



Esnoga Bet El
102 Broken Arrow Dr, Paris TN 38242
United States of America © 2010
E-Mail: torahfocus@charter.net

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

Three and 1/2 year Lectionary Readings	Second Year of the Reading Cycle
Ab 06, 5770 – July 16/17, 2010	Second Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Atlanta, Georgia, U.S.

Fri. July 16, 2010 – Candles at 8:31 PM
Sat. July 17, 2010 – Havdalah 9:31 PM

Brisbane, Australia

Fri. July 16, 2010 – Candles at 4:53 PM
Sat. July 17, 2010 – Havdalah 5:48 PM

Bucharest, Romania

Fri July 16, 2010 – Candles at 8:40 PM
Sat. July 17, 2010 – Havdalah 9:50 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. July 16, 2010 – Candles at 8:38 PM
Sat. July 17, 2010 – Havdalah 9:38 PM

Jakarta, Indonesia

Fri. July 16, 2010 – Candles at 5:25 PM
Sat. July 17, 2010 – Havdalah 6:26 PM

Manila & Cebu, Philippines

Fri. July 16, 2010 – Candles at 6:11 PM
Sat. July 17, 2010 – Havdalah 7:04 PM

Miami, FL, U.S.

Fri. July 16, 2010 – Candles at 7:56 PM
Sat. July 17, 2010 – Havdalah 8:52 PM

Olympia, WA, U.S.

Fri. July 16, 2010 – Candles at 8:45 PM
Sat. July 17, 2010 – Havdal. 10:00 PM

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

Fri. July 16, 2010 – Candles at 7:56 PM
Sat. July 17, 2010 – Havdalah 8:58 PM

San Antonio, TX, U.S.

Fri. July 16, 2010 – Candles at 8:17 PM
Sat. July 17, 2010 – Havdalah 9:15 PM

Sheboygan & Manitowoc, WI, US

Fri. July 16, 2010 – Candles at 8:12 PM
Sat. July 17, 2010 – Havdalah 9:22 PM

Singapore, Singapore

Fri. July 16, 2010 – Candles at 6:58 PM
Sat. July 17, 2010 – Havdalah 7:49 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

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Her Excellency Giberet Laurie Taylor

His Excellency Dr. Adon Eliyahu ben Abraham and beloved wife HE Giberet Dr. Elisheba bat Sarah

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 with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

Shabbat Chazon (Third Sabbath of Penitence)

Shabbat	Torah Reading:	Weekday Torah Reading:
וְנֶפֶשׁ כִּי-תִחַטָּא		
“V’Nefesh Ki-Techeta”	Reader 1 – Vayiqra 5:1-10	Reader 1 – Vayiqra 6:12-14
“And a soul when sins”	Reader 2 – Vayiqra 5:11-13	Reader 2 – Vayiqra 6:14-16
“Y cuando una alma pecare”	Reader 3 – Vayiqra 5:14-16	Reader 3 – Vayiqra 6:12-16
Vayiqra (Leviticus) 5:1- 6:11	Reader 4 – Vayiqra 5:17-19	
Ashlamatah: Zechariah 5:3-11 + 6:14	Reader 5 – Vayiqra 5:20-26	
Special: Isaiah 1:1-27	Reader 6 – Vayiqra 6:1-6	Reader 1 – Vayiqra 6:12-14
Psalm 75:1-11	Reader 7 – Vayiqra 6:7-11	Reader 2 – Vayiqra 6:14-16
Pirque Abot IV:8	Maftir – Isaiah 1:1-27	Reader 3 – Vayiqra 6:12-16
N.C.: I Tsefet (Peter) 2:21-25		

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 5:1 – 6:11

Rashi	Targum Pseudo-Jonathan
1. If a person sins, whereby he accepts an oath, and he is a witness [to some matter] by seeing or knowing [it], yet he does not testify, he shall bear his transgression;	1. When a man will have sinned, and heard the voice of the oath of execration, or have been himself a witness, or will have seen that cue of the world has transgressed against the words of an oath, or will have known that his companion has sworn or imprecated vainly, if he show it not, he will bear his sin.
2. Or if a person touches anything unclean, whether it is the carcass of an unclean wild animal, or the carcass of an unclean domestic animal, or the carcass of an unclean creeping animal, and it was hidden from him, he incurs guilt.	2. Or if a man touch anything, unclean, whether the carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of an unclean reptile, and it be hidden from him, and he, being unclean, will touch any consecrated thing, he is guilty.
3. Or if he touches the uncleanness of a human, with any uncleanness through which he may become defiled, and it is hidden from him and [later] he knows, he has incurred guilt;	3. Or if he touch the uncleanness of a man, even whatever uncleanness that defiles him, and it be hidden from him, and he touch anything consecrated, after that it is discovered by him, and he knows that he is defiled and not clean, he will be guilty.

