|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2021**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2021**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

|  |  |
| --- | --- |
| **Three- and 1/2-year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tamuz 9, 5781 - June 18/19, 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)

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora 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 Leah bat Sarah & beloved mother

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

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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!**

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

Manifest yourself in the splendor of Your boldness before the eyes of all inhabitants of Your world and may everyone endowed with a soul affirm that the Lord, God of Israel, is King and his dominion is absolute. Amen forevermore.

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![[1]](#footnote-1)

**Special Requests from His Eminence Hakham Dr. Yosef ben Haggai:**

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther, daughter of Abigail – may He bless the sick mother of three children HE Giberet Hannah bat Sarah (the much-loved niece of HH Giberet Giborah bat Sarah) and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so, may it be His will, and we all will say with one voice: AMEN ve AMEN.

**Shabbat: “Ki Yaf’li Lin’dor” – “When will utter [a] vow”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי יַפְלִא לִנְדֹּר** |  | **Saturday Afternoon** |
| **“****Ki Yaf’li Lin’dor”** | Reader 1 – B’Midbar 6:1-3 | Reader 1 – B’Midbar 6:22-24 |
| **“****When will utter [a] vow”** | Reader 2 – B’Midbar 6:4-6 | Reader 2 – B’Midbar 6:25-27 |
| **“que haga [un] voto”** | Reader 3 – B’Midbar 6:7-9 | Reader 3 – B’Midbar 7:1-3 |
| B’midbar (Numbers) 6:1-21 | Reader 4 – B’Midbar 6:10-12 |  |
| Ashlamatah: Judges 13:2-14 | Reader 5 – B’Midbar 6:13-15 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 6:16-18 | Reader 1 – B’Midbar 6:22-24 |
| Psalms 94:16-23 | Reader 7 – B’Midbar 6:19-21 | Reader 2 – B’Midbar 6:25-27 |
|  | Maftir – B’Midbar 6:19-21 | Reader 3 – B’Midbar 7:1-3 |
| N.C.: 2 Pet 3:1-2; Lk 17:5-10  Phil. 3:12-21 | Judges 13:2-14 |  |

**Contents of the Torah Seder**

* The Law of the Nazirite – Numbers 6:1-8
* Involuntary Defilement or the Nazirite – Numbers 6:9-12
* Rites to be Performed at the Completion of the Vow – Numbers 6:13-21

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 6:1** **- 21**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. The Lord spoke to Moses saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel, and you shall say to them: **A man or woman who sets himself apart by making a nazirite vow** to abstain for the sake of the Lord. | 2. Speak with the children of Israel, and say to them: When a man or, woman, seeing her who had gone astray in her corruption, will (resolve to) become abstinent from wine, or for any other cause **will make the vow of a Nazir in separating one's- self unto the Name of the LORD,** |
| 3. He shall abstain from new wine and aged wine; he shall not drink [even] vinegar made from new wine or aged wine, nor shall he drink anything in which grapes have been steeped, and he shall eat neither fresh grapes nor dried ones. | 3. he will abstain from wine, new and old, he will drink neither vinegar of old wine or new; neither may he drink liquor in which grapes have been crushed, nor eat of grapes either fresh or dried. |
| 4. For the entire duration of his abstinence, he shall not eat any product of the grape vine, from seeds to skins. | 4. All the days of his vow he will not eat of the tree which makes wine, from the husks of grapes even to the kernels within them. |
| 5. All the days of his vow of abstinence, no razor shall pass over his head; until the completion of the term that he abstains for the sake of the Lord, it shall be sacred, and he shall allow the growth of the hair of his head to grow wild. | 5. All the days of his nazir-vow the razor will not pass upon his head until the time when the days of his separation to the Name of the LORD be fulfilled; he will be consecrate, letting the hair of his head grow. |
| 6. All the days that he abstains for The Lord, he shall not come into contact with the dead. | 6. All the days of his separation to the Name of the LORD he will not go in where there is a dead man. |
| 7. To his father, to his mother, to his brother, or to his sister, he shall not defile himself if they die, for the crown of his God is upon his head. | 7. For his father, or his mother, his brother, or his sister, he will not make himself unclean through their decease; for the crown of Elohim is upon his head; |
| 8. For the entire duration of his abstinence, he is holy to the Lord. | 8. all the days in which he is a Nazir he will be sacred before the LORD. |
| 9. If someone in his presence dies unexpectedly or suddenly, and causes the nazirite head to become defiled, he shall shave off [the hair of] his head on the day of his purification; on the seventh day, he shall shave it off. | 9. But if a person dies near him suddenly, and he unawares defile the head of his vow, let him shave his head on the day of his purification; on the seventh day let him shave it. |
| 10. And on the eighth day, he shall bring two turtledoves or two young pigeons to the kohen, at the entrance to the Tent of Meeting. | 10. And on the eighth day let him bring two turtle doves, or two young pigeons, unto the priest at the door of the tabernacle of ordinance. |
| 11. The kohen shall prepare one for a sin offering and one for a burnt offering and atone on his behalf for sinning by coming into contact with the dead, and he shall sanctify his head on that day. | 11. And the priest will make one a sin offering, and one a burnt offering, and atone for him on account of that in which he has sinned, in defiling himself by the dead: and he will consecrate his head on that day. |
| 12. He shall consecrate to the Lord the period of his abstinence and bring a lamb in its first year as a guilt offering; the previous days shall be canceled because his naziriteship has been defiled. | 12. And let him dedicate before the LORD the days of his nazirite (afresh) and bring a lamb of the year for a trespass offering; but the former days will have been in vain, because he had defiled his nazirite. |
| 13. This is the law of the nazirite: On the day his period of naziriteship is completed, he shall present himself at the entrance to the Tent of Meeting. | 13. And this is the Law of the Nazir on the day when his separation days are fulfilled: Let him present himself at the door of the tabernacle of ordinance, |
| 14. He shall bring his offering to the Lord: one unblemished lamb in its first year as a burnt offering, one unblemished ewe lamb in its first year as a sin offering, and one unblemished ram as a peace offering, | 14. and bring his oblation before the LORD, one lamb of the year unblemished for a burnt offering, and one ewe Iamb of the year unblemished for a sin offering, and one ram unblemished for the consecrated oblation; |
| 15. and a basket of unleavened cakes; loaves of fine flour mixed with oil, and unleavened wafers anointed with oil, with their meal offerings and their libations. | 15. and a basket of unleavened cakes of flour with olive oil, and unleavened wafers anointed with olive oil, their minchas and libations. |
| 16. The kohen shall present it before the Lord and perform the service of his sin offering and his burnt offering. | 16. And the priest will offer before the LORD, and perform the sin offering, and the burnt sacrifice; |
| 17. He shall make the ram as a peace offering to the Lord, along with the basket of unleavened cakes, and the kohen shall perform the service of its meal offering with its libation. | 17. and make the ram a consecrated victim (peace offering) before the LORD, with the basket of unleavened; and the priest will make its mincha and its libation. |
| 18. The nazirite shall shave the head of his naziriteship at the entrance to the Tent of Meeting, and he shall take the hair of the head of his naziriteship and place it upon the fire which is under the peace offering. | 18. And the Nazir will shave his consecrated head, without, after the offering of the holy oblations at the door of the tabernacle of ordinance, and take the hair of his consecrated head, and lay it on the fire that is under the cauldron of the peace offering. |
| 19. The kohen shall then take the cooked foreleg of the ram, one unleavened loaf from the basket and one unleavened wafer, place [them] in the hands of the nazirite after he has shaven off his nazirite [head]. | 19. And the priest will take the shoulder that is boiled, entire from the ram, and one unleavened cake from the basket, and one unleavened wafer, and put upon the hands of the Nazirite, after he has shaved his head of the consecration. |
| 20. The kohen shall wave them as a waving before the Lord; it is consecrated to the kohen, along with the breast of the waving and the thigh of the uplifting. After this, the nazirite may drink wine. | 20. And the priest will uplift them for an elevation. It is sacred; it belongs to the priest, with the breast of the elevation, and the separated shoulder. And after that the Nazirite may drink wine. |
| 21. This is the law of a nazirite who makes a vow: his offering to the Lord for his naziriteship is in addition to what is within his means. According to the vow that he vows, so shall he do, in addition to the law of his naziriteship. | 21. This is the declaration of the Law of the Nazir who will have vowed his oblation before the LORD for his separation, besides what may come into his hand according to the rule (or measure) of his vow, to bring that which he had vowed; so will he do according to the law of his nazirite. |

**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: B’Midbar (Numbers) 6:1** **-21**

**Chapter 6**

**2** **who sets himself apart** Heb. כִּי יַפְלִא, sets himself apart. Why is the section dealing with the nazirite juxtaposed to the section of the adulterous woman? To tell us that whoever sees an adulteress in her disgrace should vow to abstain from wine, for it leads to adultery. -[*Sotah* 2a]

**a nazirite vow** Heb. נָזִיר [The term] נְזִירָה everywhere [in Scripture] means only separation; here too [the nazirite] separates himself from wine. - [*Sifrei Naso* 1:87]

**to abstain for the sake of the Lord** To separate himself from wine for the sake of Heaven. -[*Ned.* 9b, *Sifrei Naso* 1:84]

**3** **from new wine and aged wine** Heb. מִיַיִּן וְשֵׁכָר. As *Targum* [*Onkelos*] renders: “From new wine and aged wine,” for when wine has been aged, it intoxicates מְשַׁכֵּר.

**anything in which grapes have been steeped** Heb. מִשְׁרַת עֲנָבִים. [The word מִשְׁרַת is] an expression denoting steeping in water, or any other liquid. In the language of the Mishnah, there are many [such examples]: We may not steep (אֵין שׁוֹרִין) ink or dye [in water on the eve of Sabbath] (*Shab.* 17b); a nazirite who steeped (שֶׁשָּׁרָה) his bread in wine (*Nazir* 34b).

**4** **seeds** Heb. חַרְצַנִּים. They are the kernels. - [*Sifrei Naso* 1:93] **skins** Heb. זָג, the outer shells, for the seeds are inside, like the clapper in a bell (זוּג).

**5** **it shall be sacred** [That is,] his hair; he must let the growth of the hair of his head flourish.

**growth** Heb. פֶּרַע. [The word] is vowelized with a small “pattach” [known as “segol”] because it is [a construct state and] attached to the phrase “the hair of his head.” [The meaning is:] A growth of hair, and the word פֶּרַע means to allow the hair to grow [wild]. Similarly [we find], “He shall not allow his head to grow freely (לֹא יִפְרָע) ” (Lev. 21:10). Any growth [of hair] less than thirty days is not considered פֶּרַע.

**8** **For the entire duration of his abstinence, he is holy** This [refers to] the sanctification of the body, against contamination by [contact with] the dead.

