



**Esnoga Bet El**  
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**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

<b>Three and 1/2 year Lectionary Readings</b>	<b>Third Year of the Reading Cycle</b>
<b>Ellul 04, 5771 – Sept. 02/03, 2011</b>	<b>Third Year of the Shmita Cycle</b>

**Candle Lighting and Havdalah Times:**

**Conroe & Austin, TX, U.S.**

Fri. Sept 02 2011 – Candles at 7:35 PM  
Sat. Sept 03. 2011 – Havdalah 8:28 PM

**Brisbane, Australia**

Fri. Sept 02 2011 – Candles at 5:16 PM  
Sat. Sept 03 2011 – Havdalah 6:10 PM

**Bucharest, Romania**

Fri. Sept 02 2011 – Candles at 7:34 PM  
Sat. Sept 03 2011 – Havdalah 8:35 PM

**Chattanooga, & Cleveland, TN, U.S.**

Fri. Sept 02 2011 – Candles at 7:50 PM  
Sat. Sept 03 2011 – Havdalah 8:45 PM

**Jakarta, Indonesia**

Fri. Sept 02 2011 – Candles at 5:35 PM  
Sat. Sept 03 2011 – Havdalah 6:24 PM

**Manila & Cebu, Philippines**

Fri. Sept 02 2011 – Candles at 5:50 PM  
Sat. Sept 03 2011 – Havdalah 6:39 PM

**Miami, FL, U.S.**

Fri. Sept 02 2011 – Candles at 7:22 PM  
Sat. Sept 03 2011 – Havdalah 8:13 PM

**Olympia, WA, U.S.**

Fri. Sept 02 2011 – Candles at 7:33 PM  
Sat. Sept 03 2011 – Havdalah 8:36 PM

**Murray, KY, & Paris, TN. U.S.**

Fri. Sept 02 2011 – Candles at 7:05 PM  
Sat. Sept 03 2011 – Havdalah 8:01 PM

**Sheboygan & Manitowoc, WI, US**

Fri. Sept 02 2011 – Candles at 7:08 PM  
Sat. Sept 03 2011 – Havdalah 8:08 PM

**Singapore, Singapore**

Fri. Sept 02 2011 – Candles at 6:51 PM  
Sat. Sept 03 2011 – Havdalah 7:39 PM

**St. Louis, MO, U.S.**

Fri. Sept 02 2011 – Candles at 7:13 PM  
Sat. Sept 03 2011 – Havdalah 8:09 PM

For other places see: <http://chabad.org/calendar/candlelighting.asp>

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**Roll of Honor:**

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

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah  
His Honor Paqid Adon Mikha ben Hillel  
His Honor Paqid Adon David ben Abraham  
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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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### “Shabbat Nachamu IV” (Fourth Sabbath of Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
אֵלֶּה הַדְּבָרִים		
“Eleh HaD’barim”	Reader 1 – D’barim 1:1-5	Reader 1 – D’barim 2:2-4
“These [are] the words”	Reader 2 – D’barim 1:6-10	Reader 2 – D’barim 2:5-8
“Estas [son] las palabras”	Reader 3 – D’barim 1:11-18	Reader 3 – D’barim 2:9-11
D’barim 1:1 – 2:1	Reader 4 – D’barim 1:19-21	
Ashlam.: Zechariah 8:16-23, 9:9-10	Reader 5 – D’barim 1:22-25	
Special: Isaiah 51:12 – 52:12	Reader 6 – D’barim 1:26-38	Reader 1 – D’barim 2:2-4
Psalms 107:1-43	Reader 7 – D’barim 1:39 – 2:1	Reader 2 – D’barim 2:5-8
Pirque Abot V:13	Maftir: D’barim 1:45 – 2:1	Reader 3 – D’barim 2:9-11
N.C.: Mordechai 14:1-9	- Isaiah 51:12 – 52:12	

### Blessing Before Torah Study

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

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

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

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

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

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

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

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

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

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

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## Rashi & Targum Pseudo Jonathan for: D’barim (Deuteronomy) 1:1 – 2:1

Rashi	Targum Pseudo Jonathan
1. These are the words, which Moses spoke to all Israel on that side of the Jordan in the desert, in the plain opposite the Red Sea, between Paran and Tofel and Lavan and Hazeroth and Di Zahav.	1. These are the words of admonition which Mosheh spoke with all Israel. He gathered them together to him while they were beyond the Jordan, and answered and said to them: Was it not in the wilderness at the mountain of Sinai that the Law was given to you? And in the plains of Moab you were made to understand how many miracles and signs the Holy One, blessed be He, had wrought for you, from the time that you passed over the border of the Weedy Sea, where He made for you a way for every one of your tribes. But you declined from His word, and wrought provocation before Him, in Pharan, on account of the words of the spies, and put together lying words against Him, and murmured about the manna, which He had made to come down for you, white from the heavens; in Hazeroth you demanded flesh, and made yourselves deserving to perish from the midst of the world, but for the memory, on your behalf, of the merit of your righteous fathers, the tabernacle of ordinance, and the ark of the covenant, and the holy vessels which you had covered with pure gold, and made atonement for you on account of the sin of the golden calf.  [JERUSALEM. These are the words which Mosheh, spoke with all Israel, reproving them, while as yet they were situated beyond the Jordan. Mosheh answering said to them: Was it not in the wilderness at Mount Sinai, that the Law was given to you? and on the plains of Moab was shown you what miracles and mighty acts

Rashi	Targum Pseudo Jonathan
	the Word of the LORD had wrought on your behalf. When you stood by the Weedy Sea, the sea was divided before you, and there were made twelve ways of one way, (a path) for each tribe. Yet you provoked Him at the sea, and rebelled at the Sea of Suph. On account of the matter of the spies who had been sent from the wilderness of Pharan, the decree (came forth) against you, that you should not enter into the land of Israel; and for that of the manna, of which you said, Our soul is afflicted with this bread, whose eating is too light, the serpents were let loose upon you; and in Hazeroth, where your carcasses fell on account of the flesh, and concerning the calf that you had made, He would have spoken in His Word to destroy you, had He not been mindful of the covenant which He swore to your fathers, Abraham, Izhak, and Jakob, and of the tabernacle of ordinance which you had made unto His name, and the ark of the covenant of the Lord, and of your burnt sacrifices in the midst (of the tabernacle and the ark) which you covered with purified gold. A journey of eleven days is it from Mount Horeb by way of Mount Gebal unto Rekem Giah; yet, because you sinned and provoked anger before Him, you have been delayed, and have been journeying for forty years. And it was at the end of forty years.]
2. "It is eleven days' journey from Horeb by way of Mount Seir to Kadesh Barnea."	2. It is a journey of eleven days (only) from Horeb by the way of Mount Gebal unto Rekem Giah; but because you declined and provoked the LORD to displeasure, you have been retarded forty years.
3. It came to pass in the fortieth year, <b><u>in the eleventh month, on the first of the month</u></b> , that Moses spoke to the children of Israel according to all that the Lord had commanded him regarding them;	3. And it was at the end of forty years, <b><u>in the eleventh month, the month of Shebat, on the first of the month</u></b> , that Mosheh spoke with the sons of Israel according to all that the Lord had given him commandment for them.
4. After he had smitten Sihon, king of the Amorites, who dwelt in Heshbon, and Og, king of the Bashan, who dwelt in Ashtaroth in Edrei.	4. After He had smitten Sihon king of the Amorites, who dwelt in Heshbon, and Og the king of Mathnan, who dwelt at Astarvata in Edrehath,
5. On that side of the Jordan, in the land of Moab, Moses commenced [and] explained this Law, saying,	5. beyond Jordan, in the land of Moab, began Mosheh to speak the words of this Law, saying:
6. "The Lord our God spoke to us in Horeb, saying, 'You have dwelt long enough at this mountain.	6. The LORD our God spoke with us (and not I, of my own mind) in Horeb, saying: It is enough for you, and has been profitable for you until this time (during) which you have received the Law, and have made the tabernacle and its vessels, and appointed your princes over you; but now it would be evil for you to tarry longer at this mount.
7. Turn and journey, and come to the mountain of the Amorites and to all its neighboring places, in the plain, on the mountain, and in the lowland, and in the south	7. Turn you, and journey to Arad and Hormah, and go up to the mountain of the Amorites; and to the dwelling-places of Ammon, Moab, and Gebala, in the plains of

Rashi	Targum Pseudo Jonathan
and by the seashore, the land of the Canaanites, and the Lebanon, until the great river, the Euphrates River.	the forests, in mountain and valley, and by the south on the shore of the sea, Ashkelon and Kiserin, the land of the Kenaanite unto Kaldohi, and Lebanon, the place of the mountain of the sanctuary, to the great river, the River Phrat.
8. See, I have set the land before you; come and possess the land which the Lord swore to your forefathers, to Abraham, to Isaac, and to Jacob, to give them and their descendants after them.	8. See, I have given up the inhabitants of the land before you; nor will it be needful to carry arms; go in and possess the land, and appoint the allotments, and divide it, even as the LORD swore to your fathers, to Abraham, Izhak, and Jakob, that He would give it unto them and their sons after them.
9. And I said to you at that time, saying, 'I cannot carry you alone.	9. And I spoke to you at that time, saying: We will not leave you with but one judge, for I am not able to bear you alone.
10. The Lord, your God, has multiplied you, and behold, you are today as the stars of the heavens in abundance.	10. The Word of the LORD our God has multiplied you; and, behold, you are today as the stars of heaven for multitude.
11. May the Lord God of your forefathers add to you a thousandfold as many as you are, and may He bless you, as He spoke concerning you!	11. The LORD God of your fathers increase you a thousand fold on account of this my benediction, and bless you beyond numbering as He has said unto you.
12. How can I bear your trouble, your burden, and your strife all by myself?	12. But how can I alone sustain the labour, your sensuality, your evil thoughts, your words of strife, your offering one shekel for two?
13. Prepare for yourselves wise and understanding men, known among your tribes, and I will make them heads over you.	13. Present, then, from among you wise men, prudent in their thinking, men of wisdom, by your tribes, and I will appoint them to be chiefs over you.
14. And you answered me and said, ' <b><u>The thing you have spoken is good for us to do.</u></b> '	14. And you answered me and said: <b><u>The thing that you have spoken it is right for us to do.</u></b>
15. So I took the heads of your tribes, men wise and well known, and I made them heads over you, leaders over thousands, leaders over hundreds, leaders over fifties, and leaders over tens, and officers, over your tribes.	15. So I took the chiefs of your tribes, and moved them kindly with words; wise men, masters of knowledge, but prudent in their thoughts, I found not; and I appointed them chiefs over you, rabbans of thousands, of hundreds, of fifties; twelve thousand rabbans of tens, six myriads, officers of your tribes.
16. And I commanded your judges at that time, saying, "Hear [disputes] between your brothers and judge justly between a man and his brother, and between his litigant.	16. And I charged your judges at that time with the orders of judgments, saying: So hear your brethren that one may not (be permitted to) speak all his words, while another is compelled to cut his words short; and so hearken to their words, as that it may be impossible for you not to judge them, and deliver judgment in truth, and to resolve (a matter) completely between a man and his brother, and between him who hires words of litigation.
17. You shall not favor persons in judgment; [rather] you shall hear the small just as the great; you shall not fear any man, for the judgment is upon the Lord, and the case that is too difficult for you, bring to me, and I will hear it."	17. You will not have respect to persons in a judgment; you will hear little words as well as great ones, nor be afraid before the rich man and the ruler; for a judgment is from before the LORD, and He sees every secret. But the thing that is too hard for you bring to me, and I will hear it.

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
18. And I commanded you at that time all the things you should do.	18. And at that time I taught you all the Ten Words which you are to practice about judgments of money, and judgments of life.
19. And we journeyed from Horeb and went through all that great and fearful desert, which you saw, by the way of the mountain of the Amorites, as the Lord, our God, commanded us; and we came up to Kadesh barnea.	19. And we journeyed from Horeb, and came through all that great and fearful desert, where you saw serpents like boughs, and loathsome scorpions darting at you like arrows, on the way of the mountain of the Amoraah, as the LORD our God had commanded us, and came to Rekem Giah.
20. And I said to you, "You have come to the mountain of the Amorites, which the Lord, our God, is giving us.	20. And I said to you, You have come to the mountain of the Amoraah, which the LORD our God will give to us.
21. Behold, the Lord, your God, has set the land before you; go up and possess it, as the Lord, God of your fathers has spoken to you; you shall neither fear nor be dismayed."	21. Behold, the LORD our God has given you the land; arise and possess it, as the LORD your God has told you; fear not, nor be dismayed (broken).
22. And all of you approached me and said, "Let us send men ahead of us so that they will search out the land for us and bring us back word by which route we shall go up, and to which cities we shall come."	22. And all of you came to me in a body, and said, We will send men before us to examine the land for us, and bring us back word by what way we will go up to it, and the cities we should enter.
23. And the matter pleased me; so I took twelve men from you, one man for each tribe.	23. And the thing was proper in my eyes; and I took from you twelve chosen men, one man for a tribe,
24. And they turned and went up to the mountain, and they came to the valley of Eshkol and spied it out.	24. and they turned and went up into the mountain, and came to the stream of Ethkela, and explored it. [JERUSALEM. And they prepared and went up into the mountain, and came to the stream of the Grapes, and surveyed it.]
25. And they took some of the fruit of the land in their hand[s] and brought it down to us, brought us back word, and said, "The land the Lord, our God, is giving us is good."	25. And they took in their hands of the produce of the land and brought to us. And they returned us word; and Kaleb and Jehoshua said, The land which the LORD our God has given us is good.
26. But you did not want to go up, and you <b>rebelled against the commandment of the Lord, your God.</b>	26. But you were not willing to go up, but believed the words <b>of the ten wicked ones</b> , and <b>rebelled against the Word of the LORD your God.</b>
27. <b>You murmured in your tents</b> and said, "Because the Lord hates us, He took us out of the land of Egypt, to deliver us into the hand[s] of the Amorites to exterminate us.	27. <b>And you cried in your tents</b> , taking your sons and your daughters to your breasts, saying, Woe to you, you stricken ones! Tomorrow ye will be slain. Why has the LORD hated us, to have brought us out of the land of Mizraim, to deliver us into the hand of the Amorites to destroy us?
28. Where shall we go up? Our brothers have discouraged us, saying, "A people greater and taller than we; cities great and fortified up to the heavens, and we have even seen the sons of Anakim there."	28. How will we go up? Our brethren have dissolved our hearts, saying, The people are greater and mightier than we; their cities are vast, and walled to the height of heaven, and we saw there also the sons of Ephron the giant.
29. And I said to you, "Do not be broken or afraid of them.	29. And I said to you, Be not broken down, nor be afraid of them:
30. The Lord, your God, Who goes before you He will fight for you, just as He did for you in Egypt before	30. the Word of the LORD your God who goes before you will Himself fight for you, according to all that He

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
your very eyes,	did for you in Mizraim before your eyes.
31. and in the desert, where you have seen how the Lord, your God, has carried you as a man carries his son, all the way that you have gone, until you have come to this place.	31. And in the desert, where you saw burning serpents full of deadly venom, the LORD your God bare you with the glorious clouds of His Shekinah, as a man carries his child, all the way that you went, until you have come to this place.
32. But regarding this matter, you do not believe the Lord, your God,	32. But in this thing you believed not in the Word of the LORD your God,
33. Who goes before you on the way, to search out a place for you, in which to encamp, in fire at night, to enable you to see on the way you should go, and in a cloud by day."	33. who led before you in the way to prepare for you the place of your encampments, in the pillar of fire by night to light you in the way you should go, and in the pillar of the cloud by day.
34. And the Lord heard the sound of your words, and He became angry and swore, saying,	34. And the voice of your words was heard before the LORD, and He was displeased, and did make oath saying,
35. 'If any of these men of this evil generation sees the good land, which I swore to give your forefathers,	35. If any one of the men of this evil generation will see the good land which I covenanted to give unto their fathers,
36. except Caleb the son of Jephunneh he will see it, and I will give him the land he trod upon, and to his children, because he has completely followed the Lord."	36. except Kaleb bar Jephunneh, who will see it, and to whom I will give the good land, the land of Hebron through which he walked, and to his children, because he has followed with integrity the fear of the LORD.
37. The Lord was also angry with me because of you, saying, "Neither will you go there.	37. Against me also was there displeasure before the LORD on your account, saying, You too are not to go in thither;
38. But Joshua the son of Nun, who stands before you he will go there; strengthen him, for he will cause Israel to inherit it.	38. Jehoshua bar Nun, who ministers in your house of instruction, he is to go in thither: strengthen him, for he is to make Israel possess it.
39. [Moreover] your little ones, whom you said will be prey, and your children, who on that day did not know good and evil they will go there and I will give it to them, and they will possess it.	39. But your little ones, of whom you said, They will be for prey, and your children, who as yet know not between good and evil, they will go in thither: I will give it to them, and they will possess it for an inheritance.
40. But as for you, turn yourselves around and journey into the desert by way of the Red Sea."	40. As for you, turn, and go (back) into the wilderness by the way of the Weedy Sea.
41. Then you answered and said to me, "We have sinned against the Lord; we will go up and fight, according to all that the Lord, our God, has commanded us." So every one of you girded his weapons, and you prepared yourselves to go up to the mountain.	41. Then answered you, and said to me, We have sinned before the LORD; we will go up and fight according to all that the LORD our God commanded us. And you girded on every man his arms, and began to ascend the mountain.
42. And the Lord said to me, "Say to them, 'Neither go up nor fight, for I am not among you, lest you be struck down before your enemies.'"	42. But the LORD said to me, Say to them, Go not up, nor prepare for battle, for My Shekinah goes not among you; that you be not crushed before your enemies.
43. So I spoke to you, but you did not listen, and you rebelled against the command of the Lord, and you acted wickedly and went up to the mountain.	43. And I spoke with you, but you would not obey but were rebellious against the Word of the LORD, and did wickedly, and went up to the mountain.
44. And the Amorites, dwelling in that mountain, came out towards you and pursued you as bees do, and beat you down in Seir, as far as Hormah.	44. And the Amoraah who dwelt in that mountain came out to meet you, and pursued you, as they drive away and destroy hornets, and smote you from Gebal unto

Rashi	Targum Pseudo Jonathan
	Hormah. [JERUSALEM. And they chased you as bees are chased, and slew you in Gebal unto destruction.]
45. So you returned and wept before the Lord, but the Lord would not hear your voice, nor would he listen to you.	45. And you returned, and wept before the LORD: but the LORD would not receive your prayers, nor hearken to your words.
46. And you dwelled in Kadesh many days, as the days that you dwelled.	46. So you abode in Rekem many days, according to the days that you abode.
1. Then we turned and journeyed into the desert by way of the Red Sea, as the Lord had spoken to me, and we circled Mount Seir for many days.	1. And turning we journeyed into the wilderness, by the way of the Sea of Suph, as the LORD had bidden me, and we compassed Mount Gebal many days.

## Reading Assignment:

### The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 15: Deuteronomy – I – Admonition

By: Rabbi Yitzchaq Behar Arguiti

Published by: Moznaim Publishing Corp. (New York, 1984)

Vol. 15 – “Deuteronomy – I – Admonition,” pp. xi-158.

## Summary of the Torah Seder - B’Midbar (Num.) 34:1 – 36:13

- Introduction – Deuteronomy 1:1-5
- Command to Start from Horeb – Deuteronomy 1:6-8
- Appointment of Assistants – Deuteronomy 1:9-18
- From Horeb to Kadesh Barnea – Deuteronomy 1:19 – 2:1

## 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. Kal 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-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.  
6. **Ka-yoze bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.  
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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## Rashi's Commentary for: D'barim (Deuteronomy) 1:1 – 2:1

**1 These are the words** Since these are words of rebuke and he [Moses] enumerates here all the places where they angered the Omnipresent, therefore it makes no explicit mention of the incidents [in which they transgressed], but rather merely alludes to them, [by mentioning the names of the places] out of respect for Israel (cf. Sifrei).

**to all Israel** If he had rebuked only some of them, those who were in the marketplace [i.e., absent] might have said, "You heard from [Moses] the son of Amram, and did not answer a single word regarding this and that; had we been there, we would have answered him!" Therefore, he assembled all of them, and said to them, "See, you are all here; if anyone has an answer, let him answer!" - [from Sifrei]

**in the desert** [At that time] they were not in the desert, but in the plains of Moab. [Accordingly,] what is [the meaning of] בְּמִדְבָּר , in the desert? It means that he rebuked them for their having angered Him in the desert by saying, "If only we had died [by the hand of God]" (Exod. 16:3).

**in the plain** in the plain [He rebuked them] regarding the plain, for they had sinned with [the worship of] Baal-Peor at Shittim in the plains of Moab (Num. 25:1-9). [from Sifrei]

**opposite the Red Sea** [He rebuked] them regarding their rebellion at the Red Sea. When they arrived at the Red Sea, they said, "Is it because there are no graves in Egypt [that you have taken us to die in the desert?]" (Exod. 14:11) Likewise, [they sinned] when they traveled from the midst of the sea, as it is said, "and they were rebellious by the sea, by the Red Sea" (Ps. 106:7), as is found in Arachin (15a).

**Between Paran and Tofel and Lavan** Rabbi Yochanan said: We have reviewed the entire Bible, but we have found no place named Tofel or Lavan! However, [the explanation is that] he rebuked them because of the foolish things they had said (תְּפִלָּה) about the manna, which was white (לֶחֶם), saying "And our soul loathes this light bread" (Num. 21:5), and because of what they had done in the desert of Paran through the spies. [from Eileh Hadevarim Rabbah, Lieberman]

**and Hazeroth** Concerning the insurrection of Korach [which took place in Hazeroth] (Eileh Hadevarim Rabbah, Lieberman). Another explanation: He said to them, "You should have learned from what I did to Miriam at Hazeroth because of slander; [nevertheless,] you spoke against the Omnipresent" (Sifrei).

**and Di-Zahav** -(lit., enough gold). He rebuked them for the calf they had made as a result of their abundance of gold, as it is said: "and I gave her much silver and gold, but they made it for Baal" (Hosea 2:10). (cf. Sifrei ; Ber. 32a, Eileh Hadevarim Rabbah, Lieberman).

**2 It is eleven days journey from Horeb** Moses said to them: "See what you caused! There is no shorter route from Horeb to Kadesh-Barnea than the way through Mount Seir, and even that is a journey of eleven days. But you traversed it in three days!" For they traveled from Horeb on the twentieth of Iyar, as it is said, "And it came to pass in the second year, in the second month, on the twentieth of the month [... the children of Israel traveled...]" (Num. 10:11-12). And on the twenty-ninth of Sivan, they sent out the spies from Kadesh Barnea, (an interval of 40 days; cf. Ta'anith 29a). Subtract from them the thirty days they spent at Kivroth Hataavah (Num. 11:34), where they ate the meat a "month of days," and the seven days they spent at Hazeroth for Miriam to be confined [as a mezora'ath] (Num. 12:15); we find therefore, that this entire journey [from Horeb to Kadesh-Barnea] took [only] three days.

And to such an extent did the Shechinah exert itself to hasten your arrival to the land of Canaan, but because you sinned, He made you travel around Mount Seir for forty years. [from Sifrei]

**3 And it came to pass in the fortieth year, in the eleventh month, on the first of the month** [... Moses spoke] This teaches us that he rebuked them only a short while before his death. From whom did he learn [to do] this? From Jacob, who rebuked his sons only a short while before his death. He said, "Reuben, my son, I will tell you why I have not reprimanded you [for your shortcomings] during all these years: So that you would not leave me and join my brother, Esau." And for four reasons, one should not reprimand a person except shortly before one's death: So that one should not rebuke and again have to rebuke him, so as not to cause his friend to feel ashamed when he sees him; etc. These appear in Sifrei. And similarly, Joshua rebuked Israel only shortly before his death (cf. Joshua 24:1-29), and so, Samuel, as it is said, "Behold, testify against me" (I Sam. 12:3) and so, also, David rebuked his son Solomon only shortly before his death (see I Kings 2:1-10).

**4 After He had smitten [Sihon]** Moses said: If I rebuke them before they enter [at least] part of the land, they will say, "What [claim] has this [man] on us? What good has he ever done for us? He has come only to vex us and to find some pretext, for he does not have the power to bring us into the land." Therefore he [Moses] waited until he had defeated Sihon and Og before them and had given them possession of their land, and [only] afterwards did he rebuke them. [Sifrei]

**Sihon... who dwelt in Heshbon** -"Even if Sihon himself had not been powerful, but had dwelt in Heshbon, he would have [nevertheless] been powerful because the city was a powerful one; and even had it been another city, and Sihon had dwelt in it, it would have [also] been powerful because the king was powerful. How much more so now, since both the king and the city were powerful!" [Sifrei]

**[And Og...] who dwelt in Ashtaroth** [Here, too,] the king was powerful, and the city was powerful. [Sifrei]

**Ashtaroth** This is an expression denoting sharp cliffs and strength, just as "Ashteroth-karnaim" (Gen. 14:5) [the hard rocks of Karnaim]. And the Ashtaroth [referred to here] is indeed that same Ashteroth-karnaim where the Rephaim [the giants] were, whom Amraphel smote, as it is said, "And they smote the Rephaim in Ashteroth-karnaim" (Gen. 14:5). And Og escaped from them, and that is the meaning of that which is stated, "And the fugitive came" (Gen. 14:13), and Scripture states (further, 3:11) "For only Og, king of the Bashan, remained from the remnant of the Rephaim." in Edrei the name of the kingdom. [Sifrei]

**5 commenced**, Heb. הוֹאִיל, he commenced, just as "Behold, now I have commenced (הוֹאִילְתִּי)" (Gen. 18:27). [based on Sifrei]

**explained this Law** He explained it to them in seventy languages. [from Midrash Tanchuma 2; Gen. Rabbah 49; see Sotah 32a). Hakethav Vehakabbalah explains this to mean that Moses gave them seventy interpretations to every passage.

**6 You have dwelt long enough [at this mountain]** [This is to be interpreted] according to its simple meaning. But there also is an Aggadic explanation: I have given you much greatness and reward for your having dwelt at this mountain: you made the Mishkan, the menorah, and the [other] furnishings; you received the Torah; you appointed a Sanhedrin for yourselves, and captains over thousands and captains over hundreds. [Sifrei]

**7 Turn and journey** This is the way to Arad and Hormah.

**and come to the mountain of the Amorites** This is to be understood literally.

**and to all its neighboring places** Ammon, Moab, and Mount Seir.

**in the plain** This refers to the forested plain. on the mountain This is the king’s mountain.

**and in the lowland** This is the southern lowland.

**and in the south, and by the seashore** [This refers to] Ashkelon, Gaza and Caesarea, etc., as is stated in Sifrei.

**until the great river** [the Euphrates] Since it [the Euphrates] is mentioned [in association] with the Land of Israel it is referred to as “great.” A popular parable says: A king’s servant is a king. Associate yourself with the ruler, and [people] will bow down to you; attach yourself to a person anointed [with oil] and you will become anointed [with oil yourself] (Shevuoth 47b).

**8 Behold! I have set [the land before you]** With your own eyes you can see [this]: I do not tell you this from guessing or hearsay (Sifrei).

**Go in and possess [the land]** No one will contest the matter, and you will not need to go to war. If they [the Israelites] had not sent the spies, [but had trusted God] they would not have needed weapons of war (Sifrei).

**to your forefathers** Why does he [Moses] further mention Abraham, Isaac, and Jacob [when the reference “your forefathers” clearly indicates them]? [Their names are mentioned to show that] Abraham is worthy [of God’s oath] by himself, Isaac is worthy by himself, [and] Jacob is worthy by himself (Sifrei).