Rashi	Targum Pseudo-Jonathan
4. Or if a person swears, expressing with [his] lips to do harm or to do good, whatever a man may express in an oath, and it is hidden from him and [later] he knows, he is guilty in any one of these cases.	4. Or if a man will swear to make declaration with his lips to do evil or good upon any matter upon which a man may affirm, whether of the present or the future, that he can make declaration by oath, and he falsify therein, and it be hidden from him, but afterward it be discovered to him and he know that he has falsified, and he repent not; though he has become guilty in any one of these,
5. And it shall be, when someone incurs guilt in any one of these cases, that he shall confess the sin which he had committed,	5. if he will have (thus) sinned in any one of these four things, but afterwards repent, he will make confession of the sin by which he has sinned.
6. and he shall bring his guilt offering to the Lord for his sin which he had committed, a female [animal] from the flock either a sheep or a goat, for a sin offering. And the kohen shall make atonement from his sin.	6. And he will bring the oblation of his trespass offering to the Presence of the Lord for the sin that he has sinned, a female lamb of the flock, or a kid of the goats, for a sin offering; and the priest will atone for him (that he may be absolved) from his sin.
7. But if he cannot afford a sheep, he shall bring as his guilt offering for that [sin] that he had committed, two turtle doves or two young doves before the Lord, one for a sin offering, and one for a burnt offering.	7. But if his hand find not sufficiency to bring a lamb, let him bring, as an offering for the trespass that he has committed, two large turtle doves or two young pigeons before the Lord; one for a sin offering, and one for a burnt sacrifice.
8. He shall bring them to the kohen, who shall first offer up that [bird] which is [designated] for the sin offering. He shall cut its head [by piercing with his nail] opposite the back of its head, but shall not separate [it].	8. And he will bring them to the priest, who will offer that which he may choose for the sin offering first: and he will wring its head near to the spine, but not separate its head from the neck;
9. He shall sprinkle from the blood of the sin offering on the wall of the altar, and the remainder of the blood shall be pressed out onto the base of the altar. It is a sin offering.	9. and he will sprinkle some of the blood upon the side of the altar, and pour out the remainder of the blood at the foot of the altar: it is a sin offering.
10. And he shall offer up the second one as a burnt offering, according to the law. Thus the kohen shall make atonement for him, from his sin which he had committed, and he shall be forgiven.	10. And of the second bird he will make a burnt sacrifice, according to the rite with the bird which he had chosen for the sin offering, and not according to the rite for the bullock, or the lamb, or the young goat. And the priest will expiate him from the sin that he has sinned, and it will be forgiven him.
11. But if he cannot afford two turtle doves or two young doves, then he shall bring as his sacrifice for his sin one tenth of an ephah of fine flour for a sin offering. He shall not put oil over it, nor shall he place frankincense upon it, for it is a sin offering.	11. But if his hand find not sufficiency to bring two large turtle doves or two young pigeons, let him bring as an oblation for sin a tenth part of three sein of flour for a sin offering; but let him not put oil thereon nor frankincense, for it is a sin offering.
12. He shall bring it to the kohen, and the kohen shall scoop out a fistful as its reminder, and cause it to [go up in] smoke on the altar, upon the fires of the Lord. It is a sin offering.	12. And he will bring it to the priest, and the priest will take a handful for a commendable memorial thereof, and burn it at the altar with the oblations of the Lord: it is a sin offering.
13. Thus the kohen shall make atonement for his sin that he committed in any one of these [cases], and he shall be forgiven. And it shall belong to the kohen like the meal offering.	13. And the priest will atone for his sin that he has sinned, and it will be forgiven him. And the remainder will be a mincha to the priest.
14. And the Lord spoke to Moses, saying,	14. And the Lord spoke with Mosheh, saying:

Rashi	Targum Pseudo-Jonathan
15. If a person commits a betrayal and trespasses unintentionally against [one] of the things sacred to the Lord, he shall bring as his guilt offering to the Lord an unblemished ram from the flock with a value of silver shekels, in accordance with the shekel of the Sanctuary for a guilt offering.	15. When a man falsifies with falsity and sins, though with inadvertence, in making misuse of the holy things of the Lord, he will bring the oblation for his trespass to the presence of the Lord, an unblemished ram from the flock, with an estimation in silver according to the value of the holy thing which has been misappropriated, in shekels, after the shekels of the sanctuary, for a trespass offering.
16. And what he has trespassed against the holy thing he shall pay, and he shall add one fifth of its value to it, and he shall give it to the kohen. The kohen shall then make atonement for him through the ram of the guilt offering, and he shall be forgiven.	16. And the misuse of the holy thing by which he sinned, (the perversion of what was) sanctified, he will make good, and will add the fifth of its value unto it, and bring it to the priest who will atone for him with the ram of the trespass offering, and it will be forgiven him.
17. If a person sins and commits one of the commandments of the Lord which may not be committed, but he does not know, he is guilty, and he shall bear his transgression.	17. If a man sin, and do against any one of all the commandments of the Lord that which is not right to do, though he knew it not, he has sinned, and will bear his guilt;
18. He shall bring an unblemished ram from the flock, with the value for a guilt offering, to the kohen. The kohen shall then make atonement for his unintentional sin which he committed and did not know, and he shall be forgiven.	18. but (when he has discovered it), let him bring a ram unblemished from the flock according to his estimation for a trespass offering unto the priest; and the priest will atone for him for the ignorance with which he erred ignorantly and sinned, and it will be forgiven him.
19. It is a guilt offering he has incurred guilt before the Lord.	19. It is an oblation for trespass. Whosoever has become guilty, a trespass oblation let him bring, an oblation for trespass unto the Name of the Lord, for the sin that he has sinned.
20. And the Lord spoke to Moses, saying,	20. And the Lord spoke with Mosheh, saying:
21. If a person sins, betraying the Lord by falsely denying to his fellow concerning a deposit, or money given in hand, or an object taken by robbery, or he withheld funds from his fellow,	21. When a man sins and falsifies with falsehoods unto the Name of the Word of the Lord, or denies to his neighbor the deposit which has been deposited with him, whether in partnership of hands, or by rapine, or reckless dealing with his neighbor;
22. or he found a lost article and he denied it and swore falsely regarding any one of all these cases whereby a man may sin,	22. or if he find a thing that has been lost and denies it, and swears falsely about any one of all these by which a man in doing them will become guilty,
23. and it shall be, when he has sinned and is guilty, that he shall return the article which he had robbed, or the funds which he had withheld, or the item which had been deposited with him, or the article which he had found;	23. he who will thus transgress, and sin, and swear, will restore what he has robbed with robbery or injured by injury, or the deposit that was deposited with him, or the lost thing which he had found,
24. or anything else, regarding which he had sworn falsely, he shall pay it with its principal, adding its fifths to it. He shall give it to its rightful owner on the day [he repents for] his guilt.	24. or whatsoever about which he had sworn with falsehood, he will make good in the capital, and will add a fifth of its value thereto, and deliver it to its owner on the day that he makes penance for his sin.
25. He shall then bring his guilt offering to the Lord: an unblemished ram from the flock with the [same] value, for a guilt offering, to the kohen.	25. And he will bring an oblation for his trespass to the presence of the Lord; a male unblemished from the flock, according to its estimation for the trespass, (will he bring) unto the priest.
26. And the kohen shall make atonement for him before	26. And the priest will atone for him before the Lord,