**9** **unexpectedly** Heb. בְּפֶתַע. This is an unavoidable occurrence.

**suddenly** This refers to an unintentional [defilement] (*Sifrei Naso* 1:110). Some say that [the words] פֶּתַע פִּתְאֹם are a single phrase [denoting one idea, namely], “a sudden incident.” [Perhaps *Rashi* is alluding to *Onkelos* or to *Menachem* (*Machbereth Menachem* p.147). See *Leket Bahir*].

**If someone in his presence dies** In the tent in which he is located. -[*Midrash Lekach Tov*]

**on the day of his purification** On the day he is to be sprinkled, or perhaps only on the eighth day, when he becomes completely clean? [Therefore] Scripture states, “on the seventh day.” But if on the seventh, I might think that [his head must be shaved] even if he was not sprinkled. So, Scripture [also] states, “on the day of his purification.” - [*Sifrei Naso* 1:113]

**10** **And on the eighth day he shall bring two turtledoves** This [is meant] to exclude the seventh [day], or perhaps it is meant to exclude only the ninth [day]? It [Scripture] designates a time for the sacrifices and it designates a time for those offering them. Just as it validates the eighth [day] and from the eighth [day] onwards for sacrifices, so those who offer the sacrifices may do so on the eighth [day] and from the eighth [day] onwards. -[*Sifrei Naso* 1:116]

**11** **for sinning by coming into contact with the dead** Heb. מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ, lit., for sinning concerning the body, meaning that he did not take precautions against becoming defiled by the dead. Rabbi Eleazar Hakappar says: He afflicted himself [by abstaining] from wine, [thus, he sinned against his own body].-[*Nazir*19a, *B.K.* 91b, *Ta’anith* 11a, *Sifrei Naso* 1:18, and other places]

**and he shall sanctify his head** By beginning again the count of his naziriteship. -[*Sifrei Naso* 1: 119]

**12** **He shall consecrate to the Lord the period of his abstinence** He shall start counting his naziriteship again from the beginning. -[*Sifrei Naso* 1:119]

**The previous days shall be canceled** They shall not count. -[*Targum Onkelos*]

**13** **he shall present himself** Heb. יָבִיא אֹתוֹ, lit., “he shall bring him,” i.e., he shall bring himself. This [word אֹתוֹ “himself”] is one of the three [cases of the word] אֶת which Rabbi Ishmael expounded in this way [as being reflexive]. Similarly, “thereby bringing upon themselves (אוֹתָם) to bear iniquity and guilt” (Lev. 22:16) -[" אוֹתָם " meaning] themselves. Similarly, “He buried him (אֹתוֹ) in the ravine” (Deut. 34:6) he [Moses] buried himself.-[*Sifrei Naso* 1:124]

**15** **with their meal-offerings and libations** Of the burnt offerings and peace offerings [but not of the sin-offering]. Since they were included in the general rule [requiring libations] but were then singled out to be the subject of a new case, namely, that they required bread, [Scripture] returns them to the general rule [by stating that] they require libations, as is the universal law for all burnt offerings and peace offerings. -[See *Sifrei Naso* 1:127]

**unleavened loaves and unleavened wafers** Ten of each kind.-[*Men.* 77b; *Rambam*, *Mishnah Comm*., *Men.* 7:2; *Mishneh Torah*, *Neziruth* 8:1, *Kesef Mishneh*]

**17** **a peace offering to the Lord, along with the basket of unleavened cakes** He slaughters the [ram of] the peace offering with the intention of sanctifying the bread.-[*Men.* 46b]

**Its meal offering with its libation** [I.e.,] the ram’s.

**18** **The nazirite shall shave...at the entrance to the Tent of Meeting** I might think that he should shave in the courtyard, but this would be degrading [for the courtyard]. Rather, “the nazirite shall shave” after the peace offering has been slaughtered, regarding which it is written, “and slaughter it at the entrance to the Tent of Meeting” (Lev. 3:2). -[*Nazir* 45a, *Sifrei Naso* 1:128]

**which is under the peace offering** [I.e.,] under the pot in which he cooks it. For the nazirite’s peace offering was cooked in the courtyard, since the *kohen* had to take the foreleg after it had been cooked and wave it before the Lord.

**19** **the cooked foreleg** After it has been cooked.

**20** **it is consecrated to the kohen** The loaf, the wafer, and the foreleg are donations for the *kohen*.

**along with the breast of the waving, etc.** Besides the breast and thigh due him from all peace offerings, this foreleg is added to the nazirite peace offerings. [This is] because the nazirite peace offerings were included in the general rule but were then singled out to determine something new setting apart the foreleg. [Thus,] it was necessary to return them to the general rule so that they are subject to [the gifts of] the breast and the thigh as well.-[*Sifrei Naso* 1:134]

**21** **in addition to that which is within his means** [For example,] if he said, “I am hereby a nazirite on the condition that I shall shave [my hair] with one hundred burnt offerings and with one hundred peace offerings” -

**the laws of his naziriteship** According to the vow that he vows, so shall he do.

**Added to the law of his naziriteship** Heb. תּוֹרַת נִזְרוֹ means he may add to the law his naziriteshipt but not omit anything. If he said, “I am hereby a nazirite five times over on condition that I shave with [only] these three animals,” I do not apply to him [the rule], “According to the vow that he vows, so shall he do.”-[*Sifrei Naso* 1:137]

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol XIII: First Journeys**

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 13 – “First Journeys,” pp. 128-137

**Ketubim: Tehillim (Psalms) 94:16-23**

| **Rashi** | **Targum** |
| --- | --- |
| 1. O God of vengeance, O Lord; O God show vengeance. | 1. The God who takes vengeance is the LORD; the God who takes vengeance has appeared. |
| 2. Exalt Yourself, O Judge of the earth, render to the haughty their recompense. | 2. Lift yourself up, O judge of the earth; requite evil to the proud. |
| 3. How long will the wicked, O Lord, how long will the wicked rejoice? | 3. How long will the wicked, O LORD, how long will the wicked dwell in tranquility? |
| 4. They spout forth, they speak falsely; all workers of violence boast. | 4. They will gush and speak blasphemy; all the workers of deceit utter disgraceful words. |
| 5. Your people, O Lord, they crush, and Your inheritance they afflict. | 5. They will crush Your people, O LORD, and impoverish Your inheritance. |
| 6. They slay the widow and the stranger, and they murder the orphans. | 6. They will kill the widow and proselyte, and they will murder orphans. |
| 7. They say, "Yah will not see, nor will the God of Jacob understand." | 7. And they said, "Yah will not see, and the God of Jacob will not comprehend it." |
| 8. Understand, [you] most boorish of the people, and [you] fools, when will you gain intelligence? | 8. Consider, you who are fools among the people; and you unwise, when will you gain insight? |
| 9. Will He Who implants the ear not hear or will He Who forms the eye not see? | 9. Could it be that the ear was planted, and hears no instruction? Or could it be that He created the eye, and it has not looked at the Torah? |
| 10. Will He Who chastises nations not reprove? [He is] the One Who teaches man knowledge. | 10. Could it be that He gave the Torah to His people, and when they sin, they are not rebuked? Did not the LORD teach knowledge to the first Adam? |
| 11. The Lord knows man's thoughts that they are vanity. | 11. The thoughts of the sons of men are known in the presence of the LORD, for they are nothingness. |
| 12. Fortunate is the man whom You, Yah, chastise, and from Your Torah You teach him. | 12. It is well for the man whom You rebuke, O Yah; and You will instruct him out of your Torah. |
| 13. To grant him peace from days of evil, while a pit is a dug for the wicked. | 13. To give him quietness from the days of evil until the pit is created for the wicked. |
| 14. For the Lord will not forsake His people, nor will He desert His inheritance. | 14. For the LORD will not abandon His people, nor will He forsake His inheritance. |
| 15. For until righteousness will judgment return, and after it all those upright in heart. | 15. For justice will return to righteousness/generosity, and after it all the upright of heart will be redeemed. |
| 16. Who will rise up for me against evildoers; **who will stand up for me against workers of violence?** | 16. Who will arise for me to do battle with evildoers? **Who will stand up for me to dispute with workers of deceit?** |
| 17. Had not the Lord been my help, in an instant my soul would rest silent. | 17. If the LORD were not my helper, my soul would almost have dwelt in silence. |
| 18. If I said, "My foot has slipped," Your kindness, O Lord, supported me. | 18. If I said, "My foot is slipping," Your goodness, O LORD, will aid me. |
| 19. With my many thoughts within me, Your consolations cheered me. | 19. In the many thoughts within me, your comforts will delight my soul. |
| 20. Will the throne of evil join You, which forms iniquity for a statute? | 20. Could it be that the throne of deceit will be allied with You? Or could the creature of toil stand against the covenant? |
| 21. They gather upon the soul of the righteous and condemn innocent blood. | 21. Evil things will gather against the soul of the righteous/generous man; and they will condemn innocent blood to the judgment of death. |
| 22. **But the Lord was my fortress, and my God the rock of my refuge.** | 22. **But the LORD will be a helper for me; and my God is the strength of my confidence.** |
| 23. And He returned upon them their violence, and for their evil, may He cut them off; may the Lord our God cut them off. | 23. And He has turned their lies against them, and He will destroy them in their evil; the LORD our God will destroy them. |

**Rashi’s Commentary for: Psalms 94:16-23**

**1** **show** Heb. הופיע, show and reveal to us Your vengeance.

**4** **boast** Heb. יתאמרו. They praise themselves, as (Deut. 26:17f.): “you praised (האמרת),” and “praised you (האמירך).”

**8** **Understand, [you] most boorish of the people** the most foolish peoples in the world.

**9** **Will He Who implants the ear** Is it possible that the Holy One, blessed be He, Who implanted the ear, should not hear the cry of His people and their affliction?

**10** **will He...not reprove** and chastise you for that?

**11** **The Lord knows** your thoughts, that you are thinking to be haughty with the crown of the kingdom, and you should know that they [your thoughts] are vanity.

**12** **Fortunate is the man** Fortunate are the righteous who are afflicted under Your hands, provided that they engage in Torah and mitzvoth.

**13** **To grant him peace from days of evil** For the chastisements cause him to have peace from the days of the judgment of Gehinnom.

**while** he sees that a pit is dug for the wicked man.

**15** **For until righteousness will judgment return** [i.e., the judgment of] their chastisements [will persist] until they become righteous because of them. And after the judgment, all those upright in heart will gather, for they will receive their reward.

**16** **Who will rise up for me** Whose merit will stand up for us among these evildoers?

**17** **Who will rise up for me** Whose merit will stand up for us among these evildoers?

**20** **Will the throne of evil join You** Will it be able to compare to You?

**for a statute** for the sake of a statue, to be for them as the statute of their worship.

**21** **They gather** Troops gather upon a Jewish soul to kill [him].

**and condemn** Heb. ירשיעו. They condemn in judgment to kill him.

**23** **their violence** Heb. אונם, their violence, as (Job 21:19): “Should God lay away his violence (אונו) for his sons?”

**Meditation from the Psalms**

**Psalms ‎‎94:16-23**

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

This is the fifth[[2]](#footnote-2) of the eleven psalms composed by Moses. He dedicated it to the tribe of Gad from which Elijah the prophet is descended.[[3]](#footnote-3) The tribe of Gad was renowned for its military prowess and its ability to punish the attacking enemy as we read in Yaaqob’s blessing: Gad will recruit a regiment and it will retreat in its tracks.[[4]](#footnote-4) And, of Gad, [Moses] said: He dwells like a lion, and tears off the arm [of the enemy] with the crown of the head.[[5]](#footnote-5) Similarly, Elijah will herald the advent of the Messianic era, when God will appear as *the God of vengeance*, who will punish the proud and cruel nations.[[6]](#footnote-6)

The Talmud[[7]](#footnote-7) designates this psalm as the *Song of the Day* for the fourth day of the week, on which G-d created the sun and the moon. In the future, the G-d vengeance will punish the idolaters who worshiped these celestial bodies. Moses composed this psalm as a prayer to bring that day of Messianic redemption and retribution closer.[[8]](#footnote-8)

Both of our chapters of Psalms contain reference to a ‘Rock’

***Tehillim (Psalms) 94:22*** *But HaShem hath been my high tower, and my God the Rock of my refuge.*

***Tehillim (Psalms) 95:1*** *O come, let us sing unto HaShem; let us shout for joy to the Rock of our salvation.*

I would like to explore the concept of rocks and its small cousin ‘dirt’.

“Rock” is the normal translation of the Hebrew word *tzur*. There are a couple of other words which are sometimes translated as *rock*: *eben* [stone], *selah* [rock formation], or *matzeivah* [stone monument]. Whenever these words appear, they are metaphors for HaShem.

Maimonides notes, in his Guide for the Perplexed,[[9]](#footnote-9) in his explanation of the term *tzur* - *rock*: Tzur - rock is an equivocal term.

That is to say, the word has several meanings, entirely different one from the other, as opposed to a borrowed term, namely, a metaphor, where there is a similarity between the various meanings. One way that the Torah conceals its esoteric truths is by using words having multiple meanings. It is for this reason that the story relating to the cleft in the rock[[10]](#footnote-10) is formulated the way it is, the term “tzur” intentionally chosen because of its multiple denotations. Maimonides explicates the various meanings of the word “tzur.”

*It is a term denoting a mountain… It is also a term denoting a hard stone like flint… It is, further, a term denoting the quarry from which quarry-stones are hewn…*

*In derivation from the third meaning of this equivocal term (quarry), the word was applied to G-d, who is also designated by the term “tzur.”*

*Subsequently, in derivation from the last meaning, the term was used figuratively to designate the root and principle of everything… On account of the last meaning,* **quarry***, G-d, may He be exalted, is designated as The Rock, as he is the principle and the efficient cause of all things other than himself. Accordingly, it is said:*

***Debarim (Deuteronomy) 32:4*** *The Rock, His work is perfect.*

***Debarim (Deuteronomy) 32:18*** *Of the Rock that begot you, you were unmindful.*

***Debarim (Deuteronomy) 32:30*** *Their Rock had given them over.*

***Shmuel alef (I Samuel) 2:2*** *And there is no Rock like our G-d.*

***Yeshayahu (Isaiah) 26:4*** *The Rock of Eternity.*

The last verse cited by Maimonides to illustrate the meaning of the term *tzur* relates to G-d’s revelation to Moses in the cleft of the rock:

The verse, “And you shall stand upon the rock”[[11]](#footnote-11) means: Rely upon, and be firm in considering, G-d, may He be exalted, as the first principle. This is the entryway through which you shall come to Him, as we have made clear when speaking of His saying [to Moses]: “Behold, there is a place by Me”.[[12]](#footnote-12)

Think, for a moment, about the implications of HaShem being a quarry from which other rocks are hewn.

As we progress in this study, we will see that Maimonides was surely correct when he said that Tzur is equivocal. So, let’s look at another common word for rock.

*Eben* the Hebrew word for rock, “eben”, is all about **connecting**. According to Rashi,[[13]](#footnote-13) the Hebrew word *stone* or *eben -* אבן,[[14]](#footnote-14) is a contraction of the words father (ab *–* אב) *and* son + (ben - בן). Both words share the letter beit - ב. This word shows what we all know; that a son is an extension of his father. Yaaqov’s hope for the Jewish people is that we **connect** from generation to generation – through the Torah.[[15]](#footnote-15)

The Hebrew words “stone” (eben - אבן), “father” (ab - אב), and “son” (ben - בן) were spoken by Mashiach in which he put all the pieces together:

***Matthew 3:9*** *And do not suppose that you can say to yourselves, ‘We have Abraham for our father’* (ab - אב)*; for I say to you that from these stones* (eben - אבן) *G-d is able to raise up children* (ben - בן) *to Abraham.*

With this introduction, let’s turn over a few rocks and see if we can’t connect to the Torah’s usage of this common word.

**Rock**

First usage of *tzur* in the Torah is found in:

***Shemot (Exodus) 17:6*** *Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moshe did so in the sight of the elders of Israel.*

This suggests that a rock has an association with HaShem, and a rock is meant to provide something for us. In the case above, the rock was to provide water, a **connection** to life.[[16]](#footnote-16)

**HaShem as a rock**

Why is HaShem referred to in the following Pasuk as a tzur, a rock?

***Debarim (Deuteronomy) 32:15*** *But Yeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook G-d which made him, and lightly esteemed the Rock of his salvation.*

In an earlier Pasuk, Rashi explains this term used as an alternative description of HaShem.

***Debarim (Deuteronomy) 32:4*** *He is the Rock, his work is perfect: for all his ways are judgment: a G-d of truth and without iniquity, just and right is he.*

Tzur, rock, implies strength, as Rashi explains.[[17]](#footnote-17) HaShem is called by this name when we wish to talk about His power and steadfastness. It is as Targum Yonatan renders the word, *mighty*, and his elaboration makes it clear that HaShem is a rock when he is involved in **connecting** people, animals, or things.

***Targum Pseudo Jonathan*** *32:4. Moshe the prophet said: When I ascended the mountain of Sinai, I beheld HaShem of all the worlds, HaShem, dividing the day into four portions; three hours employed in the Law, three with judgment, three in making marriage bonds between man and woman, and appointing to elevate or to abase, and three hours in the care of every created thing: for so it is written: The Mighty One whose works are perfect, for all His ways are judgment, a faithful G-d before whom no iniquity comes forth, pure and upright is He.*

Notice that all of the activities, in the Targum, involve **connecting**.

**Water from a rock[[18]](#footnote-18)**

One of the more famous Torah rocks was the well that traveled with the Children of Israel in the wilderness. Let’s examine this incident a bit more closely. We need to remember that Moshe was told to bring forth water from a rock on two different occasions.

The first time was in Shemot (Exodus) 17:1-7, which tells of an incident in which the Jews asked for water during their ***first*** year in the desert, at which time Moshe was told to ***strike*** a rock and bring forth water.

The second is Bamidbar (Numbers) 20:1-13, which tells of the incident in the beginning of the Jews’ ***fortieth year*** in the desert, when the Jews asked for water, Moshe was told to ***speak*** to a rock to bring forth water, and Moshe struck the rock, instead.

Recall that the reason Moshe could not enter the Promised Land was because of a rock. When the people cried for water at Kadesh, HaShem told Moshe to take his rod and before the eyes of the community order the rock to give water. So, Moshe took the rod as he was commanded, went to the rock in front of the community and struck it to bring forth water. HaShem immediately told Moshe that because he had not trusted enough to affirm HaShem’s sanctity, Moshe cannot enter the Promised Land.[[19]](#footnote-19) Fair enough. HaShem had said to *speak* to the rock and did not say to *hit* the rock. Moshe did not follow orders. Others who had not followed orders precisely were struck dead immediately. Moshe received a relatively mild punishment.

***Bamidbar (Numbers) 20:7*** *And G-d spoke to Moshe, saying, “Take the staff and gather the Assembly, you and Aharon your brother, and speak to the rock (selah) before their eyes and give from its waters; bring forth water from the rock to give water to the Assembly and their animals.”*

The Midrash *Yalkut Shimoni*, makes the following comment:[[20]](#footnote-20)

“Speak to the rock, do not strike it. G‑d told Moshe, when a child is young, the educator may hit the lad in order to teach him. When the child grows into adulthood, however, the educator must rebuke him only verbally. Similarly, when the rock was but a ‘small child’, I instructed you to strike it; but now [after 40 years when it has ‘grown up’] you must only speak to it. Teach it a chapter of Torah and it will produce water.”

This is a strange Midrash. What is the comparison between a rock and a child? And how are you supposed to teach a rock a chapter of Torah?[[21]](#footnote-21)

Obviously, according to the Midrash, the story with the rock was more than a physical event concerning an attempt to draw water from a hard, inanimate object. It was also a psychological and moral tale about how to educate and refine human “rocks” so that they can produce water and use the water for connecting to HaShem and to others.

Before any refinement could be achieved, the outer “rock” needed to be cracked. The “hard skin” they naturally developed over 210 years in exile, needed to be penetrated before its inner vibrant and fresh waters could be fully discovered.

That is why, immediately after the Exodus, G‑d instructed Moshe to strike the rock. At this primitive point in Jewish history, smiting the “rock” was appropriate, indeed critical. Their hearts were too dense to be pierced in any other way. Moshe needed to be forceful, direct and blunt.

Forty years later, their children and grandchildren, born and raised in liberty and in a highly spiritual environment, developed a sense of selfhood quite different from their parents and grandparents. Forty years in wilderness, in the presence of Moshe, Aaron and miracles, left a dent. The nation had spiritually and psychologically matured.

But suddenly, they, too, began to lament and kvetch[[22]](#footnote-22) about a lack of water. Yet a subtle reading of the text exposes us to a tune quite different from the tune present in their parents’ cry 40 years earlier. This new generation of Jews asks only for water, not for meat or other delicacies. They do not express their craving to return to Egypt. Nor do they wish to stone Moshe. They are simply terrified of the prospects of death by thirst.

G-d was sensitive to the nuanced distinctions. He commanded Moshe to speak to the rock, rather than strike it. “Now you must speak to it, teach it a chapter of Torah and it will produce water”, in the above recorded words of the Midrash. The Jews have come a long way. The model of smiting must be replaced with the model of teaching and inspiring.

At that critical juncture, however, Moshe was unable to metamorphose himself. Moshe, who came to identify so deeply with the generation he painstakingly liberated from Egyptian genocide and slavery and worked incessantly for their development as a free and holy people, could not easily assume a new model of leadership. Moshe, calling the people “rebels”, struck the rock. He continued to employ the method of rebuke and strength.

And he struck it twice, because when you attempt to change things through pressure, rather than by persuasion, you must always do it more than once.

This demonstrated that Moshe belonged to the older generation and because of his profound love and loyalty to that generation, about whom he told G-d that should He not forgive them, He could erase Moshe’s name from the Torah,[[23]](#footnote-23) he was not the appropriate person to take the new generation into the land.

Moshe did not possess the ability to properly assess the transformation that had taken place in the young generation of Jews who had come of age. This was not a flaw of Moshe; it was his virtue: A result of his extraordinary intimate connection with the minds of his generation. Moshe has become one with them.

What is more, Moshe wished not, perhaps could not, speak to the rock, for that would demonstrate the flaws of the Jews he faithfully led for forty years; it would highlight the contrast between enslaved parents and liberated children. Moshe chose to diminish himself rather than diminish his people. That is what made Moshe such a unique leader.

So, G‑d told Moshe, “*You did not have faith in Me, to sanctify Me in the eyes of the children of Israel*”. Instead of exposing the elevated spiritual status of the new generation of Jews, Moshe diminished their moral level, creating a crack in their profound and mature relationship with G‑d.

**Two Types of Stones**

The above explanation will clarify another curious anomaly in the biblical description of the two incidents with the water. The description for the “rock” in the first incident is the Hebrew term “tzur.” The description for the rock in the second incident is the Hebrew term “selah.” Why?

(In the case of the tzur, the nation had yet to reach such a high level, though they had been in need of a great miracle in terms of the water. Hitting the rock was a way to do this and to counteract the spiritual imbalance at that time. In fact, “tzur” is the name used to indicate that the rock itself had yet to become transformed to a higher spiritual level, indicated by the word “selah” used 40 years later.)

In English we translate both Hebrew words, tzur and selah, to mean a rock. But in the Hebrew, there is a significant difference between the two terms. A tzur is a rock that is hard and solid both in its exterior and interior parts. It is all rock. A selah, on the other hand, is a rock that is hard and rocky on its outside, but its interior contains water or moisture.

When you are dealing with a “rock” that has no moisture stored in it, you have no choice but to smite it. However, when you are confronted with a rock that is merely rocky on the outside but soft on the inside, you have no right to smite it. Now, you must speak to it and inspire it to reveal its internal waters of wisdom, love and inspiration.

Not only is HaShem a rock, but we, too, are hewn from that rock and we are rocks as well:

***Yeshayahu (Isaiah) 51:1*** *Hearken to me, ye that follow after righteousness, ye that seek HaShem: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.*

Yet, man is also dust.

***Bereshit (Genesis) 2:7*** *And HaShem God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.*

**Dust[[24]](#footnote-24)**

Dust, afar - עפר,[[25]](#footnote-25) is an unexpected ingredient in the composition of Adam. It is rare that anyone thinks of themselves as “dust of the earth”. We tend to have a more elevated concept of ourselves as a the ‘highest form of earthly being’. Nevertheless, when HaShem went to create man, He started with dust.[[26]](#footnote-26)

***Bereshit (Genesis) 2:7*** *And HaShem G-d formed man* (adam) *from the* ***dust*** *of the earth* (adamah) *and He blew into his nostrils the breath of life, and man became a living being.*

But man is called Adam. What is established here is an interesting connection: Adam and Adamah, man and earth. And not just earth, but “dust of the earth”. The word used for the earth out of which *Adam* was made is *Adamah*. They are the same noun: Adam is the masculine form, Adamah is the feminine. We are literally earth-creatures. There is a sense of this connection also in English in the cognate relationship between the word’s “human” and “humus[[27]](#footnote-27)“. (The identification of the earth as feminine and humans as masculine reflects the traditional agricultural or poetic characterization of the earth being, like woman, the receiver of seed and bearer of fruit.)

They are the same word: *Adam* and *Adamah*. Just by virtue of his name, it would appear that of the elements which form man, it is Adamah rather than the G-dly element, which would seem to be the primary ingredient.

Dust represents death, the inanimate that has no life-force. The body alone is just “**dust** of the earth”, it needs the soul to give it life.

From the above pasuk, we see that there are two unique building blocks that form the basic elements of man: **Dust** and the **breath** of HaShem. Man is both physical and spiritual, earthly and G-dly.[[28]](#footnote-28)

Because of Adam’s sin, the dust which formed our humble beginning, will also be our end:

***Bereshit (Genesis) 3:19*** *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for* ***dust*** *thou art, and unto* ***dust*** *shalt thou return.[[29]](#footnote-29)*

Rashi, draws our attention to the origin of the dust out of which Adam was formed. He brings two very different midrashic explanations:

“DUST FROM THE ADAMA: He gathered his (Adam’s) dust from the four corners of the globe so that in whatever place he may die, the ground will absorb him in burial.

AN ALTERNATIVE READING: G-d took his dust from the place of which it is said “You shall make an altar of earth (adamah) to Me”[[30]](#footnote-30)… I only wish that he may gain atonement ...”

Let us examine the images that Rashi presents to us here. It is difficult to understand what these colorful interpretations are trying to suggest. What do we mean when we talk about the raw materials for man coming from the entire globe? Apparently, we are suggesting that man somehow encompasses the entire world. This first interpretation of Rashi’s is expanded upon by The Netziv[[31]](#footnote-31) in his commentary, HaEmek Davar.

“G-d gathered earth, a little from here and a little from there, unlike the way that he created animal and beast. Human existence differs greatly from that of the animal kingdom. Animals will live only in a specific climate, each according to their specific nature. Each animal is born and thrives in a particular climate. Man is different, living throughout the world, in hot and cold climate, adapting diet and nutrition in accordance with the local conditions. This is the result of G-d gathering the materials for man from all over the globe. In addition, certain lands breed certain temperaments ... but man has no defined temperament due to his diverse origin.”

So, the unique aspect of man is his adaptability and universality. His versatile, portable, robust nature is encapsulated in this image. Man lives everywhere in the world. There is nowhere where man is a stranger. Because man is a creation of all places, he is at home in all places. The first Midrash emphasises the universal nature of man.

But what of the second midrash? The second midrash plays on the word ‘adamah’, knowing that the altar in the Temple is described using that self-same word: “mizbeach adamah”.[[32]](#footnote-32) On this basis the midrash proposes that man’s origin’s lies in a single spot, the site of the future Temple in Jerusalem. Why? Why does man need to be created from this hallowed place?

According to Rashi, this particular ingredient is vital to grant man the future opportunity of atonement and forgiveness. In this very daring reading, the midrash notes an inherent ‘flaw’ within the blueprint of man, the inevitable tendency towards sin, a devastating imperfection. Man, if he is to exist as man, is going to sin, and thus the very fact of his existence necessitates teshuva,[[33]](#footnote-33) leading to forgiveness, and atonement.[[34]](#footnote-34) Thus forgiveness must precede his very creation. Indeed, this Midrash tells us that it is a crucial ingredient of every fibre of his being.

This suggests that man has a higher purpose than merely being the “dust of the earth”. This higher purpose is lost in Adam. Adam after the fall, epitomizes the “dust of the earth” aspect.

Our humble beginning as the “dust of the earth” is turned around later when Avraham recognizes and acknowledges HaShem. HaShem, then, makes a promise to Avraham.

***Bereshit (Genesis) 28:14*** *And HaShem said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed forever. 16 And I will make thy seed as the* ***dust*** *of the earth: so that if a man can number the* ***dust*** *of the earth, then shall thy seed also be numbered.*

The Midrash explains the very powerful significance of this choice of words. This is more than just a blessing of multitudes. The blessing of “dust of the earth” represents the history of the Jews. Everybody tramples over the dust of the earth, but in the end the dust of the earth always remains on top.

In the final analysis, the “dust of the earth” is always on top. This is the analogy and the blessing of “Your descendants will be like the dust of the earth.” Yaakov is told that his children will be trampled upon and spat upon, like the dust. But in the end, like the dust, they will remain on top.

That same dust ultimately covers those who trample it.

***Bereshit (Genesis) 3:19*** *From dust you are taken and to dust you will return.[[35]](#footnote-35)*

***Shabbath 152b*** *Our Rabbis taught: ‘And the dust return to the earth as it was, and the spirit return unto G-d who gave it’: Render it back to him as He gave it to thee, [viz.,] in purity, so do thou [return it] in purity.*

Thus, we come full circle to show that the tremendous blessing also carries with it a powerful reminder that we should remain humble, knowing what our end will be.

Adam’s purpose was to lift himself up beyond the *dust* within himself and reach an exalted level of spirituality. This is alluded to in the pasuk:

***Kohelet (Ecclesiastes) 3:21*** *Who knows the spirit of the sons of man that goes up above, and the spirit of the animal that descends below to the earth.*

Indeed, a scholar who succeeds in learning Torah lishmah, for its own sake, experiences a similar ascendancy:

***Avot 6:1*** *And he is lifted up and elevated above all that is mundane.*

**Little Dust**

Efron the Hittite sold a cave and its land to Avraham.[[36]](#footnote-36) This cave was called Machpelah.[[37]](#footnote-37) Normally *Efron* is spelled ‘full’ (with five letters). However, after he negotiated in bad faith with Avraham for the field for burying Sarah, Efron’s name is spelled ‘missing’ (with four letters)[[38]](#footnote-38) as a sign by the Torah of the belittling of his stature.

Avraham found the cave in the fields that belongs to Efron. He could see Adam and Chava in the cave. He also saw that they were buried by the entrance to the Garden of Eden that was in the cave of Machpelah.[[39]](#footnote-39)

That was the reason why he wanted to have ownership of this place. He was ready to pay any price and he did pay the full price. His intention was to give us, the future generations, the connection to the tree of life. The patriarchs and the matriarchs that are buried there protect the entrance to the Garden of Eden for us until the time of the resurrection of the dead. Avraham established control over the gates to the Garden of Eden and bridged the gap between death (our world, the Tree of the Knowledge Good and Evil) and life (Garden of Eden and Tree of Life).

It is by no accident that Abraham bought the Machpelah Cave from Efron (עפרון)[[40]](#footnote-40) the Hittite, whose name is derived from the same root as “dust” (עפר). Man was created, “dust from the earth” and after his sin he was destined to die, “for you are dust, and to dust you shall return”. Yet “dust” takes on new significance when Abraham states his famous expression of submissiveness and lowliness:

***Bereshit (Genesis) 18:27*** *And Abraham answered and said, behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:*

“I am dust and ashes”, the attribute of submissiveness is implied in our context too, in the above-mentioned phrase, “Sarah died in Kiryat Arba, which is Chevron,[[41]](#footnote-41) in the land of Canaan”. Canaan (כנען) is from the same root as “submissiveness” (הכנעה). As the indicated by the Zohar, the four elements of the “city of four” (Kiryat Arba) remain connected by the merit of “the land of Canaan” i.e., the dust-like attribute of a submissive soul.

The field Avraham buys is called *Sde Efron*: the field of little dust. The name “field of little dust” has resonance: It is as if Avraham buys the dust, the *afar* out of which Adam was first made. One midrash says the dust that created Adam’s body was from the place of the Temple, while another midrash says that Adam’s body was created using dust from every corner of the world. We can understand both of these *midrashim* as containing the truth. Avraham is buying a stake in the land on which he lives, the land on which the Temple will one-day stand. And there is a connection between Avraham and the whole earth.

**Ashlamatah:** **Judges 13:2-14**

| **Rashi** | **Targum** |
| --- | --- |
| 2 And there was one man from Zorah, from the family of the Danites, whose name was Manoah; and his wife was barren and had not borne. | 2. And there was a certain man from Zorah, from the family of Dan, and his name was Manoah, and his wife was sterile, and she had no child*.* |
| 3 And an angel of the Lord appeared to the woman, and said to her, "Behold now, you are barren, and have not borne; and you shall conceive and bear a son. | 3. And the angel of the Lord appeared to the woman, and he said to her: "Behold now you are sterile, and you have no child. and you will become pregnant and give birth to a son.” |
| 4 Consequently, beware now, and do not drink wine or strong drink, and do not eat any unclean thing. | 4. “And now be careful, and do not drink new and old wine and do not eat anything unclean.” |
| 5 Because you shall conceive and bear a son; and a razor shall not come upon his head, for a Nazirite to God shall the lad be from the womb; and he will begin to save Israel from the hand of the Philistines." | 5. “For behold you are pregnant and will give birth to a son. And a razor will not pass over his head, for the boy will be from the womb a Nazirite of the LORD. And he will begin to save Israel from the hand of the Philistines." |
| 6 And the woman came and said to her husband, saying, "A man of God came to me, and his appearance was like the appearance of an angel of God, very awesome; and I did not ask him from where he was and his name, he did not tell me. " | 6. And the woman came and said to her husband, saying: "The prophet of the LORD came unto me, and his appearance was like the appearance of the angel of the LORD very powerful. And I did not ask him from where he was, and he did not tell me his name. |
| 7 And he said to me, 'Behold, you shall conceive and bear a son; and now do not drink wine and strong drink, and do not eat any unclean (thing), for a Nazirite to God shall the lad be, from the womb until the day of his death.' | 7. And he said to me: “Behold you are pregnant and will give birth to a son. And now do not drink new and old wine. and do not eat anything unclean, for the boy will be a Nazirite of the LORD from the womb unto the day of his death.” |
| 8 And Manoah entreated the Lord, and said, "Please, O Lord, the man of God whom You sent, let him come now again to us, and teach us what we shall do to the lad that will be born." | 8. And Manoah prayed before the LORD and said: "Please, LORD, let the prophet of the LORD whom you sent come now once more unto us, and let him teach us what we will do for the boy who is to be born." |
| 9 And God hearkened to the voice of Manoah; and the angel of God came again to the woman, and she was sitting in the field, and Manoah her husband was not with her. | 9. And the LORD received the prayer of Manoah, and the angel of the LORD came once more unto the woman, and she was sitting in the field, and Manoah her husband was not with her. |
| 10 And the woman hurried and ran and told to her husband; and she said to him, "Behold, there has appeared to me the man that came to me on that day." | 10. And the woman hastened and ran and told her husband and said to him: "Behold the man who came unto me on that day has appeared to me." |
| 11 And Manoah arose and went after his wife; and he came to the man, and said to him, "Are you the man that spoke to the woman?" And he said, "I am." | 11. And Manoah arose and went after his wife and came unto the man and said to him: "Are you the man who spoke with the woman?" And he said: "I am." |
| 12 And Manoah said, "Now your words will come forth; what shall be the rule for the lad, and his doing?" | 12. And Manoah said: "Now let your words come to fulfillment! What shall be proper for the boy, and what shall we do for him?" |
| 13 And the angel of the Lord said to Manoah, "Of all that I said to the woman shall she beware. | 13. And the angel of the LORD said to Manoah: "Of everything that I have said to the woman, let her be careful. |
| 14 From all that comes out of the grapevine she shall not eat, and wine or strong drink she may not drink, and any unclean (thing) she may not eat; all that I commanded her, shall she observe." | 14. From everything that goes forth from the vine of wine she shall not eat, and new and old wine she will not drink, and everything unclean she will not eat. Everything that I commanded her, let her observe. |

**Rashi’s Commentary on Judges 13:2-14**

**4 wine or strong drink** YAYIN V’SHEKAR. New and old wine [after Targum Jonathan].

**5 UMORAH**. (Lit., a thrower.) This is a razor because it casts and throws off hair.

**7 and do not eat any unclean (things)** Of those things that are prohibited to a Nazir.

**8 LANA’AR HAYULAD** To the lad that will be born.

**11 after his wife** after her counsel.

**12 what shall be the rule for the lad, and his doing** What is proper for the lad and what shall be done to him [after Targum Jonathan].

**Pirke Avot**

**CHAPTER II.**

1. Rabbi said, which is the right course that a man should choose for himself? Whatsoever is a pride to him that pursues it, (and) brings him honour from men. And be attentive to a light precept as to a grave, for thou knowest not the assigned reward of precepts, and reckon the loss for a duty against its gain, and the gain by a transgression against its loss. And consider three things, and thou wilt not fall into the hands of transgression: know what is above thee; a seeing eye, and a hearing ear, and all thy deeds written in a book.

2. Rabban Gamliel, son of R. Jehudah ha-Nasi, said,

Excellent is Torah study together with worldly business, for the practice of them both puts iniquity out of remembrance; and all Torah without work must fail at length, and occasion iniquity. And let all who are employed with the congregation act with them in the name of Heaven, for the merit of their fathers sustains them, and their righteousness stands for ever. And ye yourselves shall have reward reckoned unto you as if ye had wrought.

3. Be cautious with (those in) authority, for they let not a man approach them but for their own purposes; and they appear like friends when it is to their advantage and stand not by a man in the hour of his need.

4. He used to say, Do His will as if it were thy will, that He may do thy will as if it were His will. Annul thy will before His will, that He may annul the will of others before thy will.

5. Hillel said, separate not thyself from the congregation, and trust not in thyself until the day of thy death; and judge not thy friend until thou comest into his place; and say not of a word which may be heard that in the end it shall be heard; and say not, When I have leisure, I will study; perchance thou mayest not have leisure.

6. He used to say, no boor is a sin fearer; nor is the vulgar pious; nor is the shamefast apt to learn, nor the passionate to teach; nor is every one that has much traffic wise. And in a place where there are no men endeavor to be a man.

7. Moreover he saw a skull which floated on the face of the water, and he said to it, because thou drownedst they drowned thee, and in the end they that drowned thee shall be drowned.

8. He used to say, More flesh, more worms: more treasures, more care: more maidservants, more lewdness: more menservants, more theft: more women, more witchcrafts: more Torah, more life: more wisdom, more scholars: more righteousness, more peace. He who has gotten a good name has gotten it for himself. He who has gotten to himself words of Torah, has gotten to himself the life of the world to come.

9. Rabban Jochanan ben Zakai received from Hillel and from Shammai. He used to say, if thou hast practised Torah much, claim not merit to thyself, for thereunto wast thou created.

10. Five disciples were there to Rabban Jochanan 'ben Zakai, and these were they: R. Li'ezer ben Hyrqanos, and R. Jehoshua' ben Chananiah, and R. Jose the Priest, and R. Shime'on ben Nathanael, and R. Ele'azar ben 'Arak. He used to recount their praise: Eli'ezer ben Hyrqanos is a plastered cistern, which loseth not a drop; Jehoshua' ben Chananiah--happy is she that bare him; Jose the Priest is pious; Shim'eon ben Nathanael is a sinfearer; Ele'azar ben 'Arak is a welling spring.

11. He used to say, if all the wise of Israel were in a scale of the balance, and Eli'ezer ben Hyrqanos in the other scale, he would outweigh them all. Abba Shaul said in his name, if all the wise of Israel were in a scale of the balance, and Eli'ezer ben Hyrqanos with them, and Ele'azar ben 'Arak in the other scale, he would outweigh them all.

12. He said to them, Go and see which Is the good way that a man should cleave to. Rabbi Li'ezer said, A good eye: R. Jehoshua' said, A good friend: and R. Jose said, A good neighbour: and R. Shime'on said, He that foresees what is to be: R. La'zar said, A good heart. He said to them, I approve the words of Ele'azar ben 'Arak rather than your words, for his words include your words.

13. He said to them, Go and see which is the evil way that a man should shun. R. Li'ezer said, An evil eye: and R. Jehoshua' said, An evil companion: and R. Jose said, An evil neighbour: and R. Shime'on said, He that borroweth and repayeth not--he that borrows from man is the same as if he borrowed from God (blessed is He)--for it is said, The wicked borroweth, and payeth not again, but the righteous is merciful and giveth: R. La'zar said, An evil heart. He said to them, I approve the words of Ele'azar ben 'Arak rather than your words, for your words are included in his words.

14. And they said (each) three things. R. Li'ezer said, Let the honour of thy friend be dear unto thee as thine own; and be not easily provoked; and repent one day before thy death. And warm thyself before the fire of the wise, but beware of their embers, perchance thou mayest be singed, for their bite is the bite of a fox, and their sting the sting of a scorpion, and their hiss the hiss of a fiery-serpent, and all their words are as coals of fire.

15. R. Jehoshua' said, an evil eye, and the evil nature, and hatred of the creatures put a man out of the world.

16. R. Jose said, Let the property of thy friend be precious unto thee as thine own; set thyself to learn Torah, for it is not an heirloom unto thee; and let all thy actions be to the name of Heaven.

17. R. Shime'on said, be careful in reading the Shema' *and in Prayer*; and when thou prayest, make not thy prayer an ordinance, but an entreaty before God, blessed is He, *for it is said, For God is compassionate and easily-entreated*, *longsuffering, and plenteous in grace*; and be not wicked unto thyself.

18. R. La'zar said, be diligent to learn *Torah*, wherewith thou mayest make answer to Epicurus; and know before whom thou toilest; and who is the Master of thy work.

19. R. Tarphon said, the day is short, and the task is great, and the workmen are sluggish, and the reward is much, and the Master of the house is urgent. He said, It is not for thee to finish the work, nor art thou free to desist therefrom; if thou hast learned much Torah, they give thee much reward; and faithful is the Master of thy work, who will pay thee the reward of thy work, and know that the recompence of the reward of the righteous is for the time to come.

**Correlations**

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

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

**B’Midbar (Numbers) 6:1 – 21**

**Tehillim (Psalms) 94:16-23**

**Shoftim (Judges) 13:2-14**

**2 Pet 3:1-2, Lk 17:5-10, Phil. 3:12-21**

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

LORD - יהוה, Strong’s number 03068.

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

Day - יום, Strong’s number 03117.

Made - עשה, Strong’s number 06213.

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

LORD - יהוה, Strong’s number 03068.

Spake - דבר, Strong’s number 01696.

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

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

Israel - ישראל, Strong’s number 03478.

Man - איש, Strong’s number 0376.

Woman / Wife - אשה, Strong’s number 0802.

Nazarite - נזיר, Strong’s number 05139.

**Bamidbar (Numbers) 6:1** And the **LORD <03068>** **spake <01696> (8762)** unto Moses, **saying <0559> (8800)**, 2 **Speak <01696> (8761)** unto the **children <01121>** of **Israel <03478>**, and **say <0559> (8804)** unto them, When either **man <0376>** or **woman <0802>** shall separate themselves to vow a vow of a **Nazarite <05139>**, to separate themselves unto the **LORD <03068>**: 3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.4 All the **days <03117>** of his separation shall he eat nothing that is **made <06213> (8735)** of the vine tree, from the kernels even to the husk.

**Tehillim (Psalms) 94:17** Unless the **LORD <03068>** had been my help, my soul had almost dwelt in silence.

**Tehillim (Psalms) 94:18** When I **said <0559> (8804)**, My foot slippeth; thy mercy, O **LORD <03068>**, held me up.

**Tehillim (Psalms) 95:5** The sea is his, and he **made <06213> (8804)** it: and his hands formed the dry land.

**Tehillim (Psalms) 95:7** For he is our God; and we are the people of his pasture, and the sheep of his hand. To **day <03117>** if ye will hear his voice,

**Shoftim (Judges) 13:2** And there was a certain **man <0376>** of Zorah, of the family of the Danites, whose name was Manoah; and his **wife <0802>** was barren, and bare not.

**Shoftim (Judges) 13:3** And the angel of the **LORD <03068>** appeared unto the woman and **said <0559> (8799)** unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a **son <01121>**.

**Shoftim (Judges) 13:5** For, lo, thou shalt conceive, and bear a **son <01121>**; and no razor shall come on his head: for the child shall be a **Nazarite <05139>** unto God from the womb: and he shall begin to deliver **Israel <03478>** out of the hand of the Philistines.

**Shoftim (Judges) 13:11** And Manoah arose, and went after his **wife <0802>**, and came to the **man <0376>**, and **said <0559> (8799)** unto him, Art thou the **man <0376>** that **spakest <01696> (8765)** unto the **woman <0802>**? And he **said <0559> (8799)**, I am.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 6:1-21** | **Psalms**  **94:16 -23** | **Ashlamatah**  **Jud 13:2-14** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Num. 6:7 |  |  |
| **dx'a,** | one | Num. 6:11 Num. 6:14 Num. 6:19 |  | Jdg. 13:2 |
| **rx;a;** | after, behind | Num. 6:19 Num. 6:20 |  | Jdg. 13:11 |
| **vyai** | man, men | Num. 6:2 |  | Jdg. 13:2 Jdg. 13:6 Jdg. 13:8 Jdg. 13:9 Jdg. 13:10 Jdg. 13:11 |
| **lk;a'** | eat, ate | Num. 6:3 Num. 6:4 |  | Jdg. 13:4 Jdg. 13:7 Jdg. 13:14 |
| **~yhil{a/** | God | Num. 6:7 | Ps. 94:22 Ps. 94:23 | Jdg. 13:5 Jdg. 13:6 Jdg. 13:7 Jdg. 13:8 Jdg. 13:9 |
| **rm;a'** | saying | Num. 6:1 Num. 6:2 Num. 6:22 Num. 6:23 | Ps. 94:18 | Jdg. 13:3 Jdg. 13:6 Jdg. 13:7 Jdg. 13:8 Jdg. 13:10 Jdg. 13:11 Jdg. 13:12 Jdg. 13:13 |
| **hV'ai** | woman | Num. 6:2 |  | Jdg. 13:2 Jdg. 13:3 Jdg. 13:6 Jdg. 13:9 Jdg. 13:10 Jdg. 13:11 Jdg. 13:13 |
| **aAB** | go, come | Num. 6:6 Num. 6:10 Num. 6:12 Num. 6:13 |  | Jdg. 13:6 Jdg. 13:8 Jdg. 13:9 Jdg. 13:10 Jdg. 13:11 Jdg. 13:12 |
| **!Be** | sons, children | Num. 6:2 Num. 6:10 Num. 6:12 Num. 6:14 Num. 6:23 Num. 6:27 |  | Jdg. 13:3 Jdg. 13:5 Jdg. 13:7 |
| **%rB** | bless | Num. 6:23 Num. 6:24 Num. 6:27 |  |  |
| **!p,G<** | grapevine | Num. 6:4 |  | Jdg. 13:14 |
| **rBeDI** | spoke, speak, say, said | Num. 6:1 Num. 6:2 Num. 6:22 Num. 6:23 |  | Jdg. 13:11 |
| **dy"** | hand | Num. 6:21 |  | Jdg. 13:5 |
| **hw"hoy>** | LORD | Num. 6:1 Num. 6:2 Num. 6:5 Num. 6:6 Num. 6:8 Num. 6:12 Num. 6:14 Num. 6:16 Num. 6:17 Num. 6:20 Num. 6:21 Num. 6:22 Num. 6:24 Num. 6:25 Num. 6:26 | Ps. 94:17 Ps. 94:18 Ps. 94:22 Ps. 94:23 | Jdg. 13:3 Jdg. 13:8 Jdg. 13:1 |
| **~Ay** | days | Num. 6:4 Num. 6:5 Num. 6:6 Num. 6:8 Num. 6:9 Num. 6:10 Num. 6:11 Num. 6:12 Num. 6:13 |  | Jdg. 13:7 Jdg. 13:10 |
| **!yIy:** | wine | Num. 6:3 Num. 6:4 Num. 6:20 |  | Jdg. 13:4 Jdg. 13:7 Jdg. 13:14 |
| **$l;y"** | followed |  |  | Jdg. 13:11 |
| **laer'f.yI** | Israel | Num. 6:2 Num. 6:23 Num. 6:27 |  | Jdg. 13:5 |
| **tw<m'** | die | Num. 6:7 |  | Jdg. 13:7 |
| **ryzIn"** | Nazarite | Num. 6:2 Num. 6:13 Num. 6:18 Num. 6:19 Num. 6:20 Num. 6:21 |  | Jdg. 13:5 Jdg. 13:7 |
| **vp,n<** | body, soul | Num. 6:6 Num. 6:11 | Ps. 94:17 Ps. 94:19 Ps. 94:21 |  |
| **hf'['** | produce, do, did, done, make, made | Num. 6:4 Num. 6:11 Num. 6:16 Num. 6:17 Num. 6:21 |  | Jdg. 13:8 |
| **~ynIP'** | before, face | Num. 6:16 Num. 6:20 Num. 6:25 Num. 6:26 |  |  |
| **lAq** | voice |  |  | Jdg. 13:9 |
| **~Wq** | setting up, arose |  | Ps. 94:16 | Jdg. 13:11 |
| **ha'r'** | appeared,saw |  |  | Jdg. 13:3 Jdg. 13:10 |
| **varo** | head | Num. 6:5 Num. 6:7 Num. 6:9 Num. 6:11 Num. 6:18 |  | Jdg. 13:5 |
| **rk've** | strong drink | Num. 6:3 |  | Jdg. 13:4 Jdg. 13:7 Jdg. 13:14 |
| **~ve** | name | Num. 6:27 |  | Jdg. 13:2 Jdg. 13:6 |
| **[m;v'** | listened, hear |  |  | Jdg. 13:9 |
| **rm;v'** | keep | Num. 6:24 |  | Jdg. 13:4 Jdg. 13:13 Jdg. 13:14 |
| **hnEv'** | year | Num. 6:12 Num. 6:14 |  |  |
| **ht'v'** | drink, drank | Num. 6:3 Num. 6:20 |  | Jdg. 13:4 Jdg. 13:7 Jdg. 13:14 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 6:1-21** | **Psalms**  **94:16-21** | **Ashlamatah**  **Jud 13:2-14** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **2 Pet 3:1-7** | **Tosefta of**  **Luke**  **Lk 17:5-19** |
| --- | --- | --- | --- | --- | --- | --- |
| ἅγιον | holy | Num 6:5  Num 6:8  Num 6:20 |  |  | 2Pe 3:2 |  |
| ἀγρός | field |  |  | Jdg 13:9 |  |  |
| ἀδελφός | brother | Num 6:7 |  |  |  |  |
| ἁμαρτία | sin, sinful | Num 6:11 Num 6:14  Num 6:16 |  |  |  |  |
| ἀνήρ | man, husband | Num 6:2 |  | Jdg 13:2 Jdg 13:6  Jdg 13:9  Jdg 13:10  Jdg 13:11 |  |  |
| **ἄνθρωπος** | man, men |  |  | Jdg 13:6  Jdg 13:8 |  |  |
| **ἀνίστημι** | setting up, arose, arise |  | Ps. 94:16 | Jdg. 13:11 |  |  |
| **ἀποθνήσκω** | died, dying | Num 6:7  Num 6:9 |  |  |  |  |
| **γυνή** | woman | Num. 6:2 |  | Jdg. 13:2 Jdg. 13:3 Jdg. 13:6 Jdg. 13:9 Jdg. 13:10 Jdg. 13:11 Jdg. 13:13 |  |  |
| **δίδωμι** | give, gave | Num 6:26 |  |  |  | Lk. 17:18 |
| **διέρχομαι** | going |  |  | Jdg 13:12 |  | Lk. 17:11 |
| **δίκαιος** | just |  | Psa 94:21 |  |  |  |
| **εἴδω** | behold, beheld, see, seen |  |  |  |  | Lk. 17:14 Lk. 17:15 |
| **εἷς** | one | Num. 6:11 Num. 6:14 Num. 6:19 |  | Jdg. 13:2 |  | Lk. 17:15 |
| **εἰσέρχομαι** | enter | Num 6:6 |  |  |  | Lk. 17:7 |
| **ἐλεέω** | mercy | Num 6:25 |  |  |  |  |
| **ἐντολή** | commandments |  |  |  | 2 Pet. 3:2 |  |
| **ἐπιθυμία** | desire |  |  |  |  |  |
| **ἔπω** | saying, said | Num. 6:1 Num. 6:2 Num. 6:22 Num. 6:23 | Ps. 94:18 | Jdg. 13:3 Jdg. 13:6 Jdg. 13:7 Jdg. 13:8 Jdg. 13:10 Jdg. 13:11 Jdg. 13:12 Jdg. 13:13 |  | Lk. 17:5 Lk. 17:6 |
| **ἐρέω** | speak, say | Num 6:2 |  |  |  | Lk. 17:7 Lk. 17:8 |
| **̓́ρχομαι** | came, come, went |  |  | Jdg 13:6  Jdg 13:8  Jdg 13:10  Jdg 13:11 |  |  |
| **ἐσθίω** | eat, ate | Num. 6:3 Num. 6:4 |  | Jdg. 13:4 Jdg. 13:7 Jdg. 13:14 |  | Lk. 17:8 |
| **ἡμέρα** | day | Num. 6:4 Num. 6:5 Num. 6:6 Num. 6:8 Num. 6:9 Num. 6:10 Num. 6:11 Num. 6:12 Num. 6:13 |  | Jdg. 13:7 Jdg. 13:10 |  |  |
| **θάνατος** | death | Num 6:9 |  | Jdg. 13:7 |  |  |
| **θεός** | God | Num. 6:7 | Ps. 94:22 Ps. 94:23 | Jdg. 13:5 Jdg. 13:6 Jdg. 13:7 Jdg. 13:8 Jdg. 13:9 |  |  |
| **ἱερεύς** | priest | Num 6:10  Num 6:11  Num 6:16  Num 6:17  Num 6:19  Num 6:20 |  |  |  |  |
| **καθαρίζω** | cleansed | Num 6:9 |  |  |  |  |
| **κατεργάζομαι** | manufactured | Num 6:3 |  |  |  |  |
| **κύριος** | LORD | Num. 6:1 Num. 6:2 Num. 6:5 Num. 6:6 Num. 6:8 Num. 6:12 Num. 6:14 Num. 6:16 Num. 6:17 Num. 6:20 Num. 6:21 Num. 6:22 Num. 6:24 Num. 6:25 Num. 6:26 | Ps. 94:17 Ps. 94:18 Ps. 94:22 Ps. 94:23 | Jdg. 13:3 Jdg. 13:8 Jdg. 13:1 | 2 Pet. 3:2 | Lk. 17:5 Lk. 17:6 |
| **λαλέω** | spoke, speak, say, said | Num. 6:1 Num. 6:2 Num. 6:22 Num. 6:23 |  | Jdg. 13:11 |  |  |
| **νόμος** | law | Num 6:13  Num 6:21 |  |  |  |  |
| **ὄνομα** | name | Num. 6:27 |  | Jdg. 13:2 Jdg. 13:6 |  |  |
| **πατήρ** | father | Num. 6:7 |  |  | 2 Pet. 3:4 |  |
| **πίνω / πίω** | drink, drank | Num. 6:3 Num. 6:20 |  | Jdg. 13:4 Jdg. 13:7 Jdg. 13:14 |  | Lk. 17:8 |
| **ποιέω** | produce, do, did, done, make, made | Num. 6:4 Num. 6:11 Num. 6:16 Num. 6:17 Num. 6:21 |  | Jdg. 13:8 |  | Lk. 17:9 Lk. 17:10 |
| **πορεύομαι** | go, gone |  |  | Jdg 13:11 | 2 Pet. 3:3 | Lk. 17:11 Lk. 17:14 Lk. 17:19 |
| **πούς** | feet, foot |  | Psa 94:18 |  |  | Lk. 17:16 |
| **πρόσωπον** | face, before, front | Num. 6:16 Num. 6:20 Num. 6:25 Num. 6:26 |  |  |  | Lk. 17:16 |
| **πῦρ** | fire | Num 6:18 |  |  | 2 Pet. 3:7 |  |
| **ῥῆμα** | word, thing |  |  | Jdg 13:12 | 2 Pet. 3:2 |  |
| **σώζω** | delivered |  |  | Jdg 13:5 |  | Lk. 17:19 |
| **υἱός** | sons, children | Num. 6:2 Num. 6:10 Num. 6:12 Num. 6:14 Num. 6:23 Num. 6:27 |  | Jdg. 13:3 Jdg. 13:5 Jdg. 13:7 |  |  |
| **φωνή** | voice, sound |  |  | Jdg. 13:9 |  | Lk. 17:13 Lk. 17:15 |
| **χείρ** | hand | Num. 6:21 |  | Jdg. 13:5 |  |  |

**Nazarean Talmud**

**Sidrot B’midbar (Numbers) 6:1 – 21**

**“Ki Yaf’li Lin’dor” “When will utter** a **vow”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |
| **And the Sh’lichim said to the Master,** teach us how to **“Grow in our faithful obedience!” So the Master said, “If you have faithful obedience like a** tiny **mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.[[42]](#footnote-42) “And which of you who has a slave plowing or shepherding** sheep **who comes in from the field will say to him, ‘Come here at once** and **recline at the table’? Will he not rather say to him, ‘Prepare something that I may eat, and dress yourself to serve me while I eat and drink, and after these** things **you will eat and drink.’ He will not be grateful to the slave because he did what was ordered,** will he**? Thus you also, when you have done all the things you were ordered to do, say, ‘We are unworthy slaves; we have done what we were obligated to do.’ ”** | **Beloved, now I write this second igeret** (epistle) **to you (in** *both of* **which I awaken your pure minds by way of reminder), that you may be mindful of the words which were spoken before by the holy prophets, and our commandments, the Sh’liachim** (apostles) **of the Master and strengthener.[[43]](#footnote-43)** |

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

**Awakening the Pure Mind**

Asked to define the meaning of the term Shekinah, Rabbi Sherira Gaon, the famous head of the celebrated Academy of Pumbedita, Babylonia, wrote: “Know, that the Shekinah is to be found among the scholars of the Academy, it is the light of God abiding among them.” Divested of its metaphorical expression, this remark of the great leader of Judaism in the second half of the tenth century contains a profound truth, that the spiritual and intellectual life of the Jews always had its center of gravity in the Talmud Academies, or Yeshibot.[[44]](#footnote-44)

The difficulty with the present pericope of Hakham Tsefet is that he turns to the deepest aspect of our spiritual character and the human complex. Having a true awareness of the human composite brings the student of Torah into the realm of deep So’odic awareness. However, as usual we always try to see what Hakham Tsefet is teaching through Peshat and “Normal” Mysticism. Normally, Hakham Tsefet looks at the human complex as an organismic whole. This week however, Hakham Tsefet seems to be pointing to the higher functions of the soul. Furthermore, in this pericope Hakham Tsefet employs the elucidation of “apostolic” halakhic norms as a value system for Nazarean Jews. Hakham Tsefet points out that the lexis of the Nazarean Codicil builds on the halakhic norms of previous generations - i.e., “the words spoken by the Holy Prophets.” One will not be able to discern the Nazarean Codicil apart from the halakhic norms of the Jewish Sages. Herein Hakham Tsefet establishes a hermeneutic rule for Nazarean Talmidim.

To “awaken the pure mind” is to “stir” the talmidim into dynamic Torah study. This was the function and purpose of the Yeshibot and the talmudic Hakhamim. The high caliber of the Nazarean writings shows the stature of their education. Finding the Nazarean Codicil as the prototypical format for the Oral Torah is awe-inspiring. As the vanguard for the Jewish mind of the first century, we understand that the Nazarean Hakhamim established archetypal Yeshibot. The ruling classes during the First Century were those who attended the advanced Yeshibot called Kallah. In antiquity, Yisrael was viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. The term “Kallah” often used to refer to either academic instruction or an academic institution.[[45]](#footnote-45) These institutions were held in apparent sessions.[[46]](#footnote-46) Degrees of “Kallah” students existed. The “Kallah” were those who had excelled in their studies and obtained a high level of Torah and Halakhic education. These talmidim were in line to become Hakhamim or a part of a Bet Din. They often served, as Paqidim to the “Bench” of three Hakhamim. The “B’ne Kallah” were less educated and most likely on a subordinate level. Yeshua’s talmidim certainly qualified as “Kallah,” the “Bride of Messiah.” Their minds were wide-awake, engaged in the highest forms of Jewish Halakhic study! Therefore, the phrase “Bride of Messiah” refers to the elite of the Nazarean Talmidim.

The entire Nazarean Codicil[[47]](#footnote-47) is a defense of the Torah, read and taught weekly, in the first century. Conversely, we cannot diminish the Nazarean Codicil to a simple elucidation of the Torah. As we will see, the Nazarean Codicil is as much a part of the Torah as is the Oral Torah itself.[[48]](#footnote-48) We cannot overstate the importance of the Torah to the Jewish people of the First Century.[[49]](#footnote-49) We must also include Yeshua’s Talmidim, or early followers of Yeshua, within this group. What we will find in this proposition is that the Talmidim were geniuses in their ability to elaborate on the Torah, which they expressed in writing the Nazarean Codicil. We have failed to realize just how deep their training was in the Yeshiva of Yeshua HaMashiach. We have correctly looked at Yeshua and his teaching abilities. The one thing we have failed to see is how he influenced his talmidim in their rabbinic training.

It seems evident when we look closely at the teachings of Yeshua and his mentor Hillel that they both were re-defining the way to read, understand and practice the Torah in their day. Of course, the practical application of their teachings would take some time to be fully implemented. The writing of the Nazarean Codicil was most likely finished before the year 70 C.E. The works of the Mishnah[[50]](#footnote-50) and Talmud, which recorded the teachings of the Rabbis were not finished until somewhere around 200-600 C.E. Both Hillel and Yeshua shared in a common goal. That goal was to bring the Torah and a Torah way of life into everyday animation. This application of the Torah was dynamic rather than static. They both sought the governance of G-d or the “Kingdom of G-d” in accordance with their teachings. This is probable because Hillel and Yeshua also shared a common Davidic ancestry. This accounts for the high caliber of teaching and exposition in the Nazarean Codicil.

**Ned 62a** It was taught: That you may love the LORD your God and that you must obey His voice, and that you must **cleave unto Him**:*[[51]](#footnote-51)* [This means] that one should not say, I will read the Torah that I may be called a Sage. I will study, that I may be called Rabbi, I will study,*[[52]](#footnote-52)* to be an Elder, and **sit** in the **assembly** (yeshivah) [of elders];*[[53]](#footnote-53)* but learn out of love, and honour will come in the end, as it is written, Bind them upon your fingers, write them upon the table of your heart.*[[54]](#footnote-54)* And, it is also said, Her ways are ways of pleasantness;*[[55]](#footnote-55)* also, She is a tree of life to them that lay hold upon her: and happy is everyone that retains her.*[[56]](#footnote-56)*

The word “Yeshiva” is frequently translated “session.” In some of those cases, the intention is a court, or session of the Sanhedrin. On other occasions, the word “session” implies an educational setting where the Hakhamim taught their Talmidim.

Here we meet with Peshat, “what was learned at the school realized its true purpose only when it was put to practical use in daily life. Consequently, the Bet HaMidrash contributed more than any other institution of antiquity to cause differences of class and caste to disappear from among the Jews.”[[57]](#footnote-57) They were aristocrats of the intellect; they belonged to an aristocracy, which carried with it no privileges, but many duties.[[58]](#footnote-58)

**Derekh Hakhamim, men of mental purity:**

“The way of the wise is to be modest, humble, alert and intelligent; to endure injustice, to make himself beloved of men; to be gracious even in intercourse with subordinates; to avoid wrongdoing; to judge each man according to his deeds; to act according to the motto, ‘I take no pleasure in the good things of this world, seeing that life here below is not my portion.’ Wrapped in his mantle he sits at the feet of the wise; no one can detect anything unseemly in him; he puts pertinent questions and gives suitable answers.”[[59]](#footnote-59)

The “way of the wise” is not a reference to ascetic life. The Sages do take advantage of some simple pleasures in life. However, the true Hakham looks to be rewarded in the Y’mot HaMashiach and Olam HaBa rather than the Olam HaZeh. Hakham Tsefet shows that the Nazarean Hakhamim are the architects of the Mesorah’s construct. However, it seems evident that the Nazarean Hakhamim founded their works on the “Holy Prophets” who had taught in their Yeshibot and Bate Midrash. Herein lays the purity of the Nazarean Hakhamim. If we divorce the Nazarean Hakhamim from their love of Torah, we have a confabulated and contorted heresy.

Hakham Tsefet also shows that the pseudo-teachers and prophets will eventually be judged by fire. Why does he say that they are “reserved for fire”? And what is he referring to?

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: כֹּה תְבָרְכוּ “So shall you bless”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| כֹּה תְבָרְכוּ |  | **Saturday Afternoon** |
| **“Ko tebarach”** | Reader 1 – B’Midbar 6:22-27 | Reader 1 – B’Midbar 7:48-50 |
| **“So shall you bless”** | Reader 2 – B’Midbar 7:1-7 | Reader 2 – B’Midbar 7:51-53 |
| **“así que bendecirás”** | Reader 3 – B’Midbar 7:8-14 | Reader 3 – B’Midbar 7:54-56 |
| B’midbar (Numbers) 6:22-7:47 | Reader 4 – B’Midbar 7:15-21 |  |
| Ashlamatah: 1 Kings 8:54-63 | Reader 5 – B’Midbar 7:22-29 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 7:30-35 | Reader 1 – B’Midbar 7:48-50 |
| Psalms 95:1-11 | Reader 7 – B’Midbar 7:36-47 | Reader 2 – B’Midbar 7:51-53 |
|  | Maftir – B’Midbar 7:36-47 | Reader 3 – B’Midbar 7:54-56 |
| N.C.: 2 Pet 3:3-7; Lk 17:11-19 | 1 Kings 8:54-63 |  |

**A picture containing text, clipart

Description automatically generated**

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. [↑](#footnote-ref-1)
2. Psalm 95 [↑](#footnote-ref-2)
3. According to some sources. See Bereshit Rabbah 71:12 and Midrash Shocher Tov Psalm 90. [↑](#footnote-ref-3)
4. Bereshit (Genesis) 49:19. [↑](#footnote-ref-4)
5. Devarim (Deuteronomy0 33:20 [↑](#footnote-ref-5)
6. See Radak 91:1 [↑](#footnote-ref-6)
7. Rosh Hashanah 31a [↑](#footnote-ref-7)
8. Radak - 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-8)
9. Guide for the Perplexed 1:16 [↑](#footnote-ref-9)
10. Shemot (Exodus) 33:22 [↑](#footnote-ref-10)
11. Shemot (Exodus) 33:21 [↑](#footnote-ref-11)
12. ibid. 11 [↑](#footnote-ref-12)
13. Rashi Bereshit (Genesis) 49:24 [↑](#footnote-ref-13)
14. Eben Shetiya – foundation stone, is the foundation of the world and was located in the Holy of Holies in the Temple. This is the stone that **connects** heaven and earth. [↑](#footnote-ref-14)
15. Bereshit (Genesis) 48:15-16 [↑](#footnote-ref-15)
16. At multiple hermeneutical levels. [↑](#footnote-ref-16)
17. **The deeds of the [Mighty] Rock are perfect**Even though G-d is strong [like a rock], when He brings retribution upon those who transgress His will, He does not bring it in a flood [of anger], but [rather] with justice because “His deeds are perfect.” [↑](#footnote-ref-17)
18. By Yosef Y. Jacobson [↑](#footnote-ref-18)
19. Bamidbar (Numbers) 20:6-13 [↑](#footnote-ref-19)
20. Yalkut Shimoni Chukat Remez 763 toward the end. This book is one of the most popular early Midrashic collections on the Bible, compiled by Rabbi Shimon Ashkenazi HaDarshan of Frankfurt (circa 1260). Many Midrashim are known only because they are cited in this work. [↑](#footnote-ref-20)
21. This section is an aextract from TheYeshiva.net. [↑](#footnote-ref-21)
22. To whine or complain, often needlessly and incessantly. [↑](#footnote-ref-22)
23. Shemot (Exodus) 32:32 [↑](#footnote-ref-23)
24. Dust is the basis for rocks and rocks all degrade into dust. [↑](#footnote-ref-24)
25. We learn from the Zohar that the neck (luz) bone “עצם־הלוז” (numerical value is 248), is the starting point in creating Adam’s body. “עפר” (dust) also appears first time in the creation of Adam. Genesis 2:7 “Then G-d formed man of the dust of the ground”. That dust is the seed of the physical body encapsulate into the neck bone “ עצם־הלוז “, which is immortal. It will stay until the resurrection of the Dead. It is interesting to know that babies are born with 350 bones in their body. 350 is the numerical value of “ עָפָר “, dust. As the baby grows to become adult, many bones fused together to form 206 bones and 42 joints and together 248. It is the same numerical value as Avraham and “ עצם־הלוז “ (neck bone). [↑](#footnote-ref-25)
26. This section is an edited excerpt from a shiur given by Rabbi Alex Israel. [↑](#footnote-ref-26)
27. Humus is the organic component of soil, formed by the decomposition of leaves and other plant material by soil microorganisms. [↑](#footnote-ref-27)
28. Animals too are created from “adamah” but the elements of “afar” (dust) and the Divine breath are absent. Compare Bereshit 2:7 with 2:1. [↑](#footnote-ref-28)
29. Kohelet (Ecclesiastes) 3:20-21 [↑](#footnote-ref-29)
30. Shemot Exodus) 20:21 [↑](#footnote-ref-30)
31. Rabbi Naftali Zvi Berlin - Volozhin 1817-1893 [↑](#footnote-ref-31)
32. Shemot (Exodus) 20:21 [↑](#footnote-ref-32)
33. repentance [↑](#footnote-ref-33)
34. Rashi on Sanhedrin explains that there is atonement in the very degradation of being lowered into the earth. (The Rishonim discuss the paradox this creates in light of the Gemara’s previous statement that it is the lack of burial which is degrading.) This does indeed have a parallel in the atonement of the altar, which according to the Ramban stems from the fact that the slaughter of the sacrifice is a kind of humbling symbolic slaughter of the sinner. [↑](#footnote-ref-34)
35. When it says, “for you are dust, and unto dust you shall return”, we see the past and the future. It **doesn’t say** into the ground as in the death of the body, but we are to return to “dust - עפר”, which is the genesis of its creation and its resurrection. [↑](#footnote-ref-35)
36. As the Midrash states, this is one of three places where Scripture attests to the Jews’ uncontestable possession of the Holy Land. For the Cave of Machpelah, the site of the Temple, and the Tomb of Joseph were all purchased without bargaining and paid for with unquestionably legal tender. [↑](#footnote-ref-36)
37. The Cave of the Patriarchs, also called the Cave of Machpelah (Hebrew: מערת המכפלה, Ma’arat ha-Machpelah, the translation is “cave of the double tombs”), is a series of subterranean chambers located in the heart of the old city of Hebron (Kiryat Arba), in the Hebron Hills. The Hebrew name of the complex reflects the very old tradition of the double tombs of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. [↑](#footnote-ref-37)
38. Bereshit (Genesis) 25:9 [↑](#footnote-ref-38)
39. from the root word “ כפל “ \’double\’ in Hebrew. [↑](#footnote-ref-39)
40. Lit. “little dust” or “of the dust”. [↑](#footnote-ref-40)
41. Hebron comes from the root word is “חֶבְר” and it means *connection of two sides*. [↑](#footnote-ref-41)
42. This Tosefta leans towards an allegorical interpretation. The saying is not to be taken literally, since there is no reason for miraculously moving a tree into the sea. Black, M. C. (1996). *Luke*. College Press NIV commentary. Joplin, Mo.: College Press Pub. (Lk 17:6) [↑](#footnote-ref-42)
43. Cf. TDNT 7:1005 σωτήρ as Helper, Saver of Life, and Physician. [↑](#footnote-ref-43)
44. Louis Ginzberg, April 1. *Students, Scholars and Saints*. 1st edition. The Jewish Publication Society and Meridian Books, 1958. Preface vii [↑](#footnote-ref-44)
45. Ibid p.155 [↑](#footnote-ref-45)
46. ﻿Berakot 6b I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions. [↑](#footnote-ref-46)
47. We will use the phrase, Nazarean Codicil throughout this exposition to refrain from using “New Testament”, which would imply that the Tanakh has been abrogated. It should also be understood that we in no way embrace the idea that the Tanakh has been abrogated. Therefore, we will refrain from using the nomenclature of Old and New Testaments. We will further illustrate that the Nazarean Codicil is a document that explains the Messianic nuances of a living “Word of G-d,” which we refer to as the Tanakh. For a better understanding of the word, “Codicil” See Wikipedia article “[Codicil](http://en.wikipedia.org/wiki/Codicil_%28will%29).” [↑](#footnote-ref-47)
48. The “Oral Torah” considered as the “oral repetition of the Torah.” This constituted the definition *deuterosis* Gk. “repetition,” i.e. “*Mishnah*.” [↑](#footnote-ref-48)
49. Here we include all the “Disciples” and followers of Yeshua. They were clearly Jews, and they followed the Torah and Jewish halakha (rulings on how to conduct daily life). We will further develop these ideas throughout the thesis. Likewise, we will refer to the early community that Yeshua established as the Nazarean Jews. [↑](#footnote-ref-49)
50. Some sources suggest that around 200 C.E. completed the compilation of Mishnah. [↑](#footnote-ref-50)
51. ﻿Deut. XXX, 20. [↑](#footnote-ref-51)
52. [So, Bah. cur. edd.: ibat ‘I will teach.’ I.e. he teaches others, so that his fame may spread, and he may obtain a seat in the Academy.] [↑](#footnote-ref-52)
53. Elder’ may simply mean scholar (cf. Kid. 32b), or more exactly a member of the Sanhedrin; cf. Joseph. Ant. XII, 111, p. 3. [↑](#footnote-ref-53)
54. Prov. VII, 3: i.e., make it an integral part of thyself, not as something outside thee, cherished only for its worldly advantages. [↑](#footnote-ref-54)
55. Ibid. III, 17. [↑](#footnote-ref-55)
56. Ibid. 18: this is quoted to show that honor comes eventually. [↑](#footnote-ref-56)
57. Louis Ginzberg, *Students, Scholars and Saints*. 1st edition. The Jewish Publication Society and Meridian Books, 1958. p. 51 [↑](#footnote-ref-57)
58. Ibid p. 52 [↑](#footnote-ref-58)
59. Derek Erez Zutta I, the name “Conduct or way of the wise" given to it by several authors of the Middle Ages is most appropriate, comp. the author's article in Jewish Encyclopedia IV, 528-529 [↑](#footnote-ref-59)