**9 And I said to you at that time,** saying Heb. לֹאֲמַר . What is the meaning of לֹאֲמַר ? Moses said to them, "Not by my own accord do I speak to you [and tell you that I cannot carry you alone] but by the command of the Holy One, blessed is He (Sifrei).

**I cannot alone** Is it possible that Moses could not judge Israel? The man who brought them out of Egypt, split the sea for them, brought down the manna, and caused the quails to fly, could not judge them? Rather, he said to them: "The Lord, your God, has multiplied you"—[i.e.,] He has made you superior and elevated you higher than your judges. He took the punishment away from you and imposed it upon the judges [in cases where they could have prevented your wrongdoing and did not]. Solomon made a similar statement: “For who is able to judge Your great people?” (I Kings 3:9) Is it possible that he [i.e., Solomon] of whom it is said (I Kings 5:11), “He was wiser than all men,” could say, “Who is able to judge?” But this is what Solomon meant: The judges of this people are not like the judges of other peoples, for if [one of the judges of other nations] gives judgment and sentences a person to death, to lashes, or to strangulation, or perverts judgment and robs him, it means nothing; if, however, I cause a person to pay unjustly, I am liable with my life, as it is said (Proverbs 22:23), “And He robs the life of those who rob them” (Sifrei, San. 7a).

**10 And, behold, you are today as the stars of the heavens** But were they [the Israelites] on that day as [many as] the stars of the heavens? Were they not only six hundred thousand? What, then, is [the meaning of] “And, behold, you are today...?” [It means]—Behold, you are compared to the sun, [signifying that you will] exist forever as do the sun, the moon, and the stars (cf. Sifrei).

**11 May... add to you a thousandfold as many as you are** What is [the purpose of] repeating further [in the verse]: “And He will bless you, as He has spoken concerning you?” They [the Israelites] said to him, “Moses, you are limiting our blessings [i.e., our numbers being multiplied only a thousandfold]. The Holy One, blessed is He, already promised to Abraham (Gen. 13:16), 'so that if a man will be able to count [the dust of the earth, so will your seed be counted]!’” [Moses] replied to them: “This [blessing of a thousandfold] is mine, but He will bless you as He spoke concerning you!” (Sifrei)

**12 How can I bear...all by myself?** [Even] if I were to say, “I will do so in order to receive a reward,” I cannot do so. This is what I have already said to you, “Not by my own decision do I tell you [that I am unable to bear your

trouble], but by the command of the Holy One, blessed is He.”

**your trouble** This teaches us that the Israelites were troublesome [people]; if one saw his opponent in a lawsuit about to win, he would say, "I have [other] witnesses to bring, [more] evidence to introduce, I [will exercise my right to] add judges to you [in your tribunal]" .

**and your burden** This teaches that they [the Israelites] were heretics: If Moses was early leaving his tent they would say, “Why does the son of Amram leave so early? Perhaps he is not at ease inside his house?” If he left late, they would say, "Why does the son of Amram not leave? What do you think? He is [probably] sitting and devising evil schemes against you, and is thinking up plots against you. [Other editions of Rashi have “commandments and reckonings.”]

**and your strife** This teaches that they [the Israelites] were contentious (Sifrei).

**13 prepare for yourselves** Heb. הָבוּ לָכֶם . Prepare yourselves for this matter.

**men-** Would it enter your mind [that] women [could be chosen]? What does [specifying] “men” teach us? [It signifies that they should pick] righteous men. (Sifrei).

**wise [men]** Desirable [men]. [According to the glosses of Rabbi Akiva Eiger on Sifrei, bashful men, men who are ashamed of doing anything wrong.] [According to Heidenheim, the word כְּסוּפִים is the definition of אֲנָשִׁים , not of חֲכָמִים According to him, the next heading reads:

**wise and understanding [men].**] understanding [men] [I.e., men] who understand [and derive] one thing from another. This is what Arius asked Rabbi Yose: “What is the difference between wise men and understanding men?” [Rabbi Yose said] "A wise man is like a rich money changer: When people bring him dinars to examine, he examines them. When they do not bring [money] to him, he sits doing nothing. An understanding man, however, is like a merchant money changer: When they bring him money to examine, he examines it, and when they do not bring it to him, he goes out and brings his own [money—i.e., he does not wait for people to come to him—he goes to them] (Sifrei)

**well- known among your tribes** Men whom you recognize, for if one were to come before me wrapped in his tallith, I would not know who he is and of what tribe he is, and whether he is suitable. But you know him, for you have raised him. Therefore, it says, “well-known among your tribes.” (Sifrei)

**and I will make them heads over you** As chiefs and respected persons over you, i.e., you should act towards them with respect and reverence.[The word אֲשֶׁמְךָ lacks a ך [after the ן ; our editions, however, have it]: This teaches us that Israel’s transgressions (אֲשָׁ) are hung over the heads of their judges, since they [the judges] should have prevented them [from sinning], and directed them along the right path (Sifrei).

**14 And you answered me** You decided the matter for your benefit. You should have replied, "Our teacher, Moses! From whom is it proper to learn, from you or from your disciple? Is it not [better to learn] from you, who have taken such pains about them?" However, I knew your thoughts; you were saying [to yourselves], “Many judges will now be appointed over us; if one does not know us, we shall bring him a gift, and he will show us favor.” (Sifrei)

**to do** If I was sluggish, you said, “Act quickly.” (Sifrei)

**15 So I took the heads of your tribes** I attracted them through [fine] words: "How fortunate you are! Over whom are you to be appointed? Over the children of Abraham, Isaac and Jacob—over the children of people who are called brothers and friends, [God’s] portion and inheritance, and every term of endearment." (Sifrei)

**[So I took...] men wise and well-known** But understanding men I could not find (Ned. 20b.). This is one of the seven qualities which Jethro described to Moses (Exod.18:21), but Moses found only three [of them]—righteous, wise, and well-known [men]. (Sifrei).

**[And I made them] heads over you** You should respect them—[think of them as] chiefs in buying, chiefs in selling, chiefs in all business matters, last to enter(the synagogue from his home) and first to leave [so that everyone should stand up out of respect] (Sifrei).

**leaders over thousands** one who is appointed over one thousand.

**leaders over hundreds** one who is appointed over one hundred.

**and officers** I appointed [court officers] over you, for your tribe. These are the ones who bind and lash with a whip at the judges' order (Sifrei).

**16 And I commanded your judges** I said to them: "Be patient in passing judgment. If a case comes before you once, twice, three times, do not say, 'This [case] has already appeared before me several times,' but debate it over again.'" (Sifrei)

**[And I commanded your judges] at that time** When I appointed them, I said to them, "Now is not like the past. Previously, you were your own masters, now you are subservient to the community."-[Sifrei]

**Hear** Heb. שָׁמַע Present tense: odant in Old French, [always be] hearing, as in זָכוֹר , remembering, and שָׁמֹר , keeping.

**and between his litigant** Heb. גֵּרֹוּ . This (גֵּרֹוּ) is his opponent in the lawsuit who accumulates (אוֹגֵר) arguments against him. Another explanation: (וּבְיַד גֵּרֹוּ) : Even in undertakings concerning a residence [גֵּרֹוּ meaning to dwell], in the division of [property between inheriting] brothers, even if it is a dispute about [such minor things as] an oven and a stove (Sifrei ; San. 7b).

**17 You shall not favor persons in judgment** This refers to the person who appoints judges, that he should not say, "So-and-so is handsome or strong; I will appoint him as a judge" [or] "So-and-so is my relative; I will appoint him as a judge in the city," even if he is not expert in the laws, and consequently he condemns the innocent and acquits the guilty. [God says:] I will hold it against the one who appointed him [this judge] as though he [himself] had shown partiality in judgment (Sifrei).

**You shall hear the small just as the great** A case regarding a perutah [small coin] should be as important to you as [a case] regarding a hundred maneh [a large sum], so that if it [the former] is presented before you first, do not postpone it for last (San. 8a). Another explanation of "You shall hear the words of the small as you do those of the great," as per the Targum [The words of the small you shall hear like the words of the great]: You shall not say: "This is a poor man, and his friend [opponent] is rich, and it is a mitzvah to support him [the poor man]. I will favor the poor man, and he will thus be supported respectably." Another explanation: You shall not say, "How can I affront the honor of this rich man because of one dinar ? I will favor him now and when he goes outside [leaves the court] I will tell him, 'Give it to him [to the poor man], for you really owe it to him!'" (Sifrei)

**You shall not fear any man** Heb. לֹא תִגְוֹרָה , meaning you shall not fear. Another explanation: You shall not gather in [stifle] your words because of any man. As in (Prov. 10:5), "It gathers (אוֹגֵר) in summer." (See Sifrei.)

**for the judgment is upon the Lord** Whatever you unjustly take from one, you will oblige Me to return to him. Consequently you have perverted a judgment against Me (San. 8a).

**[And the case that is too difficult for you] bring to me** Because of this [presumptive] statement, Moses forgot the law regarding the daughters of Zelophchad [in Num. 27:1-5](San. 8a). Similarly, Samuel answered Saul and said (I Sam. 9:19), "I am the seer." Whereupon, the Holy One, blessed is He, said to him, "By your life, I will let you know that you do not [always] see [with the holy spirit]." And when did He let him know [this]? When he came to anoint David, "And he saw Eliab [and] he said, 'Surely, before the Lord is His anointed' " (I Sam. 16:6-7). The Holy One, blessed is He, said to him: "Did you not say, 'I am the seer?' Look not upon his appearance." (Sifrei)

**18 [And I commanded you...] all the things which you should do** These are the ten things that distinguish monetary cases from capital cases (Sifrei.).

**19 [that] great and fearful desert** [It is termed fearful] because in it were serpents as [thick as] beams and scorpions as [big as] bows (Sifrei).

**22 And you approached me—all of you:** in a state of disorder. But further on (Deut. 5:20-21) it says, "You approached me, all the heads of your tribes and your elders, and you said, Behold [the Lord, our God] has shown us [His glory and His greatness]." That approach to me was proper—young people respecting their elders, sending these before them. Here, however, you approached me all of you, in a state of disorder, the young pushing aside their elders, the elders pushing aside their heads.

**and bring us back word** [meaning that they will report] which language they [the Canaanites] speak.

**by which route we shall go up** There is no road without a crooked portion.

**and to which cities we shall come first,** to capture (Sifrei).

**23 And the matter pleased me** -"It pleased me, but it did not please the Omnipresent." But if it pleased Moses, why does he mention it in his rebukes? This may be compared to a man who says to his friend, "Sell me this donkey of yours." He replies to him, "Yes." "Will you give it to me to test it?" He replies, "Yes." "May I test it on mountains and hills?" Again he replies, "Yes." When he sees that his friend does not withhold anything from him, the purchaser thinks to himself, "This man is certain that I shall not find any defect in the donkey," and he immediately says to him, "Take your money; I need not test it now." I too, consented to your words, thinking that you would perhaps reconsider when you saw that I do not withhold it from you, but you did not reconsider (Sifrei).

**so I took... from you-** from the select that were among you, of the finest that were among you (Sifrei).

**twelve men... one man for each tribe** [This] tells [us] that the tribe of Levi was not with them. (Sifrei).

**24 [And they came] to the valley of Eshkol** [This] tells us that it [here it was so called] on account of a future event [that the spies took from there a cluster (אֶשְׂכּוֹל) of grapes]. (Sifrei).

**and [they] spied it out** This teaches us that they traversed through it along four lines, along the length and the breadth (Sifrei.).

**25 and brought it down to us** This tells us that the land of Israel is higher than all other lands (Sifrei).

**And they said, The land... is good** Who were the ones who spoke about its goodness? Joshua and Caleb (Sifrei.).

**26 and you rebelled** Heb. וַתִּקְרָב . This is an expression denoting confrontation; you confronted His words.

**27 You murmured** Heb. וַתִּגְדַּף . This is an expression denoting slander. It is similar to (Prov. 18:8)"The words of a גִּדְפָן " i.e., of a slanderer.

**Because the Lord hates us** Really, however, He loves you, but you hate Him. A common parable says: What is in your own heart about your friend, [you imagine] is in his heart about you (Sifrei).

**Because the Lord hates us, He took us out of the land of Egypt-** His taking us out was due to hatred [they claimed]. This may be compared to a mortal king who had two sons and two fields, one well irrigated, the other dependent upon rain only. To the son he loved, he gave the well irrigated field, and to the one he hated, he gave the one dependent upon rain only. The land of Egypt is a well irrigated country, for the Nile rises and irrigates it, while the land of Canaan is dependent upon rain only. He took us out of [the irrigated] Egypt to give us the arid land of Canaan (Num. Rabbah 17).

**28 The cities are great and fortified up to the heavens** The Scriptural text here is talking in exaggerated terms (Sifrei ; Chullin 90b).

**29 Do not be broken** Heb. לֹא תִעָרֵצוּן . This is an expression denoting breaking, as the Targum renders it: [Do not be broken], and similar to it (Job 30:6), "To dwell in the cleft of the valleys (555 oh`k`j±b.Urg©£C)," i.e., to break through the valleys.

**30 will fight for you** Heb. לָכֶם יִלָּחֶם —[לָכֶם means] on your behalf.

**31 and in the desert, where you have seen** This refers to the preceding verse: “just as He did for you in Egypt,” and also what He did “in the desert, where you have seen how the Lord, your God, has carried you, etc.”

**as a man carries his son** As I explained regarding [the verses]: “And the angel of God who went before the camp of the Israelites traveled and went behind, etc.” (Exod. 14:19-20). This may be compared to one who is traveling on a road, with his son in front of him. If bandits come to kidnap [the son, he removes him from in front of him and places him behind him].

**32 Yet regarding this matter** that He promises you to bring you to the Land, you do not believe Him.

**33 to enable you to see** Heb. לְרִאוֹתְכֶם , like לְהַרְאוֹתְכֶם , and similarly, “to cause it to lead them (לְנַחֲתָם) on the way” (Exod. 13:21) [like (לְהַנְחִיחָם) ] and also, “To proclaim (לְשַׁמֵּעַ) ) thanksgiving with a loud voice” (Ps. 26:7), [like לְהַשְׁמִיעַ ], and so, “to go to tell (לְגַיד) in Jezreel” (II Kings 9:15), [like לְהַגִּיד ].

**36 [And to him will I give the land] that he trod upon** [i.e.] Hebron, as it says,, “And he [Caleb] came to Hebron” (Num. 13:22).

**37 Was angry** Heb. הִתְאַצַּר , became filled with anger.

**40 turn yourselves** I thought [previously] to let you pass through the breadth of the land of Edom northward, to enter the Land, but you sinned and caused delay for yourselves.

**turn yourselves** Backwards, and proceed through the desert towards the Red Sea, for the desert in which they were traveling was south of Mount Seir, separating the Red Sea from Mount Seir. Now turn in the direction of the Sea and go around Mount Seir, along its entire southern side from west to east.

**41 and you prepared yourselves** Heb. וַתְּהַיְנוּ , an expression of “Here we are (הֵינּוּ) and we will go up to the place” (Num. 14:40). This expression which you used, denotes, “Yes” (וַיֵּן) , as if to say: You prepared [to go up to the mountain].

**42 Neither go up** There will be no ascent [victory] for you, but only a descent [defeat].

**44 As bees do-** Just as a bee dies instantly after stinging a person, they too [the Amorites], upon touching you, died immediately.

**45 But the Lord would not hear your voice** As if possible [to say of God], you made His attribute of mercy as though it were cruel.

**46 And you dwelled in Kadesh many days-** Nineteen years, as it says, “as the days that you dwelled” in the other stations. They totaled thirty-eight years; nineteen of them were spent at Kadesh, and for nineteen years they were continually wandering about, and they returned to Kadesh, as it says, (Num. 32:13), "And He made them wander about in the desert"—thus I have found in Seder Olam (ch. 8).

### Ketubim: Psalm 107:1-43

Rashi	Targum
1. Give thanks to the Lord because He is good, for His kindness is eternal.	1. Sing praise in the presence of the LORD, for He is good, for His goodness is forever.
2. Those redeemed by the Lord shall say it, those whom He redeemed from the hands of an oppressor.	2. The redeemed of the LORD will say <i>it</i> , whom He redeemed from the hand of the oppressor.
3. And gathered them from lands, from the east and from the west, from the north and from the sea.	3. And whom He gathered from the lands, from the east, and from the west, and from the north, and from the sea <i>in the south</i> .
4. They strayed in the desert, on a road of desolation; they did not find an inhabited city.	4. <i>Concerning the people of the house of Israel He prophesied and said, "The people of the house of Israel have wandered in the wilderness in a desolate path; they did not find an inhabited city."</i>
5. Hungry as well as thirsty, their soul enwraps itself in them.	5. Thirsty, yes, and hungry, their souls will grow weary.
6. And they cried out to the Lord in their distress; from their straits He rescued them.	6. And they <i>prayed</i> in the presence of the LORD when it went ill with them; He delivered them from their distress.
7. And He led them on a straight road, to go to an inhabited city.	7. And He guided them on a straight way, to come to <i>Jerusalem</i> , the inhabited city.
8. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men.	8. Let them give thanks in the presence of the LORD <i>because of</i> His kindness, and <i>tell</i> His wonders to the sons of men.
9. For He sated a yearning soul, and a hungry soul He filled with goodness.	9. For He has satisfied the soul of the empty, and filled with good things the soul of the hungry.
10. Those who sit in darkness and the shadow of death, prisoners of affliction and iron.	10. <i>Concerning Zedekiah and the leaders of Israel He prophesied and said, "O Zedekiah and the leaders of Israel, who were exiled to Babylon and dwelt in darkness and the shadow of death, and became prisoners in the pain of iron fetters."</i>
11. For they rebelled against the words of God, and they scorned the counsel of the Most High.	11. For they rebelled against the word of God, and rejected the counsel of the Most High.
12. And He humbled their heart with toil; they stumbled with no one to help them.	12. And He <i>broke</i> their heart with toil; they stumbled, and there was none to help.
13. And they cried out to the Lord in their distress; from their straits He saved them.	13. And they <i>prayed</i> in the presence of the LORD when it went ill with them; He redeemed them from their

Rashi	Targum
	distress.
14. He took them out of darkness and the shadow of death, and He broke open their bonds.	14. He brought them out of darkness and the shadow of death; and He will break their chains.
15. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men.	15. They will give thanks in the presence of the LORD <i>because of</i> His kindness, and <i>tell</i> His wonders to the sons of men.
16. For He broke copper doors, and cut off iron bars.	16. For He shattered the doors of bronze, and cut down the bars of iron.
17. Fools, because of the way of their transgression and because of their iniquities, are afflicted.	17. <i>Concerning Hezekiah, king of the tribe of the house of Judah, He prophesied and said, "Hezekiah, king of the house of Judah, who refused to take a wife, was punished as the fools are punished because of their rebellious way and because of their iniquities."</i>
18. Their soul despises all food, and they reach the portals of death.	18. Their soul will reject all food, and they arrive at the portals of death.
19. And they cried out to the Lord in their distress; from their straits He saved them.	19. And they <i>prayed</i> in the presence of the LORD when it went ill with them, and He will redeem them from their distresses.
20. He sent His word and healed them, and extricated them from their pit.	20. He will send the words <i>of His healing</i> and will heal them, and deliver <i>them</i> from being harmed.
21. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men.	21. They will give thanks in the presence of the LORD <i>because of</i> His kindness, and <i>tell</i> His wonders to the sons of men.
22. And they shall slaughter sacrifices of thanksgiving, and they shall tell of His deeds with song.	22. And they will sacrifice thanksgiving sacrifices, and will tell of His deeds in gladness.
23. Those who go down to the sea in ships, who do work in mighty waters.	23. <i>Concerning the sailors of Jonah son of Amittai, he prophesied and said, "The sailors, those who go down to the sea in ships, those who do work on many waters."</i>
24. They saw the deeds of the Lord and His wonders in the deep.	24. They saw the deeds of the LORD, and His wonders in the deep."
25. He spoke, and He set up a tempest, and it raised its waves.	25. And He gave command <i>by His word</i> , and raised up the storm and the gale, and its waves were lifted up high.
26. They went up to the heavens, they came down to the depths; their soul melted with trouble.	26. They go up towards heaven, they go down to <i>the depths of the abysses</i> ; their souls will melt in misery.
27. They were frightened and staggered like a drunkard, and all their wisdom was destroyed.	27. They will <i>tremble</i> , they will totter like a man drunk <i>with wine</i> ; and all their wisdom is destroyed.
28. They cried out to the Lord from their distress, that He take them out of their straits.	28. And they prayed in the presence of the LORD when it went ill with them, and He will bring them out of their troubles.
29. The tempest He had set up [settled] into a calm, and their waves were stilled.	29. He will make the wind cease to quietness, and their waves will be silent.
30. They rejoiced that they were stilled, and He led them to the region of their desire.	30. And they rejoiced, for they are silent; and He led them to the harbor they desired.
31. They shall thank the Lord for His kindness, and for His wonders to the children of men.	31. They will give thanks in the presence of the LORD <i>because of</i> His kindness, and <i>tell</i> His wonders to the sons of men.
32. And they shall exalt Him in an assembly of people, and in a sitting of elders, praise Him.	32. And they exalt Him in the assembly of the people, <i>the house of Israel</i> ; and in the <i>Sanhedrin</i> of the wise

Rashi	Targum
	they will praise Him.
33. He makes rivers into a desert, and springs of water into an arid place;	33. <i>Concerning the generation of Joel son of Pethuel He prophesied and said: "When the house of Israel rebelled in the days of Joel the prophet, He brought a drought into the world; He made the rivers like the desert, and the sources of water like thirst."</i>
34. A fruitful land into a salty waste, because of the evil of its inhabitants.	34. The land of <i>Israel that produces fruit became a waste like Sodom, which was overthrown</i> because of the evil of its inhabitants.
35. He makes a desert into a pool of water, and a wasteland into springs of water.	35. <i>When they returned to the Torah, He made the desert like a channel of water, and the parched land became sources of water.</i>
36. And He settles the hungry there, and they establish an inhabited city.	36. And He made the hungry dwell there, and they set up an inhabited city.
37. And they sow fields and plant vineyards, which produce fruits and grain.	37. And they sowed fields and planted vineyards, and they yielded fruit of produce.
38. And He blessed them, and they multiplied exceedingly, and their animals did not decrease.	38. And He blessed them and they multiplied greatly, and their livestock will not diminish.
39. Whereas they were few and they sank down from dominion, trouble, and sorrow.	39. <i>And when they sinned, they diminished and became poor</i> because of the affliction of misery and pain.
40. He pours contempt upon princes and leads them astray in a wasteland where there is no path.	40. He pours contempt on the leaders, and made them wander in a void without a path.
41. And He strengthened the needy from poverty and made him families like flocks.	41. <i>But when they returned to the Torah, He exalted the needy from poverty, and made them like the flocks of the well-born families.</i>
42. The upright see and rejoice, and all injustice shuts its mouth.	42. The upright will see and rejoice, but every <i>liar's</i> mouth is closed <i>and sealed</i> .
43. <b>He who is wise will keep these in mind, and they will ponder the kind deeds of the Lord.</b>	43. <b>Would that the wise man keep these things, and discern the kindnesses of the LORD!</b>

## Rashi Commentary for: Psalm 107:1-43

**1 Give thanks to the Lord because He is good, etc.**

**2 Those redeemed by the Lord** shall say it when He redeems them from the hands of an oppressor.

**4 They strayed in the desert, on a road of desolation, etc.** Those who travel in the deserts must also give thanks because sometimes they stray and suffer from hunger and thirst.

**7 And He led them** And He led them; therefore, they shall give thanks to the Lord for His kindness.

**10 Those who sit in darkness and the shadow of death** Also those imprisoned in a dungeon are required to give thanks when they emerge from their prison.

**11 For they rebelled against the words of God** Trouble does not befall a person except because of his iniquity.

**16 For He broke copper doors** that were shut before them.

**17 Fools, because of the way of their transgression and because of their iniquities, are afflicted** with the agonies of illnesses. They too are among those who are required to give thanks. There are markers in this chapter (i.e., six inverted “nuns” are written) and they come to be expounded upon instead of “buts” and “onlys” to limit [the power of the verse] meaning that if they [the prisoners] cry out before the verdict has been promulgated, they are answered; after the verdict has been promulgated, they are not answered.

**27 They were frightened** Heb. יחוגו . This is an expression of breaking. Similarly (Song 2:14): “in the clefts of (בהגוי) the rock”; and similarly (Isa. 19:17), “And the land of Judah will be to Egypt for a dread (להגא) .”

**30 They rejoiced that they were stilled** The waves.

**the region** Heb. מחוז , an expression of a border, and Menachem (p. 86) associated it with (Isa. 28:18): “and your limit (וחזותכם) with the grave,” your limit, that it should not enter our boundary. Similarly (I Kings 7:4): “an edge (מחזה מול מחזה) opposite an edge,” three times. In Tanchuma, I found [this].

**32 And they shall exalt Him** in an assembly of people He must give thanks in the presence of ten.

**and in a sitting of elders** And two of them must be rabbinical scholars.

**33 He makes rivers into a desert** That is to say that He makes the settlements of the nations into ruins.

**34 into a salty waste** To be like a salty land insofar as it does not produce fruit.

**35 He makes a desert into a pool of water** He makes a ruined settlement into a building and restores it to its original state.

**39 Whereas they were few and they sank down** But they, from the beginning, sank down and were few because of dominion, trouble, and sorrow.

**41 and made him families like flocks** He made [for] the needy the families of his children as numerous as flocks.

**42 shuts** Heb. קפצה , closes up, like (Deut. 15:7): “and not close up (תקפיץ) your hand.”

## Ashlamatah: Zechariah 8:16-23, 9:9-10

Rashi	Targum
14. For so said the Lord of Hosts: As I planned to do evil to you when your forefathers provoked Me-said the Lord of Hosts-and I did not repent,	14. For thus says the LORD of Hosts, As I purposed to do evil to you when your fathers provoked before Me, says the LORD of Hosts, and My Memera did not repent,
15. so have I turned about. I have planned in these days to do good to Jerusalem and to the house of Judah; do not fear.	15. so I have purposed again in in these days to do good to the inhabitants of Jerusalem and to the people of the house of Judah. Fear not!
16. These are the things that you shall do: Speak the truth each one with his neighbor; truth, and judgment of peace you shall judge in your cities.	16. These are the things that you will do: Speak every man the truth with his neighbour; execute the judgment of truth and peace in your gates;
17. And let no one think evil of his neighbors in your heart, nor shall you love a false oath-for all these are what I hate, says the Lord. {S}	17. and let none of you devise evil/lawlessness in your hearts against his neighbour; and love no false oath; for all these are things that I hate, says the LORD.'

Rashi	Targum
18. And the word of the Lord of Hosts came to me, saying:	18. And the word of the LORD of hosts came unto me, saying:
19. So said the Lord of Hosts: The fast of the fourth [month], the fast of the fifth [month], the fast of the seventh [month], and the fast of the tenth [month] shall be for the house of Judah for joy and happiness and for happy holidays-but love truth and peace. {P}	19. Thus says the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, will be to the house of Judah joy and gladness, and cheerful seasons; therefore love truth and peace.
20. So said the Lord of Hosts: [There will] yet [be a time] that peoples and the inhabitants of many cities shall come.	20. Thus says the LORD of hosts: It will yet come to pass, that there will come peoples, and the inhabitants of many cities;
21. And the inhabitants of one shall go to another, saying, "Let us go to pray before the Lord and to entreat the Lord of Hosts. I, too, will go."	21. and the inhabitants of one city will go to another, saying: Let us go speedily to entreat the favour of the LORD, and to seek the LORD of hosts; I will go also.
22. And many peoples and powerful nations shall come to entreat the Lord of Hosts in Jerusalem, and to pray before the Lord. {S}	22. Yes, many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem, and to entreat the favour of the LORD.
23. So said the Lord of Hosts: In those days, when ten men of all the languages of the nations shall take hold of the skirt of a Jewish man, saying, "Let us go with you, for we have heard that God is with you." {S}	23. Thus says the LORD of hosts: In those days it will come to pass, that ten men will take hold, out of all the languages of the Gentiles, will even take hold of the skirt (Tsitsit) of him that is a Jew, saying: We will go with you, for we have heard that God is with you.'
<b><u>9. Be exceedingly happy, O daughter of Zion; Shout, O daughter of Jerusalem. Behold! Your king shall come to you. He is just and victorious; humble, and riding a donkey and a foal, the offspring of [one of] she-donkeys.</u></b>	<b><u>9. Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, your king comes unto you, he is triumphant, and victorious, lowly, and riding upon an ass, even upon a colt the foal of an ass.</u></b>
10. And I will cut off the chariots from Ephraim, and the horses from Jerusalem; and the bow of war shall be cut off. And he shall speak peace to the nations, and his rule shall be from the sea to the west and from the river to the ends of the earth.	10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow will be cut off, and he will speak peace unto the Gentiles; and his dominion will be from sea to sea, and from the River to the ends of the earth.
11. You, too-with the blood of your covenant I have freed your prisoners from a pit in which there was no water.	11. You also, for whom a covenant was made by blood, I have delivered you from bondage to the Egyptians, I have supplied your needs in a wilderness <i>desolate as an empty pit in which there is no water.</i>
12. Return to the stronghold, you prisoners of hope. Also today, I will restore to you a double promise.	12. <i>Be strong cities</i> once again, O prisoners <i>who hope for your deliverance</i> ; even today <i>I send to declare to you that I will bring you double the blessings which I promised you.</i>
13. For I bend Judah for Me like a bow; I filled [the hand of] Ephraim, and I will arouse your children, O Zion, upon your children, O Javan; and I will make you as the sword of a mighty man.	13. <i>For I have strengthened the people of the house of Judah before Me like a drawn bow</i> ; I have filled <i>the house of Israel with strength like a quiver</i> , and I will <i>strengthen</i> your children, O Zion, against <i>the children of the Gentiles</i> , and I will make you like a sword <i>in the hand of a hero.</i>
14. And the Lord shall appear over them, and his arrows	14. And the LORD will <i>reveal himself</i> over them and

<b>Rashi</b>	<b>Targum</b>
shall go forth like lightning. And the Lord God shall sound the shofar, and He shall go with the whirlwinds of the south.	His <i>words</i> will go forth like lightnings, and the trumpet <i>will be sounded before</i> the LORD <i>God</i> , and He will go forth in the whirlwind of the south.
15. The Lord of Hosts shall protect them, and they shall devour. And they shall tread the sling-stones, and they shall drink. They shall make a noise like [those who drink] wine, and they shall become full like the basin, like the corners of the altar.	15. <i>And</i> the LORD of Hosts will <i>have mercy</i> upon them, <i>and they will rule over the nations and will slay them and destroy the remainder of them just as they cast a stone in a sling, and they will plunder their goods and be</i> satisfied with them as one who drinks wine, and they will be filled with delicacies like a bowl which is filled with flour and oil; and they shall shine like the blood which shines upon the wall of the altar.
16. And the Lord their God shall save them on that day like the flocks of His people, for crown stones are exalted on His land.	16. And the LORD their God will deliver them at that time, because His people were scattered like a flock; for He will choose them like the stones of the ephod, and will bring them near to their land.
17. For how [great] is their goodness and how [great] is their beauty! Corn [will give strength to] young men, and new wine will cause maids to speak.	17. For how good and how proper is the teaching of the Law for the leaders, and true judgment promulgated in the synagogues!

### Special Ashlamatah: Isaiah 51:12 – 52:12

<b>Rashi</b>	<b>Targum</b>
12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass?	12. “I, I am He that comforts/strengthens you; of whom are you afraid, of man who dies, of the sons of man who is reckoned as the grass?”
13. <u>And you forgot the Lord your Maker</u> , Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor?	13. <u>And you have forgotten the service of the LORD</u> , your Maker, who stretched out the heavens and founded the earth, and do not fear continually all the day because of the fury of the oppressor, when he sets himself to destroy. And now, where is the fury of the oppressor?
14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting.	14. The avenger shall speedily be revealed; the righteous/generous shall not die in destruction, neither shall they lack their food.
15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name.	15. For I am the LORD your God, who rebukes the sea so that its waves roar, - the LORD of hosts is His name.
16. And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people. {S}	16. And I have the words of My prophecy in your mouth, and protected you in the shadow of My might, to establish the people concerning whom it was said that they would increase as the stars of the heavens and to found the congregation concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, “You are my people.”
17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained.	17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing.
18. She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the	18. There is none to comfort among all the sons she has borne; there is none to take her by the hand among all

<b>Rashi</b>	<b>Targum</b>
sons she raised.	the sons she has brought up.
19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you?	19. Two will come upon you – spoil and breaking and famine and sword; there is none that will comfort you but I.
20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God.	20. Your sons will be dashed to pieces, thrown at the head of all streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God.
21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. {P}	21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine.
22. So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it.	22. Thus says the Lord, the LORD your God who is about to take the just retribution of His people: "Behold, I have accepted from your hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more;
23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross." {P}	23. and I will hand it over into the hand of those who are your oppressors, who have said to you, 'Be humble, that we may pass over;' and you have humbled your glory like the ground, and were like a street to those who pass over."
1. Awaken, awaken, <b>put on your strength</b> , O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you.	1. Be revealed, be revealed, <b>put on your strength</b> . O Zion, put on, put on your celebrity, O Jerusalem, the holy city; for there shall no longer pass among you the uncircumcised and the unclean.
2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion.	2. Shake yourself from the dust, arise, sit, Oh Jerusalem on the throne of glory; the chains of your necks are broken, O captives of the congregation of Zion.
3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money."	3. For thus says the LORD: "You were sold for nothing, and you shall be redeemed without money."
4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing."	4. For thus says the LORD God: "My people went down at the first to Egypt to sojourn there, and the Assyrian robbed him for nothing.
5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed.	5. Now therefore I am about to save, says the LORD, seeing that My people are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against the service of My name.
6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am."	6. Therefore My name shall be exalted among the peoples; therefore in that time you shall know that it is I who speak; and My Memra endures."
7. How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."	7. How beautiful upon the mountains of the land of Israel are the feet of him who announces, who publishes peace, who announces good tidings, who publishes salvation (Heb. Yeshua), who says to the congregation of Zion, "The kingdom of your God is revealed."
8. The voice of your watchmen- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion.	8. The voice of your guardians, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do when He will return His Shekhinah to Zion.
9. Burst out in song, sing together, O ruins of Jerusalem,	9. Sing and shout together, you waste places of

Rashi	Targum
for the Lord has consoled his people; He has redeemed Jerusalem.	Jerusalem; for the LORD is about to comfort His people, He has redeemed Jerusalem.
10. The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.	10. The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those at the ends of the earth shall see the salvation (Heb. Yeshua) of our God.
11. <u>Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.</u>	11. <u>Separate, separate, go out thence, draw near no unclean thing; go out from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.</u>
12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel.	12. For you shall not go out in haste from among the Gentiles, and you shall be brought in flight to your land, for the LORD leads before you, and the God of Israel is about to gather your exiles.

## Verbal Tallies

By: HH Rosh Paqid Adon Hillel ben David  
& HH Giberet Dr. Elisheba bat Sarah

D’barim 1:1 – 2:1

Ashlam.: Zechariah 8:16-23, 9:9-10

Special: Isaiah 51:12 – 52:12

Tehillim (Psalms) 107:1-43

Mordechai 14:1-9

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

These are the words / things - דבר, Strong’s number 01697.

Spake / speak - , Strong’s number 01696.

One - אחד, Strong’s number 0259.

Day - יום, Strong’s number 03117.

### The verbal tallies between the Torah and the special Ashlamata are:

These are the words / things - דבר, Strong’s number 01697.

Spake / speak - , Strong’s number 01696.

Israel - ישראל, Strong’s number 03478.

Day - יום, Strong’s number 03117.

Mount / mountain - הר, Strong’s number 02022.

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

These are the words / things - דבר, Strong’s number 01697.

Wilderness - מדבר, Strong’s number 04057.

Way - דרך, Strong’s number 01870.

**D’barim 1:1-2** These be the words <01697> which Moses spake <01696> (8765) unto all Israel <03478> on this side Jordan in the wilderness <04057>, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazereth, and Dizahab. 2 (There are eleven <0259> <06240> days <03117>’ journey from Horeb by the way <01870> of mount <02022> Seir unto Kadeshbarnea.)

**Zechariah 8:16** These are the things <01697> that ye shall do; Speak <01696> (8761) ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

**Zechariah 8:21** And the inhabitants of one <0259> city shall go to another <0259>, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

**Zechariah 8:23** Thus saith the LORD of hosts; In those days <03117> it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

**Isaiah 51:16** And I have put my words <01697> in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

**Isaiah 52:6** Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak <01696> (8764): behold, it is I.

**Isaiah 52:7** How beautiful upon the mountains <02022> are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

**Isaiah 52:12** For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel <03478> will be your rereward.

**Isaiah 51:13** And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day <03117> because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

**Tehillim (Psalms) 107:4** They wandered in the wilderness <04057> in a solitary way <01870>; they found no city to dwell in.

**Tehillim (Psalms) 107:20** He sent his word <01697>, and healed them, and delivered them from their destructions.

## Hebrew:

Hebrew	English	Torah Seder	Psalms	Ashlamatah	Special Ash.
אָדָם	men, man		Ps 107:8 Ps 107:15 Ps 107:21 Ps 107:31		Isa 51:12
אֲחֵר	eleven, one, another	Deut 1:2 Deut 1:3 Deut 1:23		Zech 8:21	
אֵין	there, none		Ps 107:12		Isa 51:18
אִישׁ	men, man	Deut 1:13 Deut 1:15 Deut 1:16 Deut 1:17 Deut 1:22 Deut 1:23 Deut 1:31 Deut 1:35 Deut 1:41		Zech 8:16 Zech 8:17 Zech 8:23	
אֵל	nothing, none			Zech 8:17	Isa 52:11
אֵלֶּה	these	Deut 1:1 Deut 1:35	Ps 107:43	Zech 8:16 Zech 8:17	

Hebrew	English	Torah Seder	Psalms	Ashlamatah	Special Ash.
אלהים	GOD	Deut 1:6 Deut 1:10 Deut 1:11 Deut 1:17 Deut 1:19 Deut 1:20 Deut 1:21 Deut 1:25 Deut 1:26 Deut 1:30 Deut 1:31 Deut 1:32 Deut 1:41		Zech 8:23	Isa 51:15 Isa 51:20 Isa 51:22 Isa 52:7 Isa 52:10 Isa 52:12
אמר	saying, said	Deut 1:5 Deut 1:6 Deut 1:9 Deut 1:14 Deut 1:16 Deut 1:20 Deut 1:22 Deut 1:25 Deut 1:27 Deut 1:28 Deut 1:29 Deut 1:34 Deut 1:37 Deut 1:39 Deut 1:41 Deut 1:42	Ps 107:2 Ps 107:25	Zech 8:18 Zech 8:19 Zech 8:20 Zech 8:21 Zech 8:23	Isa 51:16 Isa 51:22 Isa 51:23 Isa 52:3 Isa 52:4 Isa 52:7
אפס	ends, without cause			Zech 9:10	Isa 52:4 Isa 52:10
ארץ	land, earth, ground	Deut 1:5 Deut 1:7 Deut 1:8 Deut 1:21 Deut 1:22 Deut 1:25 Deut 1:27 Deut 1:35 Deut 1:36	Ps 107:3 Ps 107:34 Ps 107:35	Zech 9:10	Isa 51:13 Isa 51:16 Isa 51:23 Isa 52:10
אשר	which, whom	Deut 1:1 Deut 1:4 Deut 1:8 Deut 1:14 Deut 1:19 Deut 1:20 Deut 1:22 Deut 1:25 Deut 1:30 Deut 1:31	Ps 107:2	Zech 8:16 Zech 8:17	Isa 51:17 Isa 51:23

Hebrew	English	Torah Seder	Psalms	Ashlamatah	Special Ash.
		Deut 1:33 Deut 1:35 Deut 1:36 Deut 1:39 Deut 1:41			
בוא	go, come, enter	Deut 1:7 Deut 1:8 Deut 1:19 Deut 1:20 Deut 1:22 Deut 1:24 Deut 1:31 Deut 1:37 Deut 1:38 Deut 1:39		Zech 8:20 Zech 8:22 Zech 9:9	Isa 52:1
בין	discerning, consider	Deut 1:13	Ps 107:43		
בן	children, sons	Deut 1:3 Deut 1:28 Deut 1:31 Deut 1:36 Deut 1:38 Deut 1:39	Ps 107:8 Ps 107:15 Ps 107:21 Ps 107:31	Zech 9:9	Isa 51:12 Isa 51:18 Isa 51:20
בָּרַךְ	bless	Deut 1:11	Ps 107:38		
בת	daughter			Zech 9:9	Isa 52:2
נָאֵל	redeemed		Ps 107:2		Isa 52:3 Isa 52:9
גוי	nations			Zech 8:22 Zech 8:23 Zech 9:10	Isa 52:10
גַּל	waves		Ps 107:25 Ps 107:29		Isa 51:15
גַּם	besides	Deut 1:28 Deut 1:37		Zech 8:21	
דָּבַר	spoke, promised	Deut 1:1 Deut 1:3 Deut 1:6 Deut 1:11 Deut 1:14 Deut 1:21 Deut 1:43 Deut 2:1		Zech 8:16 Zech 9:10	Isa 52:6
דָּבַר	words, case, things	Deut 1:1 Deut 1:14 Deut 1:17 Deut 1:18 Deut 1:22 Deut 1:23 Deut 1:25	Ps 107:20	Zech 8:16 Zech 8:18	Isa 51:16

Hebrew	English	Torah Seder	Psalms	Ashlamatah	Special Ash.
		Deut 1:34			
הָרַךְ	set, foot, led	Deut 1:36	Ps 107:7		
הַדָּרַךְ	way	Deut 1:2 Deut 1:19 Deut 1:22 Deut 1:31 Deut 1:33 Deut 1:40 Deut 2:1	Ps 107:4 Ps 107:7 Ps 107:17 Ps 107:40		
הָיָה	become, came	Deut 1:39		Zech 8:18 Zech 8:19	
הָלַךְ	goes, went	Deut 1:19 Deut 1:30 Deut 1:31 Deut 1:33	Ps 107:7	Zech 8:21 Zech 8:23	Isa 52:12
הִנֵּה	behold, here	Deut 1:10		Zech 9:9	Isa 51:22 Isa 52:6
הַר	mount, mountain, hill country	Deut 1:2 Deut 1:6 Deut 1:7 Deut 1:19 Deut 1:20 Deut 1:24 Deut 1:41 Deut 1:43 Deut 1:44 Deut 2:1			Isa 52:7
חָזַק	encourage, take, grasp	Deut 1:38		Zech 8:23	Isa 51:18
חָכָם	wise	Deut 1:13 Deut 1:15	Ps 107:43		
יָד	hands	Deut 1:25 Deut 1:27	Ps 107:2		Isa 51:16 Isa 51:17 Isa 51:18 Isa 51:22 Isa 51:23
יָדָע	experienced, know, knowledge	Deut 1:13 Deut 1:15 Deut 1:39			Isa 52:6
יְהוָה	LORD	Deut 1:3 Deut 1:6 Deut 1:8 Deut 1:10 Deut 1:11 Deut 1:19 Deut 1:20 Deut 1:21 Deut 1:25 Deut 1:26	Ps 107:1 Ps 107:2 Ps 107:6 Ps 107:8 Ps 107:13 Ps 107:15 Ps 107:19 Ps 107:21 Ps 107:24 Ps 107:28	Zech 8:17 Zech 8:18 Zech 8:19 Zech 8:20 Zech 8:21 Zech 8:22 Zech 8:23	Isa 51:13 Isa 51:15 Isa 51:17 Isa 51:20 Isa 51:22 Isa 52:3 Isa 52:4 Isa 52:5 Isa 52:8 Isa 52:9

Hebrew	English	Torah Seder	Psalms	Ashlamatah	Special Ash.
		Deut 1:27 Deut 1:30 Deut 1:31 Deut 1:32 Deut 1:34 Deut 1:36 Deut 1:37 Deut 1:41 Deut 1:42 Deut 1:43 Deut 1:45 Deut 2:1	Ps 107:31 Ps 107:43		Isa 52:10 Isa 52:11 Isa 52:12
יום	day	Deut 1:2 Deut 1:10 Deut 1:39 Deut 1:46 Deut 2:1		Zech 8:23	Isa 51:13 Isa 52:5 Isa 52:6
ים	seacoast, Red Sea, sea	Deut 1:7 Deut 1:40 Deut 2:1	Ps 107:3 Ps 107:23	Zech 9:10	Isa 51:15
יָסַף	more, increase	Deut 1:11			Isa 51:22 Isa 52:1
יָבִיֵא	brought	Deut 1:27 Deut 1:44	Ps 107:14 Ps 107:28		Isa 52:11 Isa 52:12
יָרַד	brought down, go down	Deut 1:25	Ps 107:23 Ps 107:26		Isa 52:4
יְרוּשָׁלַם	Jerusalem			Zech 8:22 Zech 9:9 Zech 9:10	Isa 51:17 Isa 52:1 Isa 52:2 Isa 52:9
יָשַׁב	lived, dwell, inhabitants	Deut 1:4 Deut 1:6 Deut 1:44 Deut 1:46	Ps 107:10 Ps 107:34 Ps 107:36	Zech 8:20 Zech 8:21	
יָשַׁע	saved, endowed, salvation		Ps 107:13 Ps 107:19	Zech 9:9	
יִשְׂרָאֵל	Israel	Deut 1:1 Deut 1:3 Deut 1:38			Isa 52:12
כֵּן	thus			Zech 8:19 Zech 8:20 Zech 8:23	Isa 51:22 Isa 52:3 Isa 52:4
כּוֹן	establish, make ready		Ps 107:36		Isa 51:13
כֹּל	all	Deut 1:1 Deut 1:3 Deut 1:7 Deut 1:18 Deut 1:19	Ps 107:18 Ps 107:42	Zech 8:17 Zech 8:23	Isa 51:13 Isa 51:18 Isa 51:20 Isa 52:5 Isa 52:10

Hebrew	English	Torah Seder	Psalms	Ashlamatah	Special Ash.
		Deut 1:22 Deut 1:30 Deut 1:31 Deut 1:41			
כְּלִי	weapons	Deut 1:41			Isa 52:11
לֹא	no, nor	Deut 1:29 Deut 1:39 Deut 1:42 Deut 1:45	Ps 107:40		Isa 51:14 Isa 51:22 Isa 52:1 Isa 52:3 Isa 52:12
לֵב	heart	Deut 1:28		Zech 8:17	
לָקַח	took, taken	Deut 1:15 Deut 1:23 Deut 1:25			Isa 51:22 Isa 52:5
מְאֹד	greatly		Ps 107:38	Zech 9:9	
מוֹסֵר	bands, chains		Ps 107:14		Isa 52:2
מִי	who, how		Ps 107:43		Isa 51:12 Isa 51:19
מְלֵא	fully, filled	Deut 1:36	Ps 107:9		
מִלְחָמָה	war	Deut 1:41		Zech 9:10	
מֶלֶךְ	king	Deut 1:4		Zech 9:9	
מִן	too, than, because	Deut 1:17 Deut 1:28	Ps 107:17 Ps 107:34 Ps 107:39		Isa 51:13 Isa 51:18
מִצְרַיִם	Egypt	Deut 1:27 Deut 1:30			Isa 52:4
מָרָה	rebelled	Deut 1:26 Deut 1:43	Ps 107:11		
מִשְׁפָּט	judgment	Deut 1:17		Zech 8:16	
נָאֵם	declares			Zech 8:17	Isa 52:5
נֶאֱזַן	spurned, blasphemed		Ps 107:11		Isa 52:5
נִגַּע	drew near, touch		Ps 107:18		Isa 52:11
נְהַר	river	Deut 1:7	Ps 107:33	Zech 9:10	
נִטַּע	plant, establish		Ps 107:37		Isa 51:16
נָשָׂא	bear, carried, lift	Deut 1:9 Deut 1:12 Deut 1:31			Isa 52:8 Isa 52:11
נָתַן	place, give	Deut 1:8 Deut 1:15 Deut 1:20 Deut 1:21 Deut 1:25 Deut 1:27 Deut 1:35 Deut 1:36 Deut 1:39			Isa 51:12

Hebrew	English	Torah Seder	Psalms	Ashlamatah	Special Ash.
עוד	no longer, yet			Zech 8:20	Isa 52:1
עין	sight, eyes, pleased	Deut 1:23 Deut 1:30			Isa 52:8 Isa 52:10
עלה	go up, went up, rose	Deut 1:21 Deut 1:22 Deut 1:24 Deut 1:26 Deut 1:28 Deut 1:41 Deut 1:42 Deut 1:43	Ps 107:26		
עמד	stands	Deut 1:38	Ps 107:25		
עני	afflicted, humble			Zech 9:9	Isa 51:21
עשר	tens	Deut 1:15		Zech 8:23	
פה	command, mouth	Deut 1:26 Deut 1:43	Ps 107:42		Isa 51:16
פנים	before, favor	Deut 1:8 Deut 1:17 Deut 1:21 Deut 1:22 Deut 1:30 Deut 1:33 Deut 1:38 Deut 1:42 Deut 1:45		Zech 8:21 Zech 8:22	Isa 51:13 Isa 52:12
פרי	fruit, fruitful	Deut 1:25	Ps 107:34 Ps 107:37		
צבא	hosts			Zech 8:18 Zech 8:19 Zech 8:20 Zech 8:21 Zech 8:22 Zech 8:23	Isa 51:15
ציון	Zion			Zech 9:9	Isa 51:16 Isa 52:1 Isa 52:2 Isa 52:7 Isa 52:8
קול	sound	Deut 1:34 Deut 1:45			Isa 52:8
קום	caused, arise, rise		Ps 107:29		Isa 51:17 Isa 52:2
קרא	against, befallen	Deut 1:44			Isa 51:19
ראה	see, saw, seen	Deut 1:8 Deut 1:19 Deut 1:21 Deut 1:28 Deut 1:31 Deut 1:33	Ps 107:24 Ps 107:42		Isa 52:8 Isa 52:10

Hebrew	English	Torah Seder	Psalms	Ashlamatah	Special Ash.
		Deut 1:35 Deut 1:36			
ראש	heads	Deut 1:13 Deut 1:15			Isa 51:20
רום	taller, lifted, extol	Deut 1:28	Ps 107:25 Ps 107:32		
שוב	bring back, returned, restores	Deut 1:22 Deut 1:25 Deut 1:45			Isa 52:8
שום	appoint, changes, makes, put	Deut 1:13	Ps 107:33 Ps 107:35 Ps 107:41		Isa 51:16 Isa 51:23
שָׁלוֹם	peace			Zech 8:16 Zech 8:19 Zech 9:10	Isa 52:7
שָׁלַח	send, sent	Deut 1:22	Ps 107:20		
שָׁם	there	Deut 1:28 Deut 1:37 Deut 1:38 Deut 1:39	Ps 107:36		Isa 52:4 Isa 52:11
שָׁמַיִם	heaven	Deut 1:10 Deut 1:28	Ps 107:26		Isa 51:13 Isa 51:16
שָׁמַע	hear, listen, announces	Deut 1:16 Deut 1:17 Deut 1:34 Deut 1:43 Deut 1:45		Zech 8:23	Isa 51:21 Isa 52:7
שְׁנַיִם	twelve, two	Deut 1:23			Isa 51:19
שַׁעַר	gates		Ps 107:18	Zech 8:16	
שֹׁפֵט	judges, judge	Deut 1:16		Zech 8:16	
טוב	good, cheerful	Deut 1:14 Deut 1:25 Deut 1:35	Ps 107:1	Zech 8:19	
טוב	good, happiness	Deut 1:39	Ps 107:9		Isa 52:7
יָרָא	terrible, fear, afraid	Deut 1:19 Deut 1:21 Deut 1:29			Isa 51:12
מִדְבָּר	wilderness	Deut 1:1 Deut 1:19 Deut 1:31 Deut 1:40 Deut 2:1	Ps 107:4 Ps 107:33 Ps 107:35		
עיר	cities	Deut 1:22 Deut 1:28	Ps 107:4 Ps 107:7 Ps 107:36	Zech 8:20	Isa 52:1
עַם	people	Deut 1:28	Ps 107:32	Zech 8:20 Zech 8:22	Isa 51:16 Isa 51:22 Isa 52:4

Hebrew	English	Torah Seder	Psalms	Ashlamatah	Special Ash.
					Isa 52:5 Isa 52:6 Isa 52:9
עָשָׂה	do, did, gather, Maker	Deut 1:14 Deut 1:18 Deut 1:30 Deut 1:44	Ps 107:23 Ps 107:37	Zech 8:16	Isa 51:13
רַב	long enough, many, great	Deut 1:6 Deut 1:46 Deut 2:1	Ps 107:23	Zech 8:20 Zech 8:22	
רָבָה	multiplied	Deut 1:10	Ps 107:38		
רָעָה	misery, wickedness, evil		Ps 107:26 Ps 107:34 Ps 107:39	Zech 8:17	

### Greek:

Greek	English	Torah eder Deu 1:1-2:1	Psalms Psa 107:1-43	Ashlamatah Zech 8;16-23; 9;9-10	S. Ash Isa 51:12-52:12	NC Mk 14:1-9
δίδομι	gave, given	Deu 1:8 Deu 1:13 Deu 1:20 Deu 1:25 Deu 1:36 Deu 1:39				Mar 14:5
δύναμαι	able, possible	Deu 1:9 Deu 1:12				Mar 14:5 Mar 14:7
ἑαυτοῦ	yourselves, himself	Deu 1:13				Mar 14:4 Mar 14:7
ἑορτή	holiday, feast			Zec 8:19		Mar 14:2
ἔπω	said, spoke, spoken	Deu 1:9 Deu 1:14 Deu 1:20 Deu 1:21 Deu 1:22 Deu 1:27 Deu 1:29 Deu 1:38 Deu 1:41 Deu 1:42	Psa 107:2 Psa 107:25		Isa 51:23	Mar 14:6
ἔργον	work		Psa 107:22 Psa 107:24			Mar 14:6
ἔρχομαι	came, come	Deu 1:19 Deu 1:20 Deu 1:24 Deu 1:31		Zec 9:9		Mar 14:3
ἡμέρα	days	Deu 1:2 Deu 1:33		Zec 8:23	Isa 51:13 Isa 52:6	Mar 14:1

Greek	English	Torah eder Deu 1:1-2:1	Psalms Psa 107:1-43	Ashlamatah Zech 8;16-23; 9;9-10	S. Ash Isa 51:12-52:12	NC Mk 14:1-9
		Deu 1:46 Deu 2:1				
θέλω / εθέλω	want	Deu 1:26				Mar 14:7
καλός	good	Deu 1:14				Mar 14:6
κηρύσσω	proclaimed			Zec 9:9		Mar 14:9
κόπος	toil, troubles	Deu 1:12	Psa 107:12			Mar 14:6
λαλέω	spoken, spoke, said	Deu 1:1 Deu 1:3 Deu 1:6 Deu 1:11 Deu 1:14 Deu 1:43 Deu 2:1		Zec 8:16	Isa 52:6	Mar 14:9
λαός	people		Psa 107:32	Zec 8:20 Zec 8:22	Isa 51:16 Isa 51:22 Isa 52:4 Isa 52:5 Isa 52:6	Mar 14:2
λέγω	saying	Deu 1:5 Deu 1:6 Deu 1:9 Deu 1:16 Deu 1:25 Deu 1:28 Deu 1:34 Deu 1:37		Zec 8:17 Zec 8:18 Zec 8:19 Zec 8:20	Isa 51:22 Isa 52:3 Isa 52:4 Isa 52:5 Isa 52:7	Mar 14:2 Mar 14:4 Mar 14:9
πιπράσκω / πράω	sold				Isa 52:3	Mar 14:5
συντρίβω	break, broken	Deu 1:42	Psa 107:16			Mar 14:3

### Mishnah Pirqe Abot V:13

“There are four attitudes in giving charity: He who wants to give. but does not want others to give - he begrudges what belongs to others; he who wants others to give, but does not want to give himself - he begrudges what belongs to himself; he who wants to give himself and also wants others to give - he is a pious man; he who does not want to give himself and does not want others to give - he is a wicked man.

**There are four attributes among them that attend the study hall: He who goes, but does not practice - he has the reward of his going; he who practices, but does not go - he has the reward of his practicing; he who goes and also practices - he is a pious man; he who neither goes nor practices - he is a wicked man.**

### **Abarbanel on Pirqe Abot**

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This Mishnah, concerning donors, also presents two extremes and two central positions. The pious philanthropist is represented by the one who not only gives liberally himself, but encourages others to do likewise. He is the one who is the first to announce his contribution so that others may be inspired to emulate him. At the other extreme is the one who has no desire or intention to give and discourages others from giving. This man is wicked.

Somewhere in the middle between the pious and the wicked are two other kinds of donors, each one lacking in character and short in achievement. There is the one who is willing and prepared to donate - even generously - but begrudges and discourages others from giving. He either intends to monopolize all the honors for himself and if others are acknowledged it will detract from his image, or he believes that he who gives charity is blessed with great wealth and he resents the fact that others will also be blessed.

The second type is the one who looks to others to give, but does not give himself. This person has some virtue in that he is not resentful that at least others are donating. His miserliness may be classified as one who "begrudges his own."

Thus, the order of priority among philanthropists is obvious: The most preferred is the one who gives and encourages others to give; following the one who gives, but resents others giving; then, the one who desires others to give but not he; and finally, the rasha (wicked).

Abarbanel makes an interesting observation: This Mishnah speaking about donors really should have followed, because of their affinity in substance, the Mishnah dealing with "Yours is yours and mine is mine ... " Abarbanel explains that the earlier Mishnah is not focusing on anything particular, but merely intended to give a broad statement regarding natural attitudes of human beings. "Yours is yours and mine is mine ... has no connection with charity. Our Mishnah, on the other hand, involves itself with spiritual and religious matters. Even charity is of Torah origin.

The premise which declares that several of these Mishnayot involve religious obligations, leads Abarbanel into his analysis of the four types of those who attend a house of study. Once again, he stresses the patterns of two extremes and two centrists. According to him, "attending the study-hall" cannot mean the actual physical act of walking to the study-hall, since how could the two who do not go there be included? Attending a bet midrash means either the study of the theoretical aspects of Torah, or the study of Torah in order to know how to observe the mitzvot.

The saintly man is identified as the one who both "goes and practices." He studies the Torah and practices all the mitzvot. This is what the Psalmist meant when he said, "Blessed are the pious who walk in the ways of God" (Psalms 119:1) which infers the study of Torah. When he said, "Blessed are those that keep his teachings," he was referring to the observance of the mitzvot.

The opposite is true of the rasha (wicked) who removes himself from all Torah life; he neither wishes to practice the mitzvot, nor is he interested in the study of Torah.

The middle-of-the road positions are: firstly, the one who is interested only in the theoretical aspects of Torah; he

keeps the mitzvot, otherwise he would be wicked, but he does not seek them out. He is entitled to some measure of reward for his efforts to study. Secondly, the one who practices the mitzvot, but does not attend the study-hall in order to learn and acquaint himself more thoroughly with his religious obligations, is, at least, entitled to the reward of practicing.

The ideal situation, affirms Abarbanel, is when practice is wedded to theory as the soul is with the body.

### Miscellaneous Interpretations

*He who gives and does not want others to give.*

**Rashi:** This type is aware that when one gives freely, God blesses him many times over. He resents that others should be blessed, too, when they give charity and acquire, in addition, a good reputation.

**Rashbatz** disagrees with Rashi and argues that if one intends to harm others in any manner, he cannot be termed as one who "begrudges"; he is an outright wicked man. According to Rashbatz, this Mishnah meant to impart that there are people who are ready to give but object to members of their family giving as well. In that context "begrudges" implies that he is obsessed with a desire for money.

**Rabbenu Yonah:** The one who will give but prevents others from giving is the archetype of a person who is ego-centered, self-indulgent and disinterested in the welfare of society.

*He who wants others to give but does not want to give himself.*

**Rashi** proposes two interpretations of this part of the Mishnah. When one advocates that others should give, but does not give himself, it is because he sees himself as superior and cannot adjust to the thought that he should join with others in giving. The second view takes into consideration that some people are under the false impression that if they give to others, they will remain with less. However, what they should take into account is the reward they will receive before the Heavenly Court for their good deed. Without this consideration they possess a bad eye relative to their own wealth.

**Rashbatz:** This type of an individual cannot be termed a wicked man since he urges others to give. That is, people are going to benefit - if not from him, at least from others.

*He who does not give himself and does not want others to give.*

**Rashbatz:** When the community gathers to plan fund raising, this type of person will argue against it and make every effort to negate the plans. In the view of Rashbatz, the Mishnah is dealing objectively with the subject of giving charity and not with the subjective donors. In other words, the Mishnah is dealing with philanthropy and not with philanthropists.

**Rabbenu Yonah:** In contrast to the chasid, who is inspired and serves as an inspiration to others, the wicked person is insensitive to the unfortunate and will not give himself or allow others to give. To illustrate the virtues of a genuine philanthropist he reviews the character of Kalba Savu'a as presented in the Talmud (Gittin 56a). This philanthropist, who was the father-in-law of Rabbi Akiva, was called by this strange name because even dogs (kalba) who entered his home hungry, left satiated (savu'a).

*With regard to the four attributes of those who attend the study-hall, there is a difference of opinion among the commentators.*

**Rashi:** *He who goes but does not practice* implies that there is no input on his part to improve his standard of

scholarship when he is in the study-hall. He is satisfied with merely listening to others.

*He who practices but does not go.* This refers to one who has no interest in the company of scholars, and studies alone at home.

**Rabbenu Yonah:** *He who goes but does not practice.* This cannot be interpreted as one who is knowledgeable in Torah but does not practice the mitzvot. A man who does not fulfil the positive commandments and violates the negative commandments is looked upon by the sages as an out-and-out rasha. They were quite blunt when they stated (J. Berakhot 1:2) that he who is not committed to mitzvot should never have been born.

According to Rabbenu Yonah, the message of our Mishnah is: There are people who have no burning desire and passionate love for mitzvot. If they come upon one they reluctantly perform their obligations. Such a person should not be condemned as a rasha, because he, at least, showed an interest in attending the study-hall.

*He who practices but does not go.* This represents the type who is arrogant and does not believe in studying the details of the mitzvot and their significance. He would rather depend upon his own limited knowledge and decide what is important and what is not. At least, for the little good he does, he is entitled to a reward.

**Rashbatz:** *Goes but does not practice.* He, too, objects to this maxim being interpreted as one who studies but is bereft of mitzvot. In the view of Rashbatz, our Mishnah is referring to one who is occupied with the study of Torah but is void of any tendency to gemilut hassadim (deeds of loving-kindness). Whilst he has little to show for himself, his redeeming feature is the time and effort he puts in to going to the study-hall.

**Midrash Shemuel** first examines why the Mishnah concerning philanthropy was placed between the preceding and succeeding Mishnayot, which both address themselves to the qualities and welfare of the scholars. He muses that the mitzvah of charity is on the same plateau as that of the study of Torah, especially the support of indigent scholars. In rabbinic literature, we are informed that Zebulun, the merchant, sustained Issachar, the student. They both were rewarded with equal shares in the World to Come.

However, why should the one who gives of his own and urges others to give as well, be called a chasid instead of a tzaddik - the former appellation is of a higher status than the latter. What did this person do so extraordinary to merit the title chasid? The answer focuses on the concept of giving. There are those whose eyes are not "generous" and disapprove of others giving on the grounds that, "I have already given the needy and there is no need for the rest of the community to give." The consequence is that the poor receive little assistance. There are those who will not give themselves but admonish others to give. This type cannot be condoned for their attitude but, at least, the call of the needy will be answered. He, too, is viewed as one who has a bad eye.

The chasid is not only happy to give but wishes to give in abundance and urges others to do the same. Finally, the one who says that he will not give nor should others give is the prototype of the depraved who argues. "The poor have enough; they do not need any more."

Midrash Shemuel proposes another aspect: The one who is interested that others give and he not, does not illustrate a lack of sympathy for the unfortunates. He would like to see them taken care of, but not by him. If need be, he would also contribute. However, his hope is that others will take care of the matter.

*He wants to give, but does not want others to give* refers to a person who does not wish to exclude others from giving entirely, but prefers that they should be more sparing in their donations. The Torah promised those who give freely a double reward which he cannot allow for others, but only for himself.

A chasid has dual superior qualities in that he is not only exceedingly charitable, his will to inspire others is equally as strong.

The wicked person is described as the one who also is prepared to help but complains, "Let the poor go out and work and not depend upon our charity." Midrash Shemuel concedes that his interpretation is very close to that of Rabbi Moshe Almosnino.

What are we to understand by the terms "goes" and "does not practice"? Midrash Shemuel cites Rabbenu Ovadiah who interprets this adage to mean that one attends the study-hall, but is not particularly anxious to achieve. He pays no attention to the masters and as a matter of rote comes and goes according to the school program. In any event, he does make a concerted effort to attend and for this he is rewarded. The one who has a reputation as a very sharp, erudite and talented scholar but refuses to mix with the company of other scholars, preferring to study at home, will be rewarded only for his scholarly attainments, not for anything else. The chasid is the competent scholar who if he were to sit at home and study, would reach high achievements, yet makes it his business to attend the study-hall. He is performing over and above what is expected of the scholar.

The rasha (wicked) is to be condemned for his negligence. He knows nothing because he learns nothing. Had he attended the bet ha-midrash, he would have become knowledgeable. This is his tragedy.

Another view: We are confronted here by an extraordinary quirk of circumstances. What should a man do when he is on the way to the study-hall and an opportunity to perform a particular mitzvah presents itself? The one who, "goes and does not practice" is the one who will continue on to the study-hall and ignore the mitzvah. Others, will interrupt their journey to the study-hall and stop to perform the mitzvah.

The chasid will do everything humanly possible to attain both ends: going and doing. The rasha is one who has ample time to arrive at the study-hall and perform the mitzvah, but deliberately refuses to do either.

**Me'iri**, in a unique approach, explains that the one who goes and does not do is represented by the person who travels to far off academies but sees no fruits of his labors, .

### N.C.: Mark 14:1 -9

CLV <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
1. Now it was the Passover and the unleavened bread after two days. And the chief priests and the scribes sought how, laying hold of Him by guile, they should be killing Him."	1. Now after two days was the Passover of the unleavened bread, and the chief priests and scribes were seeking how they might arrest [him] with trickery and kill him.	1. Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·	וְיְהִי עוֹד יוֹמִים וְחַג הַפֶּסַח וְהַמִּצּוֹת בָּא וַיִּבְקְשׂוּ רֵאשֵׁי הַכֹּהֲנִים וְהַסּוֹפְרִים לְתַפְשׂוֹ בְּעָרְמָה לְהַמִּיתוֹ:
2. For they said, "Not in the festival, lest at some time there will be a tumult of the people."	2. And they were saying, "Not during the feast, so that a riot will not occur among the people."	2. ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ μήποτε θόρυβος ἔσται τοῦ λαοῦ	וְיֵאמְרוּ לֹא בְחַג פְּרוֹתְהֵיךָ מִהוֹמָה בְּעַם:
3. And at His being in	3. And while he was in	3. Καὶ ὄντος αὐτοῦ ἐν	וְיְהִי בְהִיּוֹתוֹ בְּבֵית־הֵינִי

<sup>1</sup> CLV (Concordant Literal Version) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html>

<sup>2</sup> Magiera, J.M. (2009), Aramaic Peshitta New Testament: Vertical Interlinear, Light of the Word Ministry, Vol. III.

<sup>3</sup> Greek New Testament (Stephanus Text) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html>

<sup>4</sup> Delitzsch, <http://www.kirjasilta.net/ha-berit/>

CLV <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
Bethany, in the house of Simon the leper, at His lying down, a woman came, having an alabaster vase of veritable nard attar, costly. And crushing the alabaster vase, she pours it down on His head."	Bethany in the house of Simon the leper while reclining, a woman came who had near her an alabaster box of perfume of spikenard, the best, very costly, and she opened it and poured it on the head of Jesus.	Βηθανία ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς Καὶ συντρίψασα τὸ ἀλάβαστρον κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς	בֵּית שְׁמַעוֹן הַמְצַרְעֵי וַיֵּסֵב אֶל־הַשְּׁלֵחָן וַתָּבֵא אִשָּׁה וּבִגְדָה פְּדִי־מַרְקָחַת גֵּרָדָּן וַיִּקֶר מֵאֵד וַתִּשְׁבֵּר אֶת־הַפֶּיֶךָ וַתַּצֵּק עַל־רֹאשׁוֹ:
4. Now some were resenting this to themselves and saying, "For what has this destruction of the attar occurred?"	4. And there were some of the disciples who were offended among themselves and said, "Why was [there] the waste of this perfume?"	4. ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, Εἰς τί ἡ ἀπόλεια αὕτη τοῦ μύρου γέγονεν	4 וַיֵּשׁ אֲשֶׁר מִתְרַעְמִים אִישׁ אֶל־רֵעֵהוּ לֵאמֹר עַל־מָה הִנֵּה אֲבוֹד הַמַּרְקָחַת הַזֹּאת:
5. For this attar could have been disposed of for over three hundred denarii, and given to the poor. And they muttered against her."	5. For it was possible to be sold [for] more than three hundred denarii and be given to the poor." And they were angry with him.	5. ἠδύνατο γὰρ τοῦτο πρᾶθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ	5 כִּי רְאוּיָהּ הָיְתָה זֹאת לְהַמְכֹּר בְּיוֹתֵר מִשְׁלֹשׁ מֵאוֹת דִּינָר וּלְתַתּ לְעֲנִיִּים וַיִּגְעְרוּ בָּהּ:
6. Yet Jesus said, "Leave her! Why are you affording her weariness? For it is an ideal work she works in Me."	6. But Jesus said, "Leave her alone. Why are you troubling her? She has done a proper act for me.	6. ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε καλὸν ἔργον εἰργάσατο εἰς ἐμέ.	6 וַיֹּאמֶר יֵשׁוּעַ הִנִּיחוּ לָהּ לְמָה תִּלְאוּ נַפְשָׁהּ מֵעֲשֵׂה טוֹב עֲשֵׂתָה עִמָּדִי:
7. For you always have the poor with you, and whenever you may be wanting, you can always do well to them, yet Me you have not always."	7. For you always have the poor with you, and whenever you want, you are able to do for them what is proper, but I am not always with you.	7. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτούς εὖ ποιῆσαι ἐμὲ δὲ οὐ πάντοτε ἔχετε	7 כִּי הָעֲנִיִּים תָּמִיד עִמָּכֶם וּכְשֶׁתְּרַצוּ תוּכְלוּ לְהֵיטִיב לָהֶם וְאַנְכִי לֹא־אֶהְיֶה אִתְּכֶם תָּמִיד:
8. What she had she makes use of. She gets beforehand to anoint My body with attar for burial.	8. She did this of what she had and she has perfumed my body as for burial beforehand.	8. ὃ εἶχεν αὕτη ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμά εἰς τὸν ἐνταφιασμόν	8 אֵת אֲשֶׁר הָיְתָה לְאֵל יָדָהּ עֲשֵׂתָהּ קְדָמָה לְסוּף אֶת־גּוֹפִי לְקַבְּרֹתוֹ:
9. Now verily I am saying to you, Wheresoever this evangel may be heralded in the whole world, that also which she does shall be spoken of for a memorial of her."	9. And truly I say to you, wherever this, my gospel, is preached in all the world, also the thing that she has done will be spoken for her remembrance."	9. ἀμὴν λέγω ὑμῖν ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς	9 אָמֵן אֹמֵר אֲנִי לְכֶם כִּי בְּאֲשֶׁר תִּקְרָא הַבְּשׂוּרָה הַזֹּאת אֶל־כָּל־הָעוֹלָם גַּם אֶת־אֲשֶׁר עֲשֵׂתָהּ הִיא יְסוּפֵר לְזַכְרוֹן לָהּ:

## HH Paqid Dr. Adon Eliyahu's Rendition

1. ¶ And now Pesach (Passover) the [feast of] Matzot (unleavened bread) was in two days. And the Chief

- Priests and [their] scribes (Heb. soferim, of the Sadducees Heb. Tz’dukim) sought, by cunning how they might take hold [and] kill [him Yeshua];
2. For they said, “not during the Festival” for fear that [there may] be a disturbance (of mob violence) by the people.
  3. And he (Yeshua) was at Bet Chanan reclining in the house of Shimon the jar maker, and a woman came with a jar of alabaster [which had] very costly perfume, pure spikenard, [and] she broke the jar and poured it on his (Yeshua’s) head.
  4. But there were those who said to each other, in anger, “why was this ointment wasted [in this manner]?”
  5. “For this ointment could [have been] sold for more than three-hundred denarii, and given to the poor.” And they admonished her.
  6. But Yeshua said, “Leave her alone; why do you cause her trouble? She has performed a good service for me.
  7. For you will have the poor with you always, and you can do well [for] them any time you desire; but you will not always have me.
  8. She has done what she is able [from what she possessed]; anointing my body before its burial.
  9. Amen ve amen I tell you, wherever this Mesorah is proclaimed (taught) in the whole world, what she has done will be told to honor her.”

## Hakham’s Commentary

1. ¶ And now Pesach (Passover) the [feast of] Matzot (unleavened bread) was in two days. And the Chief Priests and [their] scribes (Heb. soferim, of the Sadducees Heb. Tz’dukim) sought, by cunning how they might take hold (and) kill [him Yeshua];

Many Christian Scholars have commented on the introductory sentence: “**And now Pesach (Passover) the [feast of] Matzot (unleavened bread) was in two days.**” However none provide a satisfactory answer that aligns itself with a Peshat framework of exegesis. We know that that these “two days” must have some significance since nothing in a Peshat framework is superfluous. However we have to confess that we also have no perfect understanding of this phrase for the time being. And as Rabbi Neusner puts it, “what we do not know with certainty we can’t speak about.”

There is also another problem here. There were at this time two Passovers. The Pharisaic (the largest one) and the Sadducaic (the smaller one). Sadducees sacrificed their Paschal lamb in the afternoon of Nisan 13, and ate it in the evening starting Nisan 14, whilst the Pharisees sacrificed the Paschal lamb on the afternoon of Nisan 14 and ate it on the evening starting Nisan 15 (thereby joining Passover with the first day of seven days of Unleavened Bread). Now it is obvious as we have commented elsewhere<sup>5</sup> that the Master ate of the Sadducees Passover and was executed by the Romans whilst the Pharisees were killing their Paschal lamb on the afternoon of Nisan 14. Thus, the dating of the above first sentence should be the 11<sup>th</sup> of Nisan in the chronology of the last days of the Master in Eretz Yisrael.

Anyhow, what is ironic is that by the 11<sup>th</sup> of Nisan both Sadducees and Pharisees were putting their last touches in making sure that all leaven was removed from their houses. In this murderous plotting by the Sadducees I am sure that they must have thought that in putting away the Master they would have ridden the Jews from dangerous leaven, not realizing themselves that it was themselves the leaven that needed to be expunged from the Jewish people.

2. For they said, “not during the Festival” for fear that (there may) be a disturbance (of mob violence) by the

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<sup>5</sup> Cf. <http://www.betemunah.org/chronology.html>

**people.** – Josephus and others provide many examples on how dangerous the festivals, particularly those lasting seven or more days, were in maintaining a modicum of political peace. This was a most appropriate time for instigators to revolt and other agitators against the Roman illegal occupation of Israel to come out of the proverbial wood works and cause disturbances or mob violence.

**3. And he (Yeshua) was at Bet Chanan reclining in the house of Shimon the jar maker, and a woman came with a jar of alabaster (which had) very costly perfume, pure spikenard, (and) she broke the jar and poured it on his (Yeshua's) head.** Most Christian translation render Simon the Leper rather than Shimon the jar maker as His Honor has correctly translated.

Now, taking a look at the Aramaic in the Sinaitic Palimpsest,<sup>6</sup> we find that Simon is addressed as "ܫܝܡܘܢ ܓܪܒܐ" which would most likely be as recorded in the Peshitta: "ܫܝܡܘܢ ܓܪܒܐ" (Shim'on Gar'ba). Now things start to become clearer. "ܓܪܒܐ" (Gar'ba) can easily be confused with "ܓܪܒܐ" (Garaba) since Aramaic at that time was written without vowel markers.

- "ܓܪܒܐ" (Garaba) means POTTER or JAR MAKER/MERCHANT

- "ܓܪܒܐ" (Gar'ba) means LEPER or SKIN DISEASE

Delitzsch has "שִׁמְעוֹן הַמְצִרְעִי" that is, "Simon the Leper." But there is a great problem if we use this translation. According to the Law laid down in the book of Leviticus, Lepers are not allowed within the city: Leviticus 13:45-46

"And the leper in whom the plague is, his clothes will be rent, and his head bare, and he will put a covering upon his upper lip, and will cry, "Unclean, Unclean." All the days wherein the plague will be in him he will be defiled; he is unclean: he will dwell alone; without the camp will his habitation be."

In addition, why was there no record of Yeshua healing Simon? If he were a leper, it would be against the Law and very dangerous for his disciples and other people to be in the house of a leper. Leprosy is a very contagious disease and not worth the risk of catching. Here the Aramaic sheds some light on a story whose host was a non sequitur of the circumstances. Since ancient Hebrew and Aramaic were written without vowels, there was no distinction between the Aramaic words. Since in this story a woman pours oil from a jar it is apparent that Simon was a jar merchant or jar maker and not a leper.

The "breaking of the jar" could also be interpreted as the "breaking of the vessel," i.e. the killing of the Master. That the jar contained "very costly perfume" explains the great amount of Torah learning and the many good deeds of loving-kindness that the Master had accumulated during his short earthly existence.

**4. But there were those who said to each other, in anger, "why was this ointment wasted [in this manner]? –** Sometimes people put on a pseudo-piety mask, in order to mask their true thoughts. Should his disciples be not happy that a lady honours her Rabbi/Hakham before his death in a costly manner? This complaint seems very much like the one Korach made against Moses and Aharon.

**5. "For this ointment could (have been) sold for more than three-hundred denarii, and given to the poor." And they admonished her.** The Nazarean Codicil refers to the denarius as a day's wage for a common laborer (Matthew 20:2; John 12:5).<sup>7</sup> Therefore, 300 denarii would be equivalent to about a year's wage of an ordinary labourer. This teaches us an important lesson. That it is good manners when honouring a Hakham or a Paqid with a gift, the gift must be of the best one can afford, for these stand in the name/authority of Ha-Shem and His Messiah

<sup>6</sup> Source: <http://www.aramaicnt.org/HTML/MATTHE...ces/Simon.html>

<sup>7</sup> Cf. <http://en.wikipedia.org/wiki/Denarius>

to minister to the people. Anyone begrudging a good and expensive gift to a Hakham or a Paqid surely stand condemned for their lack of generosity and appreciation of the true value of the holy vessel before them.

**6. But Yeshua said, “Leave her alone; why do you cause her trouble? She has performed a good service for me.**

**7. For you will have the poor with you always, and you can do well (for) them any time you desire; but you will not always have me.**

**8. She has done what she is able (from what she possessed); anointing my body before its burial.**

What we said above commenting on v.5 is again reiterated most elegantly by the Master himself in the first part of v.8. When people start to begrudge what they give to their Torah teachers it shows that they can’t honor G-d, most blessed be He, in the first place, nor are they moved by gratitude to shower their Torah teachers with gifts commensurate to their means, as a sign of their indebtedness to G-d to place whatever Torah teacher in their midst. That is why in Hebrew “righteousness” and “generosity” is the same word, to show that piety that is not accompanied by plenty of generosity is a false piety masquerading a “mean” and “evil” heart.

**9. Amen ve amen I tell you, wherever this Mesorah is proclaimed (taught) in the whole world, what she has done will be told to honor her.”** – From this verse we learn another key important lesson. That is, those who make quality contributions or gifts either to the work or to those who minister on behalf of the “real” Messiah should be publicly honoured to teach and encourage others to emulate their great deeds of loving-kindness.

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## Some Questions to Ponder:

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What question/s were asked of Rashi in D’barim 1:1?
3. What question/s were asked of Rashi in D’barim 1:7?
4. What question/s were asked of Rashi in D’barim 1:13?
5. What question/s were asked of Rashi in D’barim 1:16?
6. What question/s were asked of Rashi in D’barim 1:17?
7. What question/s were asked of Rashi in D’barim 1:22?
8. What question/s were asked of Rashi in D’barim 1:27?
9. What question/s were asked of Rashi in D’barim 1:31?
10. What question/s were asked of Rashi in D’barim 1:46?
11. In your opinion what was the “real” problem with some of Yeshua’s disciples?.
12. Why would it have been impossible for Yeshua and his disciples to visit and dine with Shimon the Lepper?
13. With this visit to Shimon the Jar Maker’s house what did Yeshua wanted to teach and prophesy?
14. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
15. In what way does the Torah, Psalm, Prophetic reading of Ezekiel, and Mark 14:1-9 point to the fact that this is the fourth of the seven Sabbaths of Consolation?
16. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
17. What part of the Torah Seder fired the heart and the imagination of the prophet Zechariah this week?
18. What part of the Torah Seder fired the heart and the imagination of the prophet in the Special Ashlamata?
19. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
20. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming 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!”

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### Next Sabbath: “Shabbat Nachamu V” (Fifth Sabbath of Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
רב-לכם		
“Rav-Lakhem”	Reader 1 – D’barim 2:2-4	Reader 1 – D’barim 2:2-4
“Much to you”	Reader 2 – D’barim 2:5-8	Reader 2 – D’barim 2:5-8
“Bastante habéis”	Reader 3 – D’barim 2:9-13	Reader 3 – D’barim 2:9-11
D’barim 2:2-30	Reader 4 – D’barim 2:14-16	
Ashlam.: Obad. 1:21+Mic. 3:9-4:5	Reader 5 – D’barim 2:17-19	
Special: Isaiah 54:1-10	Reader 6 – D’barim 2:20-23	Reader 1 – D’barim 2:2-4
Psalms 108:1-14	Reader 7 – D’barim 2:24-30	Reader 2 – D’barim 2:5-8
Pirque Abot V:14	Maftir: D’barim 2:28-30	Reader 3 – D’barim 2:9-11
N.C.: Mordechai 14:10-11	- Isaiah 54:1-10	

Shalom Shabbat !

Hakham Dr. Yosef ben Haggai  
HH Rosh Paqid Adon Hillel ben David  
HH Paqid Dr. Adon Eliyahu ben Abraham