Rashi	Targum Pseudo-Jonathan
the Lord, and he shall be forgiven for any one of all [cases] whereby one may commit [a sin], incurring guilt through it.	and it will be forgiven him concerning any one of all these which he may have done and become guilty.
1. And the Lord spoke to Moses, saying,	1. And the Lord spoke with Mosheh, saying
2. Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.	2. Instruct Aharon and his sons, saying, This is the law of the burnt offering which is brought to make atonement for the thoughts (errors) of the heart: it is a burnt offering, which is made in (the manner of) the burnt offering at Mount Sinai, and abides upon the place of burning on the altar all the night until the morning: for the fire of the altar will be burning in it.
3. And the kohen shall don his linen tunic, and he shall don his linen trousers on his flesh. And he shall lift out the ashes into which the fire has consumed the burnt offering upon the altar, and put them down next to the altar.	3. And the priest will dress himself in vestments of linen, and put drawers of linen upon his flesh; and will separate the ashes which the fire (makes) in consuming the burnt offering upon the altar, and will place them at the side of the altar.
4. He shall then take off his garments and put on other garments, and he shall take out the ashes to a clean place outside the camp.	4. And he will take off his vestments and put on other garments, and carry forth the ashes without the camp into a clean place.
5. And the fire on the altar shall burn on it; it shall not go out. The kohen shall kindle wood upon it every morning, and upon it, he shall arrange the burnt offering and cause the fats of the peace offerings to [go up in] smoke upon it.	5. But the fire upon the altar will burn upon it unextinguished, and the priest will lay wood upon it from morning to morning, at four hours of the day, and will set in order the burnt offering upon it, and burn upon it the fat of the sanctified oblations.
6. A continuous fire shall burn upon the altar; it shall not go out.	6. The fire will be ever burning upon the altar; it will never be extinguished.
7. And this is the law of the meal offering: that Aaron's sons shall bring it before the Lord, to the front of the altar.	7. And this is the law of the Mincha, which the priests, the sons of Aharon, will offer in the presence of the Lord before the altar.
8. And he shall lift out of it in his fist, from the fine flour of the meal offering and from its oil and all the frankincense that is on the meal offering, and he shall cause its reminder to [go up in] smoke on the altar as a pleasing fragrance to the Lord.	8. And he will separate his handful of the flour of the mincha, of the best thereof, with all the frankincense which is upon the mincha, and burn it at the altar to be received with favor, as a memorial of praise before the Lord.
9. And Aaron and his sons shall eat whatever is left over from it. It shall be eaten as unleavened bread in a holy place; they shall eat it in the courtyard of the Tent of Meeting.	9. And that which remains of it will Aharon and his sons eat; unleavened will they eat it in the holy place, in the court of the tabernacle of ordinance will they eat it.
10. It shall not be baked leavened. [As] their portion, I have given it to them from My fire offerings. It is a holy of holies, like the sin offering and like the guilt offering.	10. Their portion of the residue of the mincha of My oblations given to them will not be baked with leaven; it is most sacred, as the sin offering and as the trespass offering.
11. Any male among Aaron's sons may eat it. [This is] an eternal statute for your generations from the fire offerings of the Lord. Anything that touches them shall become holy.	11. Every man of the sons of Aharon may eat of it. This is an everlasting statute for your generations concerning the oblations of the Lord: everyone who touches them must be sanctified.

Welcome to the World of P’shat Exegesis

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-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.

Reading Assignment:

The Torah Anthology, Volume 11, The Divine Service, pp. 100-133

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

Rashi’s Commentary for Vayiqra (Lev.) 5:1 – 6:11

Chapter 5

1 he accepts an oath regarding some matter he had witnessed. I.e., they adjured him by oath, to the effect that if he knew anything regarding the matter, that he would testify for him.

2 Or if a person touches [anything unclean] And after [consequently acquiring] this uncleanness, he eats holy things [namely sacrifices], or he enters the Sanctuary, [each of which] constitutes a sin which, if committed willfully, incurs the penalty of excision. Thus it is explained in Tractate Shevuoth (7a).

is hidden from him i.e., the uncleanness was hidden from him [meaning that he knew that he was eating holy things or entering the Sanctuary; however, he did not know that he was in a state of uncleanness at the time].- [Shev.. 14b; Torath Kohanim 5:303]

he incurs guilt By eating the sacred food or by entering the Sanctuary.

3 the uncleanness of a human This refers to the uncleanness of a [human] corpse.-[Torath Kohanim 5:304]

with any uncleanness This [phrase] comes to include [in this law,] the case of uncleanness acquired by touching a בן or a אִשָּׁה [a man or woman who has experienced a discharge (see Lev. chapter 15)].-[Torath Kohanim 5:305]

[through which] he may become defiled [This phrase comes] to include someone who touches a man who has cohabited with a אִשָּׁה טְמֵאָה [a woman who is unclean because of a menstrual flow.]. -[Torath Kohanim 5:305]

through which [This phrase comes] to include one who swallows the carrion of a kosher bird.-[Torath Kohanim 5:306]

and it is hidden i.e., [he knew] that he had forgotten the uncleanness.

he has incurred guilt By eating the sacred food or by entering the Sanctuary.

4 with [his] lips But not in his heart [i.e., if he merely thought about it, he is not liable to bring a sacrifice].-[Torath Kohanim 5:311]

to do harm to himself, or

or to do good to himself. [That is to say, he swore:] “I will eat,” or “I will not eat,” or “I will sleep,” or “I will not sleep”.-[see Shev. 27a]

whatever [a man] may express [in an oath] This [phrase] comes to include [an oath] regarding the past [i.e., if he swore, “I ate,” “I did not eat,” etc.].-[Shev. 26a]

and it is hidden from him And [consequently,] he transgressed his oath (Shev. 26a). In all these cases [a person must bring an] יִרְדָּה עֹלָה offering—sliding-scale offering, as explained here [in this passage. The person brings a lamb or a goat, or two turtle-doves or young doves, or a meal-offering, depending on what he can afford]. However, [for lying in] an oath involving the denial of a monetary claim, he is not [liable to] this type of offering, but rather, a guilt-offering.-[see below, verses 24-25]

8 who shall first offer...the sin-offering A sin-offering must precede a burnt-offering.-[Torath Kohanim 5:329] To what may this be compared? To an intercessor, who enters [the palace] to appease [the king]. Once he has appeased [him], the gift enters after him [i.e., first the sin-offering comes to appease, then the burnt-offering comes as a gift].-[Zev. 7b]

but shall not separate [it] He cuts only one organ [either the esophagus or the trachea].- [Chul. 21a]

the back of its head Heb. עֲרֵף It is the high part of the head which slopes down towards the neck [i.e., the back surface of the head, at the level of the face.-(see Sifthei Chachamim on Lev. 1:15)]. Thus, the expression, עֲרֵף , “[that which is situated] opposite the עֲרֵף , has the meaning: ”that which sees the עֲרֵף ” [Now since the עֲרֵף has been defined as the back surface of the head then “that which sees the עֲרֵף ” refers to] the entire length of the back of the neck [the area which “sees the עֲרֵף ,” i.e., which is directly adjacent to it].-[Torath Kohanim 5:332]

9 He shall sprinkle from the blood of the sin-offering In the case of a burnt-offering, Scripture requires only מִצִּיּוּי , pressing out the blood (see Lev. 1:15), but for a sin-offering, both הִנְזָחָה , sprinkling of the blood, and מִצִּיּוּי , pressing out the blood, are required. He grasps the עֲרֵף [or, as in some early editions and manuscripts: He grasps the bird. See Yosef Hallel] and sprinkles [the blood], and so, the blood spurts out onto the altar.-[Zev. 64b]

This is a sin-offering [If the bird was sacrificed] for the specific purpose [of a sin-offering], the offering is valid; however, if it was not [sacrificed] for the specific purpose [of a sin-offering], it is not valid.-[Torath Kohanim 5:335]

10 according to the law i.e., according to the ritual prescribed at the beginning of this parashah (Lev. 1:14-17), regarding the burnt-offering of a bird which is brought voluntarily.

11 for it is a sin-offering [and since a sinner is bringing it, albeit an unintentional sinner,] it is not proper that his offering should be embellished [by oil and frankincense].-[Men. 6a]

12 It is a sin-offering [This teaches us that] if the offering underwent קְמִיצָה, the scooping out procedure, and הַקְטָרָה the burning procedure, both for the specific purpose of a sin-offering, it is valid; if [these procedures were performed] not for the specific purpose of a sin-offering, however, the offering is invalid.-[Torath Kohanim 5:342]

13 for his sin that he committed Heb. עַל חַטָּאתוֹ. Here, Scripture changes the expression [previously used], for in the case of a rich man or a moderately poor man [who must bring a sin-offering] (see verses 6 and 10 above), it says, מִחַטָּאתוֹ, “from his sin,” while here, in the case of a very poor man [who can afford only a meal-offering], it says, עַל חַטָּאתוֹ [literally, “upon his sin”]. Our Rabbis (Ker. 27b) derived from here that, if a person sinned while he was rich and set aside money for a sheep or goat [as his sin-offering], and subsequently, became poor [before he purchased his sacrifice], he is to bring from part of it, two turtle-doves [or young doves, for the verse alluded to this by “from his sin-offering,” from the money designated for it. Similarly,] if a person set aside money for two turtle-doves [or two young doves, as his sin-offering and before the purchase,] he became poorer, he is to bring from part of it a tenth of an ephah [of flour as his sin-offering]. [And in the same vein,] if a [very poor] person designated money for a tenth of an ephah [of flour as his sin-offering] and became rich [before purchasing the flour], he must add to it and bring the offering of a rich man. For this reason it says here, עַל חַטָּאתוֹ [as if to say, “in addition to his sin-offering”].

in any one of these [cases] [literally, “from one from these,” thus meaning:] From one of these three [forms of] atonement described in the passage, namely, that of the rich, that of the poor, or that of the very poor. Now what is Scripture teaching us? [Since the Torah gives the three options for offerings, animals, birds, and flour, without specifying who may bring which option,] one might think that severe transgressions [namely contaminating the sanctuary and its holy things, for which the punishment is excision,] must [be atoned for by bringing the “largest” category of sacrifices, namely] sheep or goats, moderate transgressions [namely the oath of the witnesses, not punishable by excision, but which the Torah likens unintentional sins to intentional sins] must be atoned by a “moderate” offering, namely] birds, and the lightest of transgressions [namely the oath of pronouncement, which has neither stringency, must be atoned for by the lightest offerings, namely,] one-tenth of an ephah [of flour]. Thus, Scripture comes to teach us [otherwise, by saying], מִמֶּנֶּה מֵאַחַת מֵאַלֶּה, literally, “from one from these,” to liken light sins to grave sins regarding a sheep or a goat if he can afford it, and [likewise, to liken] grave sins to light sins regarding the one-tenth of an ephah [of flour], if [the sinner is] very poor.-[Torath Kohanim 5:343] [Although the Torah states in verse 7, “But if he cannot afford a sheep ...,” and in verse 11, “But if he cannot afford two turtle-doves or two young doves ...,” the text יָדוֹ דִּי שְׂהָ נֶאֱמַר לֹא תִגִּיעַ could be interpreted: “If his hand did not reach the treachery to necessitate the bringing of a sheep,” and יָדוֹ לְשִׁתֵּי תְרִים נֶאֱמַר לֹא תִשִּׁיג “If his hand did not reach the treachery to necessitate the bringing of two turtle-doves or two young doves” (Mizrachi, Sifthei Chachamim).]

and it shall belong to the kohen like the meal-offering Heb. וְהִיְתָה לְכֹהֵן כְּמִנְחָה. [This comes] to teach [us] that the remaining portion of the meal-offering of a sinner is to be eaten [by the kohen]: this is according to its plain meaning. Our Rabbis, (Torath Kohanim 5:344; Men. 73b), however, explained [the passage to mean]: “And if it is for a kohen, it shall be like the meal-offering.” [That is to say: If this sinner is an ordinary Israelite, the remaining portion of the meal-offering is eaten by the kohen, as explained. However,] if this sinner is a kohen, the offering must be for him like any other meal-offering brought voluntarily by a kohen, which is included in “[Every meal-offering of a kohen shall be] completely [burnt]: it shall not be eaten” (Lev. 6:16).

15 If [a person] commits a betrayal Heb. **בִּי תִמְעַל מְעַל** . [The term] **מְעַלְמְעָלָה** everywhere [in Scripture], denotes nothing but a change [of status or position. Hence, here, the person changed the particular article’s status from sacred to mundane, through his misappropriation]. So it says: “And they betrayed (וַיִּמְעְלוּ) the God of their fathers, and they strayed after the gods of the peoples of the land” (I Chron. 5:25). Similarly, Scripture states regarding the **סוּטָה** [a woman suspected of adultery] “and she commits a betrayal against him (בִּוּ מְעַל וַיִּמְעְלָהּ) .” (Num. 5:12). - [Torath Kohanim] [In both instances, betrayal represents a change of allegiance.]

and trespasses unintentionally against [one] of the things sacred to the Lord meaning that he used sacred articles for his own benefit. Now, where [in Scripture] was one warned [against misappropriating sacred articles]? The word **חָטָא** is stated here in our verse, and later on (Lev. 22:9), regarding **תרומה** [the kohen 's due from produce], [the word] **חָטָא** is stated: “that they do not bear a sin (חַטָּאת) because of it”; thus, just as there [in the case of **תרומה**], Scripture warns, so too, here, Scripture warns. But [if we are using the word **חָטָא** to link these two passages, the following could be suggested]: Just as there [in the case of **תרומה**], He warned only one who eats [it], so too, here, Scripture is warning only one who eats [sacred food, but not for merely having benefit from a sacred article]. Therefore, Scripture says: **תִּמְעַל מְעַל** , the additional [word coming to include the general case of one deriving benefit from sacred articles].-[See Torath Kohanim 11:347, Me’ilah 18b, Rashi on San. 84a, Makkoth 13a]

of the things sacred to the Lord Things specifically designated for the Name [of God]. Thus, **קָדָשִׁים קְדָשִׁים** [sacrifices with a lesser degree of holiness] are excluded. [Also, portions of sacrifices which may be eaten by the kohen, and are therefore not considered exclusively “designated to God,” are excluded].-[Torath Kohanim 5:349] ram Heb. **אֵיל** , a term denoting strength, like “and the mighty (אֵילֵי) of the land, he took away” (Ezek. 17:13). Here, too, it means “strong,” [namely a ram] in its second year.-[Torath Kohanim 5:350]

with a value of silver shekels namely, it must be worth two selaim.-[see Ker. 10b] [Sela in the Mishnah is the shekel of the Torah, and the minimum of **שְׁקָלִים** is two.]

16 And what he has trespassed against the holy thing he shall pay the principal and an [additional] fifth to the Holy Temple [treasury].

17 but he does not know, he is guilty and...He shall bring This section deals with one who has a doubt regarding a prohibition punishable by excision, whereby he does not know whether he has transgressed it [the prohibition] or not. For instance, [a piece of] prohibited animal fat (**חֵלֶב**) and [a piece of] permissible animal fat (**שׁוֹמֵן**) are placed before someone, and, thinking that both were permissible [fats], he ate one. Then, people told him, “One of those pieces was **חֵלֶב** , prohibited fat!” Now, the person did not know whether he had eaten the one piece that was **חֵלֶב** In this case, he must bring a sacrifice called an **אֶשֶׁם תְּלוּי** [literally, a “pending guilt-offering” (Ker. 17b), which protects him [against punishment] so long as he does not know that he had indeed sinned. However, if afterwards, he did find out [that he had indeed sinned], then he must bring a sin-offering.-[Ker. 26b, Torath Kohanim 5:367]

but he does not know, he is guilty, and he shall bear his transgression Rabbi Yose the Galilean says: “Here, Scripture punishes someone who did not [even] know [whether he had sinned or not]; how much more so will Scripture punish someone who does indeed know [that he has sinned]!” Rabbi Yose says: “If you wish to know the reward of the righteous, go forth and learn it from Adam, the first man. He was given only [one] negative commandment, and he transgressed it. Look how many deaths were decreed upon him and his descendants! [Before his sin, Adam was to have lived forever. Since he sinned, however, he and all mankind were punished with death.] Now, which measure is greater-the [bestowing of] goodness, or [the meting out of] punishment? One must say that the measure of goodness [is greater. See Rashi on Makk. 5b, Rivan on Makk. 23a]. So [if, through] the measure of punishment, which is less [than that of goodness] look how many deaths were decreed upon himself and his descendants, [through] the measure of goodness, which is greater, if someone [who does the opposite of Adam, i.e.,] refrains from eating [forbidden foods, like, for instance] **פְּגוּל** [a sacrifice rendered invalid by improper intentions at the time of the performance of the ritual] or **נוֹתֵר** [a portion of a sacrifice left over after its prescribed

time], or if he fasts on Yom Kippur, then how much more so will he earn merit for himself, for his descendants, and for his descendants' descendants, until the very end of all generations?!" Rabbi Akiva says: "Scripture states (Deut. 17:6 and 19:15), 'By the mouth of two witnesses, or three witnesses...' Now, if the testimony can be established through two witnesses, why does Scripture specify: 'Or three witnesses'? But to include the third one, to be stringent with him, [as if he had accomplished something with his testimony] and to make his sentence just like these [two witnesses] with regard to punishment for plotting [if the witnesses are discovered to have plotted against the defendant] (Deut. 19:16-21). [This translation follows the Reggio edition of Rashi, which reads עֲנֵשׁ וְהַזְמִיחַ All other editions read עֲנֵשׁ וְהַזְמִיחַ, punishment and refutation, which contemporary scholars have difficulty in clarifying. See Chavel, Leket Bahir, Yosef Hallel.] Now, if Scripture punishes someone who is an accessory to those who commit a sin, just like those who commit the sin, how much more so does Scripture bestow ample reward upon someone who is an accessory to those who fulfill a commandment, like those who fulfill a commandment!" Rabbi Eