



**Esnoga Bet El**  
102 Broken Arrow Dr. Paris TN 38242  
United States of America © 2011  
E-Mail: [torahfocus@charter.net](mailto:torahfocus@charter.net)

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

<b>Three and 1/2 year Lectionary Readings</b>	<b>Second Year of the Reading Cycle</b>
<b>Nisan 26, 5771 – April 29/30, 2011</b>	<b>Second Year of the Shmita Cycle</b>

**Candle Lighting and Havdalah Times:**

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

Fri. Apr. 29, 2011 – Candles at 7:49 PM  
Sat. Apr. 30, 2011 – Havdalah 8:46 PM

**Brisbane, Australia**

Fri. Apr. 29, 2011 – Candles at 5:01 PM  
Sat. Apr. 30, 2011 – Havdalah 5:54 PM

**Bucharest, Romania**

Fri. Apr. 29, 2011 – Candles at 7:58 PM  
Sat. Apr. 30, 2011 – Havdalah 9:05 PM

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

Fri. Apr. 29, 2011 – Candles at 8:07 PM  
Sat. Apr. 30, 2011 – Havdalah 9:06 PM

**Jakarta, Indonesia**

Fri. Apr. 29, 2011 – Candles at 5:30 PM  
Sat. Apr. 30, 2011 – Havdalah 6:19 PM

**Manila & Cebu, Philippines**

Fri. Apr. 29, 2011 – Candles at 5:54 PM  
Sat. Apr. 30, 2011 – Havdalah 6:46 PM

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

Fri. Apr. 29, 2011 – Candles at 7:33 PM  
Sat. Apr. 30, 2011 – Havdalah 8:27 PM

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

Fri. Apr. 29, 2011 – Candles at 8:01 PM  
Sat. Apr. 30, 2011 – Havdalah 9:11 PM

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

Fri. Apr. 29, 2011 – Candles at 7:23 PM  
Sat. Apr. 30, 2011 – Havdalah 8:24 PM

**Sheboygan & Manitowoc, WI, US**

Fri. Apr. 29, 2011 – Candles at 7:32 PM  
Sat. Apr. 30, 2011 – Havdalah 8:39 PM

**Singapore, Singapore**

Fri. Apr. 29, 2011 – Candles at 6:49 PM  
Sat. Apr. 30, 2011 – Havdalah 7:38 PM

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

Fri. Apr. 29, 2011 – Candles at 7:32 PM  
Sat. Apr. 30, 2011 – Havdalah 8:34 PM

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

---

---

**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  
Her Excellency Giberet Sarai bat Sarah & beloved family  
His Excellency Adon Barth Lindemann & beloved family  
His Excellency Adon John Batchelor & beloved wife  
His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,  
His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster  
His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah  
His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah  
Her Excellency Giberet Laurie Taylor  
His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah  
Her Excellency Prof. Dr. Conny Williams & beloved family  
Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

---

**Shabbat Vayhi BaShanah &  
Shabbat Mevar’chim HaChodesh Iyar  
Sabbath of the Proclamation of the New Moon of Iyar  
(Tuesday Evening May the 3<sup>rd</sup> – Thursday Evening May the 5<sup>th</sup>, 2011)**

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>אַסְפָּה-לִי שְׁבָעִים</b>		
“Es’fah Li Shiv’i’im”	Reader 1 – B’Midbar 11:16-22	Reader 1 – B’Midbar 13:1-5
“Gather unto Me seventy”	Reader 2 – B’Midbar 11:23-25	Reader 2 – B’Midbar 13:6-10
“Júntame setenta”	Reader 3 – B’Midbar 11:26-29	Reader 3 – B’Midbar 13:11-16
B’Midbar (Num.) 11:16 - 12:16	Reader 4 – B’Midbar 11:30-35	
B’Midbar (Num.) Num. 28:9-15	Reader 5 – B’Midbar 12:1-3	
Ashlamatah: Joel 2:16-24, 27	Reader 6 – B’Midbar 12:4-13	Reader 1 – B’Midbar 13:1-5
Special: I Samuel 20:18,42	Reader 7 – B’Midbar 12:14-16	Reader 2 – B’Midbar 13:6-10
Psalms 99:1-9	Maftir: B’Midbar 28:9-15	Reader 3 – B’Midbar 13:11-16
N.C.: Mordechai 10:46-52	- Joel 2:16-24, 27 - I Samuel 20:18,42	

**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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

## Rashi & Targum Pseudo Jonathan for: B’Midbar (Num.) 11:16 – 12:16

Rashi	Targum
16. Then the Lord said to Moses, "Assemble for Me seventy men of the elders of Israel, whom you know to be the people's elders and officers, and you shall take them to the Tent of Meeting, and they shall stand there with You.	16. Then spoke the LORD unto Mosheh, <b>Gather together in My name seventy righteous/generous men of the elders of Israel, whom you know to be elders of the people, and who were set over them in Mizraim, and bring them to the tabernacle to stand there with you.</b>
17. I will come down and speak with you there, and I will increase the spirit that is upon you and bestow it upon them. Then they will bear the burden of the people with you so that you need not bear it alone.	17. And I will be revealed in the glory of My Shekinah, and will speak with you there, and will amplify the spirit of prophecy that is upon you, and bestow it upon them; and they will sustain with you the burden of the people, that you may not bear it alone.
18. And to the people, you shall say, 'Prepare yourselves for tomorrow and you shall eat meat, because you have cried in the ears of the Lord saying, "Who will feed us meat, for we had it better in Egypt." [Therefore,] the Lord will give you meat, and you shall eat.	18. And say you to the people, Make ready against the morrow that you may eat flesh; because you have lamented before the LORD, saying, Who will give us flesh to eat? For it was better with us in Mizraim. The LORD therefore will give you flesh that you may eat.
19. You shall eat it not one day, not two days, not five days, not ten days, and not twenty days.	19. You will not eat it one day, nor two days, nor five, nor ten, nor twenty days;
20. But even for a full month until it comes out your nose and nauseates you. Because you have despised the Lord Who is among you, and you cried before Him, saying, "Why did we ever leave Egypt?"	20. for a month of days, until the smell of it comes forth from your nostrils, and it become a loathing to you; because you have been contemptuous against the Word of the LORD, whose glorious Shekinah dwells among you, and because you have wept before Him, saying, Why should we have come out from Mizraim?
21. Moses said, "Six hundred thousand people on foot	21. But Mosheh said, Six hundred thousand footmen are

Rashi	Targum
are the people in whose midst I am, and You say, 'I will give them meat, and they will eat it for a full month'?	the people among whom I dwell, and You have said, I will give them flesh to eat for a month of days!
22. If sheep and cattle were slaughtered for them, would it suffice for them? If all the fish of the sea were gathered for them, would it suffice for them?"	22. Will the flocks of Araby or the cattle of Nabatea be killed for them to satisfy them, or all the fishes of the Great Sea be collected, that they may have enough?
23. Then the Lord said to Moses, "Is My power limited? Now you will see if My word comes true for you or not!"	23. And the LORD said to Mosheh, Can any thing fail before the LORD? Now you will see whether what I have said to you will come to pass or not.
24. Moses went out and told the people what the Lord had said, <b><u>and he assembled seventy men of the elders of the people, and stood them around the Tent.</u></b>	24. Then Mosheh went forth from the tabernacle, the house of the Shekinah, and told the people the words of the LORD. <b><u>And he called together the seventy men, the elders of Israel, and placed them around the tabernacle.</u></b>
25. The Lord descended in a cloud and spoke to him, and <b><u>He increased some of the spirit that was on him and bestowed it on the seventy elders. And when the spirit rested upon them, they prophesied, but they did not continue.</u></b>	25. And the LORD was revealed in the glorious Cloud of the Shekinah, and spoke with him. <b><u>And He made enlargement of the (Spirit of) prophecy that was upon him, so that Mosheh lost nothing thereof, but He gave unto the seventy men, the elders: and it was that when the Spirit of prophecy rested upon them, they prophesied, and ceased not.</u></b>
26. Now two men remained in the camp; the name of one was Eldad and the name of the second was Medad, and the spirit rested upon them. They were among those written, but they did not go out to the tent, but prophesied in the camp.	26. But two men had remained in the camp; the name of the one Eldad, and the name of the second Medad, the sons of Elizaphan bar Parnak, whom Jokebed the daughter of Levi bare to him when Amram her husband had put her away; and to whom she had been espoused before she gave birth to Mosheh. And the Spirit of prophecy resting upon them, Eldad prophesied, and said: Behold, Mosheh will be gathered from the world; and Jehoshua bar Nun, <b><u>the minister of the camps</u></b> , will be established after him, and will lead the people of the house of Israel into the land of Kenaan, and make it their inheritance. Medad prophesied, and said: Behold, quails come up from the sea, and cover all the camp of Israel; but they will be to the people (a cause of) an offence. And both of them prophesied together, and said: Behold, a king will arise from the land of Magog, at the end of the days, and will assemble kings crowned with crowns, and captains wearing armour, and him will all the Gentiles obey. And they will set battle in array in the land of Israel against the children of the captivity; but already is it provided that in the hour of distresses all of them will perish <b><u>by the burning blast of the flame that comes forth from beneath the Throne of Glory;</u></b> and their carcasses will fall upon the mountains of the land of Israel, and the wild beasts of the field and the fowls of the sky will come and consume their dead bodies. And afterward will all the dead of Israel live (again), and be feasted from the ox which has been set apart for them from the beginning, and they will receive

Rashi	Targum
	the reward of their works. And they were of the elders who stood in the registers among them; but they had not gone forth to the tabernacle, but had hidden to escape from the dignity; yet they prophesied in the camp.
27. The lad ran and told Moses, saying, " <b><u>Eldad and Medad are prophesying in the camp!</u></b> "	27. And a certain young man ran, and told to Mosheh, and said: <b><u>Eldad and Medad are prophesying thus in the camp.</u></b>
28. Joshua the son of Nun, Moses' servant from his youth, answered and said, <b><u>Moses, my master, imprison them!</u></b> "	28. And Jehoshua bar Nun, the minister of Mosheh, answered and said: <b><u>Rabboni Mosheh, pray for mercy before the Lord, that the Spirit of prophecy may be withheld from them.</u></b>
29. Moses said to him, " <b><u>Are you zealous for my sake? If only all the Lord's people were prophets, that the Lord would bestow His spirit upon them!</u></b> "	29. But Mosheh said to him, <b><u>Because they prophesy concerning me that I am to be gathered from the world, and that you are to minister after me, are you jealous for my sake? I would that all the LORD's people were prophets, and that He would bestow the Spirit of prophecy upon them.</u></b>
30. Then Moses entered the camp; he and the elders of Israel.	30. And Mosheh proceeded to the camp, he and all the elders of Israel.
31. A wind went forth from the Lord and swept quails from the sea and spread them over the camp about one day's journey this way and one day's journey that way, around the camp, about two cubits above the ground.	31. And the wind of a tempest went forth, and came violently from before the LORD, so as to have swept the world away, but for the righteousness/generosity of Mosheh and Aharon: and it blew over the Great Sea, and made the quails fly from the Great Sea, and settle wherever there was place in the camp, as a day's journey northward and southward, and at the height as of two cubits; they flew upon the face of the ground, and went upon their bellies, so that (the people) were not wearied while they collected them.
32. The people rose up all that day and all night and the next day and gathered the quails. [Even] the one who gathered the least collected ten heaps. They spread them around the camp in piles.	32. And they who had been lacking in faith arose: and all that day, and all the night, and all the day that followed, they gathered the quails; even he who was lame and infirm gathered ten korin, and they spread them abroad round about the camps.
33. The meat was still between their teeth; it was not yet finished, and the anger of the Lord flared against the people, and the Lord struck the people with a very mighty blow.	33. The wicked ate of the flesh, yet offered no thanksgiving to Him who had given it to them: but while the flesh was between their teeth, and not consumed, the anger of the LORD waxed strong against the evil people, and the LORD slew the people with a very great mortality.
34. He named that place Kivroth Hata'avah [Graves of Craving], for there they buried the people who craved.	34. And he called the name of that place, The Graves of the Desirers of Flesh; for there they buried the people who had desired flesh.
35. From Kivroth Hata'avah the people traveled to Hazeroth, and they stayed in Hazeroth.	35. And from the Graves of the Desirers the people journeyed to Hatseroth, and they were in Hatseroth.
1. Miriam and Aaron spoke against Moses regarding the Cushite woman he had married, for he had married a Cushite woman.	1. And Miriam and Aharon <b>spoke against Mosheh words that were not becoming with respect to the Kushaitha whom the Kushae had caused Mosheh to</b>

