom Alechem to all of you in Messiah. Amen.**

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Lev. 23:9– 23:44 | Psa 86:8-17 | Josh 5:11-15 + 6:23-27; Hos 14:7-10; Joel 2:21-27 | 1 Pet 5:12-14; | Lk 14:1-14 |

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat Pesach, 7th day**

|  |  |  |
| --- | --- | --- |
| Exodus 14:22-16:17 | Reader 1 - Exodus 14:22-29 | Reader 1 – Vayiqra 24:1-4 |
|  | Reader 2 - Exodus 15:1-6 | Reader 2 – Vayiqra 24:5-9 |
| Ashlamatah: | Reader 3 - Exodus 15:7-11 | Reader 3 – Vayiqra 24:10-12 |
| Isaiah 10:32 – 12:6 | Reader 4 - Exodus 15:12-18 |  |
|  | Reader 5 - Exodus 15:19-23 |  |
|  | Reader 6 - Exodus 16:1-8 | Reader 1 – Vayiqra 24:1-4 |
|  | Reader 7 - Exodus 16:9-17 | Reader 2 – Vayiqra 24:5-9 |
|  | Maftir: Numbers 28:18-25 | Reader 3 – Vayiqra 24:10-12 |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. They could not have eaten from the new grain of Eretz Yisroel until after they brought the Omer sacrifice. [↑](#footnote-ref-1)
2. Shemos 16:35 [↑](#footnote-ref-2)
3. Shemos 161, See Rashi’s comments there [↑](#footnote-ref-3)
4. Since the Bnei Yisroel had not yet captured Yericho, he could not have been in the city itself. [↑](#footnote-ref-4)
5. Shemos 33:15 [↑](#footnote-ref-5)
6. Daniel 10:21 [↑](#footnote-ref-6)
7. In verse 22 they are referred to as men. In verse 17 they are referred to as מַלְאָכִים (Lit angels) and here they are referred to as lads. Rashi seeks to explain why they were described in these terms. [↑](#footnote-ref-7)
8. This refers to the night they arrived at the house of Rochov at the beginning of their mission. [↑](#footnote-ref-8)
9. He will continue burning his sons [↑](#footnote-ref-9)