Rashi	Targum
	<b>take when he had fled from Pharaoh</b> , but whom he had sent away because <b>they had given him the queen of Kush</b> , and he had sent her away.
2. They said, "Has the Lord spoken only to Moses? Hasn't He spoken to us too?" And the Lord heard.	2. And they said, Has the LORD spoken only with Mosheh, that he should be separated from the married life? Has He not spoken with us also? And it was heard before the LORD.
3. Now this man Moses was exceedingly humble, more so than any person on the face of the earth.	3. But the man Mosheh was more bowed down in his mind than all the children of men upon the face of the earth; neither cared he for their words.
4. The Lord suddenly said to Moses, Aaron and Miriam, "Go out, all three of you, to the Tent of Meeting!" And all three went out.	4. And the LORD said to Mosheh, to Aharon, and to Miriam, Come forth, you three, to the tabernacle. And those three went forth.
5. The Lord descended in a pillar of cloud and stood at the entrance of the Tent. He called to Aaron and Miriam, and they both went out.	5. And the Glory of the LORD was revealed in the Cloud of Glory, and He stood at the door of the tabernacle, and called Aharon and Miriam: and those two came forth.
6. He said, "Please listen to My words. If there be prophets among you, [I] the Lord will make Myself known to him in a vision; I will speak to him in a dream.	6. And He said, Hear now My words, while I speak. Have any of the prophets who have arisen from the days of old been spoken with as Mosheh has been? To those (prophets) the Word of the Lord has been revealed in apparition, speaking with them in a dream.
7. Not so is My servant Moses; he is faithful throughout My house.	7. Not so is the way with Mosheh My servant; in all the house of Israel My people he is faithful.
8. With him I speak mouth to mouth; in a vision and not in riddles, and he beholds the image of the Lord. So why were you not afraid to speak against My servant Moses?	8. Speaker with speaker have I spoken with him, who has separated himself from the married life; but in vision, and not with mystery, revealed I Myself to him at the bush, and he beheld the likeness of My Shekinah. And why have you not feared to speak such words of My servant Mosheh?
9. The wrath of the Lord flared against them and He left.	<b>9. And the glory of the LORD's Shekinah ascended, and went.</b>
10. The cloud departed from above the Tent, and behold, Miriam was afflicted with tzara'ath, [as white] as snow. Then Aaron turned to Miriam and behold, she was afflicted with tzara'ath.	<b>10. And the glorious Cloud of the LORD's Shekinah went up from above the tabernacle;</b> and, behold, Miriam was seized with the leprosy. And Aharon looked upon Miriam, and, behold, she had been smitten with leprosy.
11. Aaron said to Moses, "Please, master, do not put sin upon us for acting foolishly and for sinning.	11. And Aharon said to Mosheh, I beseech of you, my lord, not to lay upon us the sin we have foolishly committed, and by which we have transgressed.
12. Let her not be like the dead, which comes out of his mother's womb with half his flesh consumed!"	12. I entreat you that Miriam, our sister, may not be defiled with leprosy in the tent, as the dead, for it is with her as with the infant which, having well fulfilled the time of the womb, perishes at the birth: so Miriam was with us in the land of Mizraim, seeing us in our captivity, our dispersion, our servitude; but now, when the time has come for our going forth to possess the land of Israel behold she is kept back from us. I entreat you, my master, to pray for her, that her righteousness/

Rashi	Targum
	generosity may not come to nothing among the congregation.
13. Moses cried out to the Lord, saying, "I beseech you, God, please heal her."	13. And Mosheh did pray, and seek mercy before the LORD, saying: I pray through the compassions of the merciful God, O Elohim, who has power over the life of all flesh, heal her, I beseech You.
14. The Lord replied to Moses, "If her father were to spit in her face, would she not be humiliated for seven days? She shall be confined for seven days outside the camp, and afterwards she may enter.	14. And the LORD said to Mosheh, If her father had corrected her, would she not have been disgraced, and secluded seven days? But today, when I correct her, much more right is it that she should be dishonored fourteen days: yet will it suffice to seclude her seven days without the camp; and for your righteousness/ generosity will I make the Cloud of My Glory, the tabernacle, the ark, and all Israel, tarry until the time that she is healed, and then re-admitted.
15. So Miriam was confined outside the camp for seven days, and the people did not travel until Miriam had entered.	15. And Miriam was kept apart without the camp for seven days, and the people went not forward until the time that Miriam was healed.
16. Then the people departed from Hazeroth, and they camped in the desert of Paran.	16. But though Miriam the prophetess had made herself liable to be stricken with leprosy in this world, the doctrine is ample that in the world to come (there remains a reward) for the just, and for them who keep the commandments of the Law. And because Miriam the prophetess had watched for a little hour to know what would be the fate of Mosheh; (Exod. ii) for the sake of that merit all Israel, numbering sixty myriads, being eighty legions, and the Cloud of Glory, the tabernacle, and the well, went not, nor proceeded, till the time that she was healed: and afterward the people journeyed from Hatseroth, and encamped in the wilderness of Pharan.

## Reading Assignment:

### The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 13: Numbers – I – First Journeys

By: Rabbi Yitzchaq Magriso

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

Vol. 13 – “Numbers – I – First Journeys,” pp. 295-331.

## 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-yoẓ e bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

---

## Rashi Commentary for: B'Midbar (Num.) 11:16 – 12:16

**16 Assemble for Me** This is a response to your complaint, that you said, "Alone I cannot...." Where were the first group of elders? Had they not sat with them [with Moses and Aaron] even in Egypt, as it says, "Go and gather the elders of Israel" (Exod. 3:16) ? But they died in the fire at Tab'erah (verses 1-3). They deserved this already at Sinai, as it is written, "They perceived God" (Exod. 24:11), behaving irreverently, like someone munching his bread while speaking to the king, and this is the meaning of "they ate and drank" (ibid.). However, God did not want to give cause for mourning at the giving of the Torah, so he punished them here. -[Midrash Tanchuma Beha'alothecha 16]

**whom you know to be...** Those whom you know, that they were appointed as officers over them in Egypt [to oversee] the rigorous labor, and they had mercy on them, and were beaten on their account, as it says, "the officers of the children of Israel were beaten" (Exod. 5:14). Now they shall be chosen in their greatness, just as they had suffered in their [Israel's] distress. -[Sifrei Beha'alothecha 1:42:16]

**and you shall take them...** Take them with words: "How fortunate you are that you have been appointed leaders over the children of the Omnipresent!" -[Sifrei Beha'alothecha 1:42:16]

**and they shall stand there with you...** so that the Israelites should see and treat them with esteem and honor, saying, "How beloved are these who have entered with Moses to hear the speech from the mouth of the Holy One, blessed is He. -[Sifrei Beha'alothecha 1:42:16]

**17 I will come down** This is one of the ten descents [of the Shechinah] recorded in the Torah. -[Sifrei Beha'alothecha 1:42:17]

**and speak with you** But not with them. -[Sifrei Beha'alothecha 1:42:17]

**and I will increase** Heb. וְאֶצְלֵתִי, as the Targum renders it: וְאֶרְבֵּי, and I will increase, as in "But against the nobles of (אֲצִילֵי) the children of Israel" (Exod. 24:11).

**and bestow it upon them** What did Moses resemble at that time? A candle placed upon a candelabrum; everyone

lights from it, yet its brightness is not diminished.-[Sifrei Beha’alothecha 1:42:17, Midrash Tanchuma Beha’alothecha 12]

**Then they will bear... with you** Stipulate with them that they take upon themselves the burden of My children, who are troublesome and recalcitrant.-[Sifrei Beha’alothecha 1:42: 16]

**so that you need not bear it alone** This is an answer to what you said, “Alone I cannot carry...” (verse 14). -[See Sifrei Beha’alothecha 1:42: 17]

**18 Prepare yourselves** Heb. הִתְקַדְּשׁוּ , prepare yourselves for punishment. Similarly, it says, “and prepare them for the day of slaughter” (Jer. 12:3). -[Sifrei Beha’alothecha 1:42:18]

**20 But even for a full month** This [concerned] the [comparatively] virtuous ones, who languish on their beds and later their soul departs. But concerning the wicked ones it says, “the meat was still between their teeth [... when the anger of the Lord flared...]” (verse 33). This is how it is taught in the Sifrei (Beha’alothecha 1:42:20), but in the Mechilta (Beshallah, Vayassa 3:13) the opposite is taught: the wicked ate and suffered [as a result] for thirty days, whereas [concerning] the virtuous—“the meat was still between their teeth” [thus, they did not suffer prolonged agony].

**until it comes out of your nose** As Targum renders: “You will be sickened by it”; it will seem to you as if you gorged on it until it is discharged by way of the nose.

**and nauseates you** Heb. לָקַחְתָּ לְךָ וְזָרָא וְהָיָה You will cast it away from you more readily than you welcomed it [Sifrei Beha’alothecha 1:42:20]. In the words of R. Moshe Hadarshan (the preacher) I noted that there is a language in which a sword is called זָרָא , [meaning that this meat will be the cause of their death].

**the Lord Who is among you** Had I not established My Presence among you, you would not have had the arrogance to engage in all these matters.-[Sifrei Beha’alothecha 1:42:20]

**21 Six hundred thousand people on foot** He was not concerned with mentioning the additional three thousand (above 1:46). R. Moshe Hadarshan, however, explains that only those [six hundred thousand] who left Egypt wept.

**22 If sheep and cattle were slaughtered** This is one of the four cases in which R. Akiva expounded, and R. Simeon expounded differently. R. Akiva says, “Six hundred thousand people on foot, and You have said that I will give them meat, and they will eat it for a full month?” The entire verse is expounded literally. The clause, הֲמִצְדָּא לְהֵם means, “Would it suffice for them?” This is similar to [the clause,] “and he has sufficient means (וּמִצְדָּא) for redeeming it” (Lev. 25:26). Which [case] is worse? This one, or [when Moses said] “Listen now, you rebels” (20:10)? [Obviously, this one.] However, since [in this case] he [Moses] did not say it in public, Scripture spares him, and refrains from punishing him. But that of Meribah was in public, so Scripture does not spare him. R. Simeon says, God forbid! This never entered the mind of that righteous man. Would the one about whom it says, “he is trusted throughout My house” (12:7) suggest that the Omnipresent cannot provide for us sufficiently? Rather, this is what he meant: "Six hundred thousand... on foot... and You say, 'I will give them meat for a full month'? Then You will kill such a great nation? Will sheep and cattle be slaughtered for them so that they should then be killed, and this meal will satisfy for them forever [i.e., it will be their last]? Is this a credit for you? Do we tell a donkey, 'Eat this measure of barley, and then we will cut off your head'?" God answered him, "If I do not give them, they will say that My power is limited. Would the fact that God’s power appears limited to them please you? Let them and a hundred like them perish, as long as My power is not limited before them for even one moment!" -[Tosefta Sotah 6:4]

**23 Now you will see if my word comes true for you or not** Rabban Gamliel, the son of R. Judah the prince, says: [Moses said,] It is impossible to settle their argument. Since they seek only a pretext, you cannot satisfy them, and

in the end, they will find fault with you. If you give them beef they will say, "We asked for mutton." And if you give them mutton, they will say, "We asked for beef," [or,] "We asked for venison or fowl," [or,] "We asked for fish and locusts." He [God] replied to him, "If so, they will claim that My power is limited." He [Moses] said to him, "I will go and appease them." He said to him, "Now you will see if My word comes true for you"—that they will not listen to you. Moses went to appease them. He said to them, "Is there a limit to God's power? Behold, He struck the rock and water flowed; surely, He can provide bread!" (Ps. 78:20) They said, This is [an attempt at] compromise—He Has no power to fulfill our wishes. This is the meaning of, "Moses went out and told the people." Since they did not listen to him, "he assembled seventy men..."-[Tosefta Sotah 6:4 and Sifrei Beha'alothecha 1:42:21]

**25 but they did not continue** They prophesied on that day only—Thus it is stated in Sifrei (Beha'alothecha 1:42:21). The Targum renders "and they did not cease" [meaning] that their prophetic powers remained.

**26 Now two men remained** From the ones who were chosen. They said, "We are unworthy of this greatness."-[Sifrei Beha'alothecha 1:42:21]

**They were among those written** Among those chosen for the Sanhedrin. All of them were written down, mentioned specifically by name, but [the number was chosen] by lot, because the number [of elders] for twelve tribes came to six for each tribe, except for two tribes who would receive only five each. Moses said, "No tribe will listen to me to deduct one elder from its tribe." What did he do? He took seventy-two slips and wrote on seventy [of them, the word] 'elder' and two of them he left blank. He then chose six men from each tribe, totaling seventy-two. He said to them, "Draw your slips from the urn. Whoever picked [one inscribed with] 'elder' was [already] sanctified. Whoever picked a blank slip, he said to him, "The Omnipresent does not want you." - [Sifrei Beha'alothecha 1:42:21, Sanh. 17a]

**The lad ran** Some say this was Moses' son, Gershom.-[Tanchuma Beha'alothecha 12]

**28 imprison them** Heb. כְּלָאֵם . Impose upon them communal responsibilities and they will be finished (כָּלִים) [as prophets] by themselves (Sanh. 17a). Another interpretation: Imprison them (בֵּית הַכְּלָא) (Sifrei Beha'alothecha 1:42:21, Targum Onkelos), for they were prophesying that Moses would die and Joshua would take them into the Land of Israel.- [Sifrei Beha'alothecha 1:42:21, Sanh. 17a]

**29 Are you zealous for my sake?** Are you a zealous for me? Are you being zealous for what I should be zealous? The word לִי means לְבִשְׁבִילִי , "for my sake." The term קִנְיָה is used to denote a person who takes a matter to heart, whether to avenge or to help; in old French, enportement ; holding the bulk of the burden.

**30 Moses entered** From the entrance of the Tent of Meeting.

**the camp** Each one to his tent.

**entered** Heb. נִיָּאָסָה , an expression denoting entering a house, as in, "You shall gather it (נִאָסְפָתָהּ) into your house" (Deut. 22:2). The origin for all these terms is, "he amasses, but knows not who will gather them in (נִאָסְפָהּ) " (Ps. 39:7). This teaches that He [God] did not bring punishment upon them before the righteous men had retired to their tents.-[Sifrei Beha'alothecha 1:42:30]

**31 and swept** Heb. נִנְיָה , caused to fly; similarly, "for it passes (נִיָּ) quickly" (Ps. 90:10), "and likewise, they have crossed (נִנְיָה) and passed away" (Nah. 1:12).

**and spread them** Heb. נִפְּשָׁה , and strew them, as in, "Behold, they were spread out (נִפְּשָׁה) over the face of the land" (I Sam. 30:16); "I will spread you out (נִפְּשָׁה) in the desert" (Ezek. 29:5).

**about two cubits** They flew at a height that they reached a person’s heart, so that it would not be difficult for them to gather them, so that they need neither rise up nor bend down.-[Sifrei Beha’alothecha 1:42:31]

**32 [Even] the one who gathered the least** The one who gathered the least of all, the lazy and the disabled, gathered ten heaps.- [Sifrei Beha’alothecha 1:42:32]

**they spread them** They spread them out in numerous heaps.- [Sifrei Beha’alothecha 1:42:32]

**33 it was not yet finished** - טָרָם יִכְרַת . As the Targum renders: it was not yet finished. [I.e., the quails had not yet finished coming (Be’er Basadeh). They had not yet finished eating (Gur Aryeh). All the quails had not yet been removed from the field (Be’er Mayim Chayim).] Another interpretation: He did not have the chance to chew it [lit., cut it] with his teeth before his soul departed.- [Sifrei Beha’alothecha 1:42:33]

## Chapter 12

**1 [Miriam and Aaron] spoke** [The term] דְּבַר always connotes harsh talk, as it says, “The man, the lord of the land, spoke (דָּבַר) harshly with us” (Gen. 42:30). But wherever [the term] אֶמְיָרָה is found, it connotes supplication, as it says, “He said (וַיֵּאמֶר) , 'my brethren, please do not do evil'” (Gen. 19:7); “He said (וַיֵּאמֶר) , 'Please listen to My words'” (Num. 12:6). [The term] אָנֹכִי always denotes a request.-[Tanchuma Tzav 13]

**Miriam and Aaron spoke** She spoke first. Therefore, Scripture mentions her first. How did she know that Moses had separated from his wife? [See below] R. Nathan says: Miriam was beside Zipporah when Moses was told that Eldad and Medad were prophesying in the camp. When Zipporah heard this, she said, “Woe to their wives if they are required to prophesy, for they will separate from their wives just my husband separated from me.” From this, Miriam knew [about it] and told Aaron. Now if Miriam, who did not intend to disparage him [Moses] was punished, all the more so someone who [intentionally] disparages his fellow.-[Tanchuma Tzav 13]

**the Cushite woman** [Moses’ wife was a Midianite, not a Cushite, but] Scripture teaches that everyone acknowledged her beauty just as everyone acknowledges a Cushite’s blackness.-[Tanchuma Tzav 13]

**Cushite** - כְּשִׁית . Its numerical value is equal to יִפְתַּמְרָאָה , beautiful in appearance.-[Tanchuma Tzav 13] כ = 20 י = 10 ו = 6 פ = 80 ש = 300 ת = 400 י = 10 מ = 40 ת = 400 ר = 200 736 א = 1 ה = 5 - = 736

**regarding the... woman** Concerning her divorce.-[Tanchuma Tzav 13]

**for he had married a Cushite woman** What does this [apparently superfluous clause] mean to say? You find a woman who is beautiful in appearance, but unpleasant in deed; [or a woman who is pleasant] in deed, but not of beautiful appearance. This one, however, was pleasant in every respect. [Therefore, she was called Cushite, as above.] - [Tanchuma Tzav 13]

**Cushite woman** She was called “the Cushite” [the Ethiopian] on account of her beauty, as a man would call his handsome son “Cushite” to negate the power of the evil eye.- [Tanchuma Tzav 13]

**for he had married a Cushite woman** And had now divorced her. - [Tanchuma Tzav 13]

**2 Has...** only with Him alone?-[Tanchuma Tzav 13]

**Hasn’t He spoken to us too?** Yet we have not abstained from marital relations.-[Tanchuma Tzav 13]

**3 humble** Modest and patient.- [Tanchuma Tzav 13]

**4 suddenly He revealed Himself to them** suddenly, when they were ritually unclean following marital relations, and they cried, "Water, water!" [They needed water to purify themselves.] He thus showed them that Moses had done right in separating from his wife, since the Divine Presence revealed itself to him frequently, and there was no set time for Divine Communication.-[Tanchuma Tzav 13]

**Go out, all three of you** This teaches us that all three were summoned with a single word, something impossible for the [human] mouth to utter and the ear to grasp.-[Sifrei Beha'alothecha 1:42:4]

**5 in a pillar of cloud** Unlike a mortal, He went alone. For when a mortal king goes out to war, he departs accompanied by a large retinue, but when he travels in times of peace, he leaves with a small escort. But the custom of the Holy One, blessed is He, is that He goes out to battle alone, as it says, "[The Lord is] a man of war" (Exod. 15:3), but He goes in peace with a large retinue, as it says, "The chariot of God is twice ten thousand times, thousands of angels" (Ps. 68:18). -[Sifrei Beha'alothecha 1:42:5]

**He called to Aaron and Miriam** So that they should proceed to leave the courtyard, [drawn] towards the Divine word.- [Sifrei Beha'alothecha 1:42:5] and they both went out Why did He draw them away to isolate them from Moses? Because we relate only some of a person's good qualities in his presence and all of them in his absence. Similarly, we find in the case of Noah, that in his absence, Scripture says [of him], "a righteous man, perfect" (Gen. 6:9). But in his presence it was said [by God], "for it is you that I have seen as a righteous man before Me" (Gen. 7:1) [but God makes no mention of his perfection]. Another interpretation: [God isolated them from Moses] so that he [Moses] should not hear the reprimanding of Aaron [by God]. -[Sifrei Beha'alothecha 1:42:5]

**6 Please listen to My words** [The term] נָא always denotes a request. - [Sifrei Beha'alothecha 1:42:6]

**If there be prophets among you** If you have prophets....-[Targum Onkelos]

**[I] the Lord will make Myself known to him in a vision** The Divine Presence of My Name is not revealed to him with distinct clarity, but in a dream or a vision. - [Tanchuma Tzav 13]

**8 Mouth to mouth** I told him to separate from his wife (Sifrei Beha'alothecha 1:42:8, Tanchuma Tzav 13). Where did I tell him this? At Sinai; "Go and tell them, 'Return to your tents,' but you, remain here with Me" (Deut. 5:27). -[See Shab. 87a]

**in a vision but not in riddles** -"A vision" refers to the vision of speech, for I express My communication to Him with absolute clarity, and I do not obscure it with riddles in the way it was said to Ezekiel, "Present a riddle" (Ezek. 17:2). I might think that it refers to the vision of the Divine Presence [itself]! Scripture therefore teaches, "You are not able to see My face" (Exod. 33:23). -[Sifrei Beha'alothecha 1:42:8, Tanchuma Tzav 13]

**and He beholds the image of the Lord** This refers to a vision of the "back," as it says, "and you will see My back" (Exod. 33:23). -[Sifrei Beha'alothecha 1:42:8, Tanchuma Tzav 13]

**against my servant Moses** Heb. בְּעֵבְדֵי מֹשֶׁה , lit., against My servant, against Moses. Scripture does not say בְּעֵבְדֵי מֹשֶׁה , against My servant Moses, but בְּעֵבְדֵי מֹשֶׁה , against My servant, against Moses. [The meaning is thus:] against My servant even if he were not Moses, and against Moses, even if he were not My servant, you should certainly have feared him, and all the more so since he is My servant, and the servant of the king is a king himself! You should have said, "The King does not love him for nothing." If you claim that I am unaware of his actions, this [statement] is worse than your previous one.- [Sifrei Beha'alothecha 1:42:8, Tanchuma Tzav 13]

**9 The wrath of the Lord flared against them and He left** After He had informed them of their transgression, He issued a decree of excommunication against them. All the more so, should a mortal not become angry with his friend before he informs him of his offense.-[Sifrei Beha'alothecha 1:42:9, Tanchuma Tzav 13]

**10 The cloud departed** and afterwards, “behold Miriam was afflicted with tzara’ath, [as white] as snow.” This is comparable to a king who said to a tutor, “Punish my son, but do not punish him until I leave you, for I feel pity for him.”-[Sifrei Beha’alothecha 1:42:10, Tanchuma Tzav 13]

**11 for acting foolishly** Heb. נוֹאֲלָנוּ , as the Targum [Onkelos] renders, [ אֲנִי אֶתְּפָאֵלְנָא , that we acted foolishly] from the term, אֲוִיל , “fool.”

**12 Do not let her be** This sister of ours.

**like the dead** For the one afflicted with tzara’ath is considered like dead. Just as a corpse defiles through entry [if one enters the room where it lies], so does one afflicted with tzara’ath defile through entry.-[Sifrei Beha’alothecha 1:42:12, Tanchuma Tzav 13]

**which comes out of his mother’s womb** It should have said, "our mother"? But Scripture euphemizes. Similarly, [it says,] “half his flesh.” It should have said, "half our flesh"? But [here too,] Scripture euphemizes. [The meaning here is:] For since she came out of our mother’s womb, it is to us as if half our flesh has been eaten away. This is similar to saying, “for he is our brother, our very flesh” (Gen. 37:27). Even according to the literal meaning of the text, it appears so. It is not proper for a brother to allow his sister to remain as if dead.

**which comes out** Since he [the dead one] came out of the womb of the mother of the one who has the power to help him but does not, it is as if half his [the latter’s] flesh is eaten away, since his brother is his own flesh. Another interpretation: Let her not be like the dead—If You do not heal her through prayer, who will confine her? Who will cleanse her? I myself may not examine her, since I am related, and a relative many not examine plague marks [symptomatic of tzara’ath], and there is no other kohen in the world. This is the meaning of, “since he has come out of his mother’s womb.” [Sifrei Beha’alothecha 1:42:12, Tanchuma Tzav 13]

**13 I beseech you, God, please heal her** Scripture teaches you proper conduct, that if one asks his friend for a favor, he should precede [his request] with two or three words of supplication, and only then should he make his requests.-[Sifrei Beha’alothecha 1:42:13, Tanchuma Tzav 13]

**saying** What does this [word] teach us? He [Moses] said to Him, Answer me as to whether You will heal her or not. Eventually, He replied, “If her father were to spit....” R. Eleazar ben Azariah says: In four places Moses asked the Holy One, blessed is He, to answer him if He would accede to his requests or not [and in all four he used the word, לֹאֲמַר , to say, i.e., to answer]. Similarly, “Moses spoke before the Lord saying...” (Exod. 6:12). What does the word “saying” teach? Answer me as to whether You will redeem them or not. Eventually, He replied, “Now you will see...” (Exod. 7:1). Similarly, “Moses spoke to the Lord, saying, Let the Lord, the God of the spirits of all flesh appoint...” (Num. 27:15-16). He answered, “Take for yourself...” (verse 18). Similarly, “I pleaded to the Lord, at that time, saying” (Deut. 3:23). He answered him, “It is enough for you!” (verse 26). -[Sifrei Beha’alothecha 1:42:13]

**please heal her** Why did Moses not pray at length? So that the Israelites should not say, “His sister is in distress, yet he stands and prolongs his prayer.” [Sifrei Beha’alothecha 1:42:13, Tanchuma Tzav 13] (Another interpretation: So that Israel should not say, “ For his sister he prays at length, but for our sake he does not pray at length.”) - [Midrash Aggadah, Yalkut Shim’oni, Midrash Lekach Tov]

**14 If her father were to spit in her face** If her father had turned to her with an angry face, would she not be humiliated for seven days? All the more so in the case of the Divine Presence [she should be humiliated for] fourteen days! But [there is a rule that] it is sufficient that a law derived from an afortiori conclusion to be only as stringent as the law from which it is derived. Thus, even as a consequence of My reprimand, she should be confined [only] seven days.-[Sifrei Beha’alothecha 1:42:14, B.K. 25a]

**and afterwards she may enter** I believe that when a derivative of the word חָסַד is used in reference to one afflicted with tzara’ath, it is related to his being expelled from the camp, and when he is healed, he is brought back (חָסַד) to the camp. That is why the term חָסַד is used; it connotes bringing back in. -[See Rashi above on 11:30.]

**15 the people did not travel** This honor was accorded her by the Omnipresent because of the time she remained with Moses when he was cast into the river, as it says, “His sister stood by from afar to know what would be done to him” (Exod. 2:4). -[Sotah 9b]

## Rashi & Targum Pseudo Jonathan for: B’Midbar (Num.) 28:9-15

RASHI	TARGUM PSEUDO JONATHAN
9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD.
14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.
.	.

## Ketubim: Psalm 99:1-9

Rashi	Targum
1. The Lord has reigned, nations will quake; [before] Him Who dwells between the cherubim, the earth will falter.	1. The LORD reigns, the peoples will tremble; <i>He whose presence abides among</i> the cherubim will shake the earth.
2. The Lord is great in Zion, and He is high over all the peoples.	2. The LORD is great in Zion; and He is high over all the Gentiles.
3. They will acknowledge Your great and awesome name, [that] it is holy,	3. They will confess His name, great and fearful; He is holy.
4. And the might of the King who loves judgment; You founded equity; judgment and righteousness You made in Jacob.	4. And <i>You</i> love the strength of the king of justice; You have established integrity; You have made justice and righteousness/generosity in Jacob.
5. Exalt the Lord our God and prostrate yourselves to His footstool, it is holy.	5. <i>Sing praise</i> in the presence of the LORD our God, and bow down towards <i>His sanctuary</i> ; he is holy.
6. Moses and Aaron among His priests, and Samuel among those who call in His name, would call out to the Lord, and He would answer them.	6. Moses and Aaron are among His priests <i>who gave their life for the people of the LORD</i> , and Samuel <i>prayed for them before the LORD, like the fathers of old, who prayed in His name</i> ; they would <i>pray</i> in His presence and He would answer them.
7. In a pillar of cloud He would speak to them; they kept His testimonies and the statue He gave them.	7. In the pillar of <i>glorious</i> clouds He would speak with them; they kept <i>the commandments of] his testimony, and the covenant</i> that He gave to them.
8. O Lord, Our God, You answered them; You were a forgiving God for them but vengeful for their misdeeds.	8. O LORD our God, you answered them; you were a forgiving God for Your people for their sake, and take vengeance for their deeds.
9. Exalt the Lord our God and prostrate yourselves to the mount of His sanctuary, for the Lord our God is holy.	9. Sing praise in the presence of the LORD our God, and bow down towards the mount of His <i>sanctuary</i> , for the LORD our God is holy.

## Rashi’s Commentary to Psalm 99:1-9

**1 nations will quake** [This] deals with the war of Gog and Magog. Then the nations will quake, as the matter that is said (Zech. 14:12): “And this shall be the plague, etc.”

**will falter** Heb. תנוט , an expression of (73:2): “my feet faltered (נטוּי) .”

**3 They will acknowledge Your name** They will acknowledge the might of the King Who loves judgment.

**4 and the might of the King Who loves judgment** This refers back to the preceding verse.

**You founded equity** You founded compromise and peacemaking between persons, by Your statement (Exod. 23:5): “Should you see your enemy’s donkey lying etc.”; (ibid. verse 4), “Should you come upon Your enemy’s ox, etc.” Now who is it who sees his enemy being kind to him, whose heart will not be inspired to embrace him and kiss him? (Tanchuma).

**7 In a pillar of cloud** He would speak to them Even with Samuel. This is what is stated (I Sam. 9:11f): “and they said to them, Is the seer here? and they answered them and said, He is (וְיָ) .” You will see a cloud attached to his doorway, as Scripture says (Num. 9:20): “And sometimes the cloud would be...”

**they kept His testimonies and the statute He gave them** The statute that He gave them.

**8 a forgiving God** [Forgiving] the iniquity of Israel.

**for them** Heb. לָהֶם , for their sake.

**but vengeful** You were vengeful for their misdeeds: Moses and Aaron for “Hear now, you rebels!” As for Samuel, because he did not direct his sons in the good way, he died young.

**9 for the Lord our God is holy** because He is strict with the righteous/generous, He is sanctified in the world, and so He says (Exod. 29: 43): “and it will be sanctified with My glory,” meaning “with those glorified by Me.”

## Ashlamatah: Joel 2:16-24, 27

Rashi	Targum
15. Sound a shophar in Zion; proclaim a fast, call an assembly.	15. Blow the trumpet in Zion, decree a fast, proclaim an assembly.
16. <b>Gather</b> the people, prepare the congregation, assemble the elders, gather the infants and the sucklings; <b>let a bridegroom come out of his chamber and a bride from her canopy.</b>	16. Gather the people together, prepare the congregation, gather the elders together. Bring together the children and those who suck the breast; let the bridegroom go forth from his bedroom and the spouse from the bridal chamber.
17. Between the porch and the altar let the priests, the ministers of the Lord, weep, and let them say, "O Lord, have pity on Your people, and do not make Your heritage a derision, for nations to make them an example. Why should they say among the peoples, "Where is their God?" "	17. Between the porch and the altar, let the prists who serve before the LORD weep, and say: “Spare Your people, O LORD and do not make Your inheritance a reproach to be ruled over by the Gentiles! Why should they say among the Gentiles: ‘Where are those who were redeemed by the Memra of their God?’”
18. And the Lord was zealous for His land, and He pitied His people.	18. Then the LORD spared His land and had compassion on His people.
19. And the Lord replied and said to His people: Behold I send you the corn, the must, and the oil, and you shall be sated by it, and I will no longer make you a derision among the nations.	19. And the LORD answered and said to His people: Behold I will bless for you grain, wine and oil, and you will be satisfied by them. Nevermore will I put on you the shame of hunger among the Gentiles.
20. And the northerner I will distance from you, and I will drive him to a land barren and desolate; its face to the eastern sea and its end to the western sea, and its	20. I will remove the people who come from the north far from you, and I will drive them into a desolate and ruined land, their front to the eastern sea and their rear

Rashi	Targum
stench shall ascend and its ill savor shall ascend, for it did great things.	to the western sea; and the stench of them will go up and the foul smell of them will rise up. For they have done much evil.
21. Have no fear, O land; rejoice and jubilate, for the Lord has performed great things.	21. Do not be afraid, O land of Israel! Be glad and rejoice, for the LORD has multiplied blessings among you His people.
22. Fear not, O beasts of the field, for the dwelling places of the wilderness have become covered with grass, for the trees have borne their fruit, the fig tree and the vine have given forth their strength.	22. Do not be afraid O beasts of the field, for the habitations of the wilderness are wreathed with flowers, for the tree has produced its fruit, and the fig trees and vines have borne their fruit.
23. And the children of Zion, rejoice and jubilate with the Lord your God, <b><u>for He gave you the teacher for justification, and He brought down for you rain, the early rain and the late rain in the first month.</u></b>	23. O children of Zion be glad and rejoice in the Memra of the LORD your God! <b><u>For He has given you back your teacher in righteousness/generosity, and he sends rain down for you, the early rain in its time and the late rain in the month of Nisan.</u></b>
24. And the granaries shall be filled with grain, and the vats shall roar with must and oil.	24. The threshing floors will be full of grain, and vats will overflow with wine and presses with oil.
25. And I will repay you for the years that the increasing locust, the nibbling locust, the finishing locust, and the shearing locust have devoured-My great army, which I have sent against you.	25. And I will repay good years in place of the years in which you were pillaged by peoples, tongues, governments, and kingdoms, the great retribution of My army, which I sent against you.
26. And you shall eat, eating and being sated, and you shall praise the Name of the Lord your God, Who has performed wonders with you, and My people shall never be ashamed.	26. You will eat food and be satisfied, and will praise the name of the LORD your God, Who performed wonderful deeds with you; My people, the house of Israel, will be ashamed no more.
27. And you shall know that I am in the midst of Israel, and I am the Lord your God, there is no other; and My people shall never be ashamed.	27. And you will know that I have caused My Shekinah to dwell in the midst of the house of Israel. And I am the LORD your God, and there is no other; and My people, the house of Israel, will be ashamed no more.

### Special Ashlamatah: I Samuel 20:18,42

Rashi	Targum
18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.	18. And Jonathan said to him, “Tomorrow is the new moon and you will be sought out, for your dining place will be empty.”
42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan	42. and Jonathan said to David, “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he rose up and went. And Jonathan went into

Rashi	Targum
went into the city.	the city.

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

**Bamidbar (Numbers) 11:16 – 12:16**

**Tehillim (Psalms) 99:1-9**

**Yoel (Joel) 2:16-24, 27**

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

LORD - יהוה, Strong's number 03068.

Say / said - אמר, Strong's number 0559.

Gather - אסף, Strong's number 0622.

Elder - זקן, Strong's number 02205.

People - אדם, Strong's number 05971.

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

LORD - יהוה, Strong's number 03068.

Moses - משה, Strong's number 04872.

People - אדם, Strong's number 05971.

**Bamidbar (Numbers) 11:16** And the LORD <03068> said <0559> (8799) unto Moses <04872>, Gather <0622> (8798) unto me seventy men of the elders <02205> of Israel, whom thou knowest to be the elders <02205> of the people <05971>, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

**Yoel (Joel) 2:16** Gather <0622> (8798) the people <05971>, sanctify the congregation, assemble the elders <02205>, gather <0622> (8798) the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet

**Yoel (Joel) 2:17** Let the priests, the ministers of the LORD <03068>, weep between the porch and the altar, and let them say <0559> (8799), Spare thy people <05971>, O LORD <03068>, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say <0559> (8799) among the people <05971>, Where is their God?

**Tehillim (Psalms) 99:1** The LORD <03068> reigneth; let the people <05971> tremble: he sitteth between the cherubims; let the earth be moved.

**Tehillim (Psalms) 99:6** Moses <04872> and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD <03068>, and he answered them.

**Hebrew:**

Hebrew	English	Torah Seder Nu. 11:16 - 12:16	Special TS Num. 28:9-15	Psalms Psa 99:1-9	Ashlamatah Joel 2:16-24,27	S. Ashlamatah ISam 20:18,42
אֲדָמָה	earth, ground	Num. 12:3			Joel 2:21	
אַהֲרֹן	Aaron	Num. 12:1		Ps. 99:6		
אֶחָד	one	Num. 11:19	Num. 28:11			
אֵל	God	Num. 12:13		Ps. 99:8		
אֵלֵּהִים	GOD			Ps. 99:5	Joel 2:17	
אָמַר	say, said	Num. 11:16			Joel 2:17	1 Sam. 20:18
אַסַּף	gather	Num. 11:16			Joel 2:16	
אָרֶץ	earth, land	Num. 11:31		Ps. 99:1	Joel 2:18	
אֲשֶׁר	inasmuch, whom	Num. 11:16				1 Sam. 20:42
בֵּין	between	Num. 11:33			Joel 2:17	1 Sam. 20:42
בָּכָה	weep, wept	Num. 11:18			Joel 2:17	
בֵּן	son	Num. 11:28			Joel 2:23	
בָּקָר	herds	Num. 11:22	Num. 28:11			
דָּבַר	speak, say	Num. 11:17		Ps. 99:7		
הִלָּךְ	departed, go	Num. 12:9				1 Sam. 20:42
הִנֵּה	behold	Num. 12:10			Joel 2:19	
זֶה	ever, this	Num. 11:20	Num. 28:14			
זָקֵן	elders	Num. 11:16			Joel 2:16	
חֹדֶשׁ	month	Num. 11:20				1 Sam. 20:18
חֲצִי	half	Num. 12:12	Num. 28:14			
יָדַע	know	Num. 11:16			Joel 2:27	
יְהוָה	LORD	Num. 11:16		Ps. 99:1	Joel 2:17	1 Sam. 20:42
יוֹם	day	Num. 11:19	Num. 28:9			
יָם	sea	Num. 11:22			Joel 2:20	
יָצָא	comes	Num. 11:20			Joel 2:16	
יָרַד	come, down	Num. 11:17			Joel 2:23	
יִשְׂרָאֵל	Israel	Num. 11:16			Joel 2:27	
כֹּהֵן	priest			Ps. 99:6	Joel 2:17	
כִּי	because	Num. 11:20				1 Sam. 20:18
כָּל	all	Num. 11:22		Ps. 99:2		
לֹא	nor	Num. 11:19			Joel 2:19	
מָה	why	Num. 11:20			Joel 2:17	
מָחָר	tomorrow	Num. 11:18				1 Sam. 20:18
מֹשֶׁה	Moses	Num. 11:16		Ps. 99:6		
נִשְׂא	bear	Num. 11:17		Ps. 99:8	Joel 2:22	

Hebrew	English	Torah Seder Nu. 11:16 - 12:16	Special TS Num. 28:9-15	Psalms Psa 99:1-9	Ashlamatah Joel 2:16-24,27	S. Ashlamatah ISam 20:18,42
נָתַן	give	Num. 11:18		Ps. 99:7	Joel 2:17	
עַד	until	Num. 11:20				1 Sam. 20:42
עוֹד	again	Num. 11:33		Joel 2:19		
וְלֹא	forever, will never				Joel 2:27	1 Sam. 20:42
עַל	beside, above	Num. 11:31		Ps. 99:2		
עַמּוּד	pillar	Num. 12:5		Ps. 99:7		
עָנָן	cloud	Num. 11:25		Ps. 99:7		
פָּנֵה	vanguard, before	Num. 11:20			Joel 2:20	
צְדָקָה	righteousness			Ps. 99:4	Joel 2:23	
צִיּוֹן	Zion			Ps. 99:2	Joel 2:23	
קִדְּשׁ	consecrate, sanctify	Num. 11:18			Joel 2:16	
קִים	spent, rose	Num. 11:32				1 Sam. 20:42
קָנָא	jealous, zealous	Num. 11:29			Joel 2:18	
קָרָא	called	Num. 11:34		Ps. 99:6		
קִרְבֹּ	among, midst	Num. 11:20			Joel 2:27	
שִׁבְעַ	seven	Num. 12:14	Num. 28:11			
שְׁלוֹשׁ	three	Num. 12:4	Num. 28:12			
שֵׁם	name	Num. 11:26		Ps. 99:3		1 Sam. 20:42
שְׁנַיִם	two	Num. 11:26	Num. 28:9			1 Sam. 20:42
שֶׁרֶת	attendant	Num. 11:28			Joel 2:17	
חַטָּאת	sin	Num. 12:11	Num. 28:15			
יָרָא	afraid	Num. 12:8		Ps. 99:3	Joel 2:21	
מִדְבָּר	wilderness	Num. 12:16			Joel 2:22	
עַם	people	Num. 11:16		Ps. 99:1	Joel 2:16	
עָנָה	answered			Ps. 99:6	Joel 2:19	
שָׁחָה	executed		Num. 28:15	Ps. 99:4	Joel 2:20	

### Greek:

Greek	English	Torah Seder N. 11:16- 12:16	S. TS N. 28:9-15	Psalms Psa 99:1-9	Ashlamatah Joel 2:16-24,27	S. Ashlamatah I Sa 20:18,42	NC Mk 10:46-52
ἀκούω	heard	Num 12:2					Mar 10:47
ἀνίστημι	rose up, risen up	Num 11:32				1Sa 20:42	Mar 10:50
ἀποκρίνομαι	responding, answered	Num 11:28			Joe 2:19		Mar 10:51
ἐκπορεύομαι	exiting, went forth	Num 12:12					Mar 10:46
ἔπω	say, said	Num 11:16			Joe 2:17		Mar 10:49

Greek	English	Torah Seder N. 11:16- 12:16	S. TS N. 28:9-15	Psalms Psa 99:1-9	Ashlamatah Joel 2:16-24,27	S. Ashlamatah I Sam 20:18,42	NC Mk 10:46-52
ἔρχομαι	come	Num 11:26					Mar 10:46
θαρσέω	courage				Joe 2:21		Mar 10:49
ἴστημι	stopping, stand	Num 11:1					Mar 10:49
κάθημαι	sitting, sat down		Psa 99:1				Mar 10:46
λέγω	say, saying	Num 11:18				1Sa 20:42	Mar 10:47
ὁδός	way, journey	Num 11:31					Mar 10:46

### N.C.: Mark 10:46-52

CLV <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
46. And they are coming into Jericho. And at His going out from Jericho, and His disciples and a considerable throng, the son of Timeus, Bar-Timeus, blind and a beggar, sat beside the road."	46. And they came to Jericho. And when Jesus went out from Jericho and his disciples and a large crowd, Timaeus, the son of Timaeus, a blind man, was sitting by the side of the road and begging.	46. Καὶ ἔρχονται εἰς Ἱεριχώ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχώ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ υἱὸς Τιμαίου οὐ Βαρτιμαῖος ὁ τυφλὸς ἐκάθητο παρὰ τῆν ὁδὸν προσαιτῶν.	<b>4</b> וַיָּבֹאוּ אִוּרִיחוֹ וַיְהִי כִּצְאוֹתוֹ מִיְרִיחוֹ הוּא וְתַלְמִידָיו וְהַמְוֹן עִם רַב וְהֵנָּה בְּרִטְיָמִי בְּרִטְיָמִי אִישׁ עִוֵּר יָשֵׁב עַל־יַד הַדֶּרֶךְ לְבַקֵּשׁ צְדָקָה:
47. And hearing that it is Jesus the Nazarene, he begins to cry and say, "Son of David! Jesus! Be merciful to me!"	47. And he heard that it was Jesus the Nazarene and he began to cry out and to say, "Son of David, have compassion on me."	47. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστὶν ἤρξατο κράζειν καὶ λέγειν ὁ υἱὸς Δαβὶδ Ἰησοῦ ἐλέησόν με	<b>47</b> וַיִּשְׁמַע כִּי הוּא יֵשׁוּעַ הַנָּצְרִי וַיִּתְחַל לֵצַעַק וַיֹּאמֶר אָנָּה בְּרִדְוּד יֵשׁוּעַ חַנּוּנִי:
48. And many rebuked him, that he should be silent. Yet he, much rather, cried, "Son of David, be merciful to me!"	48. Many were reproving him to be silent, but he was crying out all the more and said, "Son of David, have compassion on me."	48. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶν μᾶλλον ἔκραζεν ὕψιστος Δαβὶδ, ἐλέησόν με	<b>48</b> וַיִּגְעְרוּ־בּוֹ רַבִּים לְהַתְּשִׁיתוֹ וְהוּא הִרְבָּה עוֹד לֵצַעַק בְּרִדְוּד חַנּוּנִי:
49. And standing, Jesus said, "Summon him. And they are summoning the blind man, saying to him, "Courage! Rouse!"	49. And Jesus stopped and commanded that they call him. And they called the blind man and said to him, "Take courage [and] rise up. He calls you."	49. καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτόν· Φωνηθῆναι· καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· Θάρσει ἔγειραι, φωνεῖ σε	<b>49</b> וַיַּעַמַּד יֵשׁוּעַ וַיֹּאמֶר קְרְאוּ־לוֹ וַיִּקְרְאוּ לְעוֹר וַיֹּאמְרוּ אֵלָיו קוּם קְרְאֵ־לְךָ:
50. He is summoning	50. And the blind man	50. ὁ δὲ ἀποβαλὼν τὸ	<b>50</b> וַיִּשְׁלַךְ אֶת־שַׁמְלָתוֹ

<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>
you. Now he, casting off his cloak, springing up, came to Jesus."	threw off his garment and rose up [and] came to Jesus.	ἰ μά τιον αὐ τοῦ ἀ ναστὰ ς ἦ λθεν πρὸ ς τὸ ν Ἰ ησοῦ ν	מַעֲלִיו וַיָּקָם וַיָּבֹא אֶל־יֵשׁוּעַ:
51. And answering him, Jesus said, "What do you want I shall be doing to you? Now the blind man said to Him, "Rabboni, that I should be receiving sight! Now Jesus said to him,	51. Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "My Master, that I may see."	51. καὶ ἀ ποκριθεὶ ς λέ γει αὐ τῷ ὁ Ἰ ησοῦ ς τί θέ λεις ποιή σω σοι ὁ δὲ τυφλὸ ς εἶ πεν αὐ τῷ Ῥ αββονί ἰ να ἀ ναβλέ ψω	51 וַיַּעַן יֵשׁוּעַ וַיֹּאמֶר אֵלָיו מַה־תַּרְצֶה שְׂאֵשְׂשֶׁה־לְךָ וַיֹּאמֶר אֵלָיו הֲעֹנֵר רַבּוּנִי אֲשֶׁר אֶרְאֶה:
52. Go. Your faith has saved you. And straightway he receives sight and followed Him on the road."	52. And Jesus said to him, "See! Your faith has made you whole." And immediately he received sight and went on [his] way.	52. ὁ δὲ Ἰ ησοῦ ς εἶ πεν αὐ τῷ "Ῥ αγγε ἦ πί στις σου σέ σωκέ ν σε καὶ εὐ θε ὡς ἀ νέ βλεψεν καὶ ἦ κολουῦ θει τῷ Ἰ ησοῦ ἐ ν τῇ ὁ δῶ	52 וַיֹּאמֶר יֵשׁוּעַ אֵלָיו לְךָ־לְךָ אֲמוֹנַתְךָ הוֹשִׁיעָה לְךָ וּכְרַגְעַנְךָ חֲזוּ עֵינָיו וַיֵּלֶךְ אַחֲרָיו יֵשׁוּעַ בְּדַרְךָ:

## HH Paqid Dr. Adon Eliyahu’s Rendition

46. ¶ And they came into Yericho. And as he (Yeshua) and his Talmidim were leaving Yericho a considerable congregation [followed], Teemee Bar Teemee the “son of honour/beauty,” a blind [beggar], sat beside the road begging.

47. And hearing that it was Yeshua the Natzarean [Branch Davidic], he began to cry out and to say, “Yeshua, son of David, have mercy on me!”

48. And many rebuked him to silence him. But he cried out much the more, “son of David, have mercy on me!”

49. And Yeshua stopped, and called for him. And they called the blind man, saying to him, Be comforted, rise up, he (Yeshua) is calling..

50. And casting aside his blanket, jumping up, he came to Yeshua.

51. And answering, Yeshua said to him, What do you want me to do for you? And the blind one said to him, My Rabbi (Hakham), that I may see again.

52. And Yeshua said to him, go the way [of the Torah], your faithful obedience [to Torah] has healed you. And instantly he saw again, and followed Yeshua in the way [of Torah].

## Hakham’s Commentary

When in the P’shat (simple, literal mode of interpretation, in Hebrew) we encounter a personal name or names, it is a sign that part of the meaning of the pericope, or what the author wants to communicate in the paragraph is found in the meaning of the name, and if provided, descriptors about that person/s.

Thus we read at the beginning of our Pericope for this Shabbat:

**46. ¶ And they came into Yericho. And as he (Yeshua) and his Talmidim were leaving Yericho a considerable congregation [followed], Teemee Bar Teemee the “son of honour/beauty,” a blind [beggar], sat beside the road begging.**

We are informed in the first instance that “a considerable congregation [of people]” was following the Master as he departed from Yericho. Now, if one is reduced to begging it would be beneficial and profitable to position oneself close to where large congregations of people would pass by, and particularly if such a congregation be of Torah observant Jews who should be naturally predisposed towards the dispensing of charity to those unable to find work to support themselves. In this case the person concerned is said to be afflicted by blindness rendering him unable to support himself by means of work.

In verse 51, this blind person volunteers some information about his blindness, when he states to the Master: **“that I may see again.”** This would imply that at some point in time this person could see, and because of some unfortunate circumstance or sin he had become blind. This parallels with our Torah Seder where Miriam the sister of Mosheh and Aharon is afflicted with miraculous leprosy because of her sin against her brother Mosheh. We must remark at this point that the ultimate meaning of this pericope of Mark has to be found when contrasted with the particular Torah Seder which it addresses – i.e. BeMidbar 11:16 – 12:16. In doing so, we comply fully with the seventh rule of P’shat Hermeneutics: **“Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.” This is critically important as many fail to properly identify the Torah context of any particular pericope of the Nazarean Codicil. Just as every letter must have an address, so also must every pericope of the Nazarean Codicil have a Torah context!

Returning to our first verse of our pericope of Mark, we are informed that the full name of this blind man is in the Greek text: **Τιμαῖ ου Βαρτιμαῖ ος** (Timaiou Bartimaios) which corresponds to the Hebrew: **Teemee Bar Teemee**. Concerning this Greek name the Catholic commentator Cornelius a Lapide<sup>5</sup> states:

“Bartimæus, the son of Timæus. This blind man, then, was called by a proper name, Bartimæus, i.e., the son of Timæus, as Bartholomew is the same as son of Ptolemy. The same was called also by the same name as his father Timæus. Timæus was the name of that Pythagorean philosopher who wrote the life of Pythagoras.

Moreover, Bartimæus is interpreted by Pagnini in three ways (in Nom. Hebraicis). The first is from S. Jerome, to the effect that Bartimæus means the blind son, or the son of blindness. He says that it is a Syriac name, but corrupted from Barsemia, or Barsamæus. Bar is son, semaia, blindness.

The second opinion is, that it means the son of honour/beauty; as if compounded of the Syriac bar, a son, and the Gr. Τιμή (Teemee), honour/beauty.

The third is, that it means the son of the admirer, or admirable corn, or admirable purity. For this was what the blind man received from Messiah. For being illuminated in body, he was far more illuminated in his soul. For bar means meal, or wheat, or purity, as well as son. Tamah is to admire.

---

<sup>5</sup> Mosman, W. T. (1890) The Great Commentary of Cornelius Á Lapide, London: John Hodges., in [www.NewAdvent.org](http://www.NewAdvent.org)

Marcus<sup>6</sup> further states:

“It is unusual but not unprecedented for a Palestinian Jew to be identified by *bar* + a Greek name; rabbinic literature, in fact, knows of a R. Joshua bar Timai or bar Timi (Qoh. Rabba 9.9.1).”

Again, following the seventh rule of P’shat Hermeneutics: “**Dabar ha-lamed me-’inyano**: Interpretation deduced from the context” (i.e. our Torah Seder), *bar Timi* or *bar Teemee* seems to be the most appropriate identification, since it means “honour/beauty” and alludes to Mosheh Rabbenu’s wife which the Torah calls admiringly a “Cushite.” On this, Rashi comments: “She was called “the Cushite” [the Ethiopian] on account of her beauty, as a man would call his handsome son “Cushite” to negate the power of the evil eye.- [Tanchuma Tzav 13].”

**47. And hearing that it was Yeshua the Natzarean [Branch Davidic], he began to cry out and to say, “Yeshua, son of David, have mercy on me!”**

**48. And many rebuked him to silence him. But he cried out much the more, “son of David, have mercy on me!”**

**49. And Yeshua stopped, and called for him. And they called the blind man, saying to him, Be comforted, rise up, he (Yeshua) is calling..**

**50. And casting aside his blanket, jumping up, he came to Yeshua.**

**51. And answering, Yeshua said to him, What do you want me to do for you? And the blind one said to him, My Rabbi (Hakham), that I may see again.**

**52. And Yeshua said to him, go the way [of the Torah], your faithful obedience [to Torah] has healed you. And instantly he saw again, and followed Yeshua in the way [of Torah].**

An important question arises in v. 52: to what particular obedience of the Torah did Teemee Bar Teemee merited that his blindness was restored by the agent of G-d? The answer to this key question is found in Positive Commandment # 6 – **Cleaving to G-d!** On this commandment, Chavel<sup>7</sup> remarks:

“By this injunction we are commanded to associate with wise men (Hakhamim), to be always in their company, and to join with them in every possible manner of fellowship: in eating, drinking, and business affairs, to the end that we may succeed in becoming like them in respect of their actions and in acquiring true opinions from their words. This injunction is contained in His words (exalted be He), *And to Him will you cleave*,<sup>8</sup> which are repeated in the verse *And to cleave unto Him*.<sup>9</sup> The Sifré says: ‘*And to cleave unto Him* means that we should cleave to wise men (Hakhamim) and to their disciples.’

The Sages also use the words *To Him you will cleave* as proof that it is one’s duty to marry a wise man’s (Hakham’s) daughter, to give one’s own daughter in marriage to a wise man (Hakham), to confer benefits on wise men (Hakhamim) and to have business relations with them. ‘Is it possible,’ they say, ‘for a man to

<sup>6</sup> Marcus, J. (2009) *The Anchor Yale Bible: Mark 8 – 16*, New Haven, Connecticut: Yale University Press, p. 759.

<sup>7</sup> Chavel, C. B. (1967) *The Commandments: Sefer HaMitzvoth of Maimonides in two vols.*, London: Soncino Press, Vol I, pp. 9-10.

<sup>8</sup> Deut. 10:20.

<sup>9</sup> Deut. 11:22.

cleave to the Divine Presence, seeing that it is written, *For the LORD your God is a devouring fire?*<sup>10</sup> Hence, we must conclude that whoever marries a wise man’s (Hakham’s) daughter [or gives his daughter in marriage to a wise man (Hakham), or confers a benefit on a wise man (Hakham) out of his possessions, is to be regarded in the light of this verse as cleaving to the Divine Presence].<sup>11</sup>

The wise man, or as he is called in Hebrew, Talmid Hakham, “the disciple of a wise man,” interpreting and exemplifying as he does the Word of God, is regarded in Jewish thought as being nearest to Him. To cleave to the wise man (Hakham) is thus to cleave to the LORD (Berakhot 10b; Pesachim 22b).

Scripture provides a perfect example of a disciple cleaving to his master in the constant and reverential attachment of Joshua to Moses: ‘But his minister Joshua, the son of Nun, a young man departed not out of the tent’ (Exodus 33:11). The Mishnah record the following saying of Jose ben Joezere of Zeredah, one of the early Fathers of the Mesorah: ‘Let your house be a meeting-house for the wise (Hakhamim); and sit amidst the dust of their feet; and drink in their words with thirst’ (Pirke Abot I:4). The Talmud abounds in illustrations of disciples going to extreme lengths in their earnest desire to learn the ways and customs, conduct and conversation of the Hakhamim (Berakhot 62a). To miss the society of an assembly of the Hakhamim was considered an irretrievable loss: ‘It is impossible that a gathering of the Hakhamim should take place without their bringing to light some profound and fresh interpretation of the Law’ (Hag 3a).’

Now, notice how the blind man Teemee bar Teemee addresses the Master: “**And the blind one said to him, My Rabbi (Hakham), that I may see again.**” Again, this is in accord with the Mishnah in Pirke Abot I:6 – “**Provide yourself with a [Torah] teacher.**” In making the Master his Torah teacher, his Hakham, and walking the way of Torah with his teacher, he merited to be healed fully of his blindness, Barukh Ha-Shem!

---

---

## Mishnah Pirke Abot: Prologue

**All Israelites have a portion in the world-to-come, as it is said: “And your people, all righteous/generous, will inherit the land forever, the branch of My plantings. The work of My hands, to glorify me” (Yeshayahu/ Isaiah 60:21).**

### **Abarbanel on Pirke Abot**

By: Abraham Chill  
Sepher Hermon Press, Inc. 1991  
ISBN 0-87203-135-7  
(pp. 15-18)

*[Due to its great popularity, numerous commentaries have been written on Pirke Abot, some by outstanding Rabbinic personalities. Pre-eminent among them is **Nahalat Abot** (“The Inheritance of the Fathers”) by Rabbi Don Isaac Abarbanel (son of the Portuguese treasurer, Dom Judah, was born in the year 1437 at Lisbon, and died at Venice in 1508), statesman, philosopher, and author of many works including his celebrated commentary on the entire Holy Scriptures.*

---

<sup>10</sup> Deut. 4:24.

<sup>11</sup> Sifre.

*Abarbanel received a careful education and was a pupil of Joseph Ḥayyim, rabbi of Lisbon. Well versed in Talmudic literature and in the learning of his time, endowed with a clear and keen mind, and full of enthusiasm for Judaism, he devoted his early years to the study of Jewish religious philosophy, and when scarcely twenty years old wrote on the original form of the natural elements, on the most vital religious questions, on prophecy, etc. His political abilities also attracted attention while he was still young. He entered the service of King Alfonso V. of Portugal as treasurer, and soon won the confidence of his master. Notwithstanding his high position and the great wealth he had inherited from his father, his love for his afflicted brethren was unabated. When Arzilla, in Morocco, was taken by the Moors, and the Jewish captives were sold as slaves, he contributed largely to the funds needed to manumit them, and personally arranged for collections throughout Portugal. He also wrote to his learned and wealthy friend Jehiel, of Pisa, in behalf of the captives. After the death of Alfonso he was obliged to relinquish his office, having been accused by King John II of connivance with the duke of Bragança, who had been executed on the charge of conspiracy. Abarbanel, warned in time, saved himself by a hasty flight to Castile (1483). His large fortune was confiscated by royal decree. At Toledo, his new home, he occupied himself at first with Biblical studies, and in the course of six months produced an extensive commentary on the books of Joshua, Judges, and Samuel. But shortly afterward he entered the service of the house of Castile. Together with his friend, the influential Don Abraham Senior, of Segovia, he undertook to farm the revenues and to supply provisions for the royal army, contracts that he carried out to the entire satisfaction of Queen Isabella. During the Moorish war Abarbanel advanced considerable sums of money to the government. When the banishment of the Jews from Spain was decreed, he left nothing undone to induce the king to revoke the edict. In vain did he offer him 30,000 ducats (\$68,400, nominal value). With his brethren in faith he left Spain and went to Naples, where, soon after, he entered the service of the king. For a short time he lived in peace undisturbed; but when the city was taken by the French, bereft of all his possessions, he followed the young king, Ferdinand, in 1495, to Messina; then went to Corfu; and in 1496 settled in Monopoli, and lastly (1503) in Venice, where his services were employed in negotiating a commercial treaty between Portugal and the Venetian republic (Zurita, "Historia del Rey Don Fernando el Católico," v. 342a.)]*

*Abarbanel's importance, however, lies not only in his changeful and active career. Although his works can scarcely be said to be of an absolutely original character, they contain so much instructive material, and exerted so wide an influence, that they demand special attention. They may be divided into three classes, referring to (1) exegesis, such as his commentary upon the entire Bible with the exception of the Hagiographa; (2) philosophy, dealing with philosophy in general and particularly with that of the Jewish religion; (3) apologetics, in defence of the Jewish doctrine of the Messiah. Characteristic of Abarbanel's exegetic writings is his accurate estimation of the historical standpoint in the ancient annals of the Jewish people. All preceding Jewish exegetes had been too far removed from the tumult of the great world to possess a proper estimate of the historical epochs and episodes described in Scripture. Abarbanel, who had himself taken part in the politics of the great powers of the day, rightly perceived that mere consideration of the literary elements of Scripture was insufficient, and that the political and social life of the people must also be taken into account. He recognized also the value of prefacing the individual books of the Bible with a general introduction concerning the character of each book, its date of composition, and the author's intention; he may consequently be considered as a pioneer of the modern science of Bible propædeutics. These excellences of Abarbanel's commentaries were especially appreciated by the Christian scholars of the seventeenth and eighteenth centuries. No less than thirty Christian writers of this period—among them men of eminence, like the younger Buxtorf, Buddeus, Carpzov, and others—occupied themselves with the close study of Abarbanel's exegetical writings, which they condensed and translated, and thus introduced to the world of Christian scholarship. Possibly somewhat of this appreciation of Abarbanel by Christians was due to the latter's tolerance toward the Christian, exegetes—Jerome, Augustine, and Nicholas de Lyra—all of whom were closely studied by him and quoted without prejudice, receiving praise or disapprobation as the case demanded.]*

One can appreciate the true significance of Pirke Abot in the eyes of the sages of the Talmud from the famous and oft-quoted adage, “He who wishes to be saintly should apply himself to Pirke Abot” (Baba Kamma 30a). The Maharal of Prague posed two questions on this assessment (Yehudah Liwa – 16<sup>th</sup> century, Derekh Chayim): The

traditional practice is to precede the study of Pirke Abot with a mishnah which reads: “*All Israel have a portion in the World to Come ...*” (Sanhedrin 99a). If Pirke Abot is so singularly significant why add a preface to it? Secondly, it is also customary to conclude the study of each chapter with the statement, “Rabbi Hananya ben Akashya said: The Holy One blessed be He, wanted to grant merit to Israel, therefore He multiplied for them Torah and Mitzvot ...” (Mishnah Makkot 3:15; Abot 6:9). Here, again, what need is there for an epilogue?

Maharal answers: An object is considered valuable when it has substance (homer), cosmetic appeal (tzurah), and a utilitarian purpose (takhlit). All these three criteria are necessary to determine whether something is marketable. They are also necessary to determine the collective and individual character of the Jew. The Jew's image is enhanced when he begins his study period with, “All Israel has a portion in the World to Come” (homer). As long as a Jew identifies himself as a Jew, he has a passport to olam ha-ba; that is his hallmark of a precious substance.

He then proceeds to the actual study of the text, thus demonstrating our lifestyle of ethical values (tzurah). We conclude with God's gift of Torah and mitzvot (commandments) to the Jew (takhlit) to underscore that we function best when we are Torah oriented.

Pirke Abot as it stands today consists of six chapters, whereas in Talmudic times it had only five chapters. As we have noted in the introduction, a chapter was read every Shabbat afternoon between Passover and Shabuot (Pentecost) and since there are six Sabbaths between these two festivals, a sixth chapter, correctly called Kinyan Torah (“The Acquisition of Torah”), was added and read on the Shabbat before Shabuot (Pentecost) which commemorates Matan Torah, the giving of the Torah. This chapter is also known as Baraita de-Rabbi Meir, and consists of baraitot, i.e., texts from the times of the tannaim which were not included in the Mishnah.

*[Note: Many Jewish Orthodox Congregations recite Pirke Abot weekly during the period between Passover and New Year and this minhag (custom) we have adopted at Bet Emunah]*

Perhaps the most difficult statement in all Pirke Abot is the prologue “All Israel has a portion in the World to Come ...” Nearly all the commentators are disturbed by the same difficulty: The prologue is a mishnah taken from Tractate Sanhedrin. What is it doing there? “All Israel...” is a sublime promise to the Jews, whereas Tractate Sanhedrin deals in the main with capital punishment, in particular, with the four methods of execution administered by the court. How do we correlate such a sublime promise with the cruel and brutal death warrants of criminals?

This enigma disturbed Rashi in his commentary on the mishnah. He went even further: It would seem that when the Talmud discusses the ways and means of capital punishment it would have been logical for the sages to have formulated their views on the World to Come in a negative fashion: “These are the ones [i.e., the various criminals discussed] who have no share in the World to Come ...” For the sages to indicate who are entitled to olam ha-ba seems to be out of place.

Rashi, therefore, suggests that the rabbis in Tractate Sanhedrin formulated their thought as they did in order to alleviate the fears and anxieties of the wayward criminal. He may think to himself that because he sinned once and was sentenced to death, there is no hope for the salvation of his soul. The sages, therefore, allayed his fears by teaching, “All Israel have a portion in the World to Come.”

The Gaon of Vilna (Elijah ben Shlomo Zalman, 18<sup>th</sup> century) answered the same question by way of an analogy. When a person has a tree which is producing poor quality fruit, he grafts on to it a shoot from a strong, healthy tree and lops off the infected branches of the old one. However, people seeing him doing this may condemn him for cutting off what appear to be healthy branches. The truth is, of course, that he does not want the roots of the tree to expend themselves on nourishing diseased branches, but to nurture the new shoots.

So is it, continues the Gaon of Vilna, with man. There are those who question the humaneness of capital punishment. “Are there no other punishments available besides the death sentence? Is not capital punishment

barbaric?” It is for this reason that “All Israel have ...” follows the chapter dealing with capital punishment in Tractate Sanhedrin. The criminal may be compared to the pruned branches. God's primary interest is to salvage the soul, the roots of man, and through his demise the wicked/lawless man's soul will survive in the World to Come.

The Gaon continues: In winter we are accustomed to stay indoors due to inclement weather; in the spring, we emerge and enjoy nature, the flowers and the trees. It is then that a person is apt to become light-headed and frivolous, which may lead to transgression. “All Israel have a portion ...” is then part of our study program to teach us the lesson of the grafting of shoots on to a sickly tree, so that good fruit can grow.

The most disturbing aspect of the dictum is the question: Is every Jew really entitled to a place in the World to Come? Are there no wicked/lawless Jews who are not worthy of the olam ha-ba? A line of reasoning taken by one commentator would have us accept the indisputable assertion that a Jew always remains a Jew and, although he may have sinned grievously, he still has a number of mitzvot (commandments) to his credit, albeit unbeknown to him (Meir David HaKohen)

Another opinion: Every Jew, no matter how much he has drifted from the straight and narrow path, makes a contribution (helek, a portion) to the realization of the Messianic age because that anticipated event will be a collective experience. This is the thrust of “All Israel ...”

Another commentator tackles a different aspect of the question (Meir Lehman): “All Israel ...” implies that only Jews will benefit in olam ha-ba. How can this be so? It is contrary to the rabbinic maxim which clearly states that there are righteous/generous gentiles who will enjoy a portion of the World to Come (Sanhedrin 105a). Therefore, “All Israel ...” comes to spell it out that although every God-fearing human being will be given a portion in olam ha-ba, the Jew will find it much easier to present himself by virtue of the fact that he is committed to Torah and mitzvot.

Another explanation for the seeming injustice of including the wicked/lawless among those rewarded with olam ha-ba is given by Rabbi Moshe Alsheikh. According to all the Kabbalists, there are three stages that the soul must pass through after death. First, it enters the world of souls (olam ha-nefashot). It then makes its way to olam ha-ba where it remains in limbo. Finally it reaches the stage of tehiyat ha-metim (resurrection of the dead) when the body will be revived. When our text says olam ha-ba it is referring to the penultimate stage before the resurrection. Hence, in the opinion of Midrash Shemuel, while the wicked/lawless will pass through the early stages they will be denied the last stage — they will not be resurrected.

Another interpretation is proposed by Rabbi Moshe Alsheikh. He muses that in view of the sages' assertion that when the Torah was delivered to the Children of Israel at Mt. Sinai every Jewish soul from then on and until the end of the world was present, it is natural that for that alone every Jew – even the sinner – is entitled to a portion of the Olam Ha-Ba.

### **Other Comments To The Introductory Passage**

One can not undertake a job with enthusiasm unless he is aware of the benefits it will bring. This Mishnah reminds us that the goal of keeping the Torah and obeying the commandments is to bring a person into the World-To-Come. (Me’am Lo’ez).

When reading the multitude of admonitions in Pirke Abot, one might lose hope for the World-To-Come, since it may feel impossible to fulfil all of these teachings. This Mishnah inspires us to remain hopeful, for every Jew has a portion in the World-To-Come. (Kehati)

When the Mishnah says that all Israel has a portion in the World to Come, it means that every Jew has a share in the

Torah and in Divine Service, each according to his level and capabilities. (Rav Yisrael, the Maggid of Koznitz)

The Mishnah literally says a share "towards" the World-To-Come. The World-To-Come is not a pre-existing place in which one's share awaits him, commensurate with his good deeds. Rather, it is something that we create for ourselves by the way we live in the world. We gain the World-To-Come through working towards it, by performing good deeds. (Ruach Chaim)

A call to unity is reflected in the first two words of the Mishnah. The word "kol" ("all") consists of two letters, "kaph" and "lamed," which stand for Kohanim (Priests) and Levi'im (Levites) and are followed by the next word, Yisrael. These words form the three constituent sections of the Jewish People. When Jews are joined together by unity and brotherhood, they conjointly enjoy a share in the World-To-Come. The concept of the oneness of the Jewish people is a very appropriate introduction into Jewish ethics. (Rabbi Shlomo Toperoff)

"Inherit the land." The land is the "land of the living" (Psalms 142:6), an allegory for the spiritual rewards of the World-To-Come. (Rambam)

"In which to take pride". Since every Jew's soul is an actual part of G-d, each Jew praises G-d by his/her very existence. When one becomes aware of his/her G-dly core, one appreciates: (a) the necessity of refining oneself so that this essential quality can be expressed; and (b) that each individual, regardless of his/her present level of development, has the potential to achieve such refinement. (The Lubavitcher Rebbe, z'tl)

### **What say the Nazarean Hakhamim?**

Hakham Shaul's response to this Mishnah in Romans 11:1-36 is as follows:

1. **I ask, then, has God rejected His people? God forbid!** For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.
2. **God has not rejected His people whom he foreknew.** Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?
3. "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." (1 Kings 19:10)
4. But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." (1 Kings 19:18)
5. So too at the present time there is a remnant, chosen by grace.
6. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.
7. What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were blinded,
8. As it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day." (Deut 29:4; Isaiah 29:10)
9. And David says, "Let their table before them become a snare; and when they are in peace, let it become a trap. (Psalm 69:23)
10. Let their eyes be darkened, that they see not; and make their loins continually to totter." (Psalm 69:24)
11. **So I ask, did they stumble in order that they might fall? God forbid!** Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous.
12. Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!
13. Now I am speaking to you Gentiles. Inasmuch then as I am an envoy to the Gentiles, I magnify my office
14. in order somehow to make my fellow Jews jealous, and thus save some of them.
15. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?
16. **If the dough offered as first-fruits is holy, so is the whole lump, and if the root is holy, so are the**

**branches.**

17. But if some of the branches were broken off, and you (Gentiles), although a wild olive shoot, were grafted in among the other [Jews] and now share in the nourishing root of the olive tree,
18. **do not be arrogant toward the [Jewish] branches.** If you are, remember **it is not you who support the (Jewish) root, but the (Jewish) root that supports you (Gentiles).**
19. Then you will say, "Branches were broken off so that I might be grafted in."
20. That is true. They were broken off because of their disobedience, but you stand fast through faithful obedience. **So do not become proud, but fear.**
21. **For if God did not spare the (Jewish) natural branches, neither will he spare you (Gentiles).**
22. Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.
23. **And even they, if they do not continue in their disobedience, will be grafted in, for God has the power to graft them in again.**
24. **For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated (Jewish) olive tree, how much more will these, the natural (Jewish) branches, be grafted back into their own olive tree.**
25. Lest you be wise in your own conceits, I want you to understand this mystery, brothers: **a partial blindness has come upon Israel, until the fullness of the Gentiles has come in.**
26. **And in this way ALL ISRAEL WILL BE SAVED (enter the Olam Ha-Ba),** as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob" (Isaiah 59:20);
27. "and this will be my covenant with them when I take away their sins" (Isaiah 59:21).
28. As regards the tradition, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. (Deut. 7:8)
29. **For the gifts and the calling of God are irrevocable.** (Numbers 23:19)
30. For just as you were at one time disobedient to God but now have received mercy because of their disobedience,
31. so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy.
32. For God has consigned all to disobedience, that He may have mercy on all.
33. Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!
34. "For who has known the mind of the Lord, or who has been his counsellor?" (Isaiah 40:13; Jer 23:18)
35. "Or who has given a gift to him that he might be repaid?" (Job 41:11)
36. For from Him (G-d) and through Him (G-d) and to Him (G-d) are all things. To Him (G-d) be glory forever. Amen ve Amen!
- 
- 

## 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 B’Midbar 11:16?
3. What question/s were asked of Rashi in B’Midbar 11:17?
4. What question/s were asked of Rashi in B’Midbar 11:20?
5. What question/s were asked of Rashi in B’Midbar 11:22?
6. What question/s were asked of Rashi in B’Midbar 11:25?
7. What question/s were asked of Rashi in B’Midbar 11:26?
8. What question/s were asked of Rashi in B’Midbar 11:28?
9. What question/s were asked of Rashi in B’Midbar 11:29?
10. What question/s were asked of Rashi in B’Midbar 12:1?
11. What question/s were asked of Rashi in B’Midbar 12:8?

12. What question/s were asked of Rashi in B’Midbar 12:13?
13. What question/s were asked of Rashi in B’Midbar 12:14?
14. What question/s were asked of Rashi in B’Midbar 12:15?
15. How is B’Midbar 11:16 related to B’Midbar 12:16?
16. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
17. How is Hakham Tsefet pointing us to the beginning of a new month?
18. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
19. What part of the Torah Seder fired the heart and the imagination of the prophet Yoel this week?
20. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
21. 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!”

---

## Counting of the Omer

<http://www.betemunah.org/omer.html>

Sundown Friday 29<sup>th</sup> of April 2011 - “Today is eleven days of the counting of the Omer”  
Sundown Saturday 30<sup>th</sup> of April 2011 - “Today is twelve days of the counting of the Omer”  
Sundown Sunday May the 1<sup>st</sup> 2011 - “Today is thirteen days of the counting of the Omer”  
Sundown Monday May the 2<sup>nd</sup> 2011 - “Today is fourteen days of the counting of the Omer”

**Yom HaShoah – Holocaust Remembrance Day**  
**Nisan 28, 5771 – Monday May the 2nd, 2011**

Sundown Tuesday May the 3<sup>rd</sup> 2011 - “Today is fifteen days of the counting of the Omer”

## Rosh Chodesh Iyar

Sundown Wednesday May the 4<sup>th</sup> 2011 - “Today is sixteen days of the counting of the Omer”

### Rosh Chodesh Iyar

Sundown Thursday May the 5<sup>th</sup> 2011 – “Today is seventeen days of the counting of the Omer”

Sundown Friday May the 6<sup>th</sup> 2011 – “Today is eighteen days of the counting of the Omer”

Sundown Saturday May the 7<sup>th</sup> – 2011 – “Today is nineteen days of the counting of the Omer”

### Next Shabbat: Shabbat Sh’lakh L’kha Anashim

Shabbat	Torah Reading:	Weekday Torah Reading:
שְׁלַח-לַךְ אֲנָשִׁים		
“Sh’lach L’kha Anashim”	Reader 1 – B’Midbar 13:1-3	Reader 1 – B’Midbar 14:11-14
“Send for you [royal] men”	Reader 2 – B’Midbar 13:4-16	Reader 2 – B’Midbar 14:15-17
“Envía tu hombres [de realeza]”	Reader 3 – B’Midbar 13:17-20	Reader 3 – B’Midbar 14:18-20
B’Midbar (Num.) 13:1- 14:10	Reader 4 – B’Midbar 13:21-24	
Ashlamatah: Joshua 2:1-9, 23-24	Reader 5 – B’Midbar 13:25-27	
	Reader 6 – B’Midbar 13:28-33	Reader 1 – B’Midbar 14:11-14
Psalms 100:1-5	Reader 7 – B’Midbar 14:1-10	Reader 2 – B’Midbar 14:15-17
	Maftir: B’Midbar 14:8-10	Reader 3 – B’Midbar 14:18-20
N.C.: Mordechai 11:1-11	- Joshua 2:1-9, 23-24	

Shalom Shabbat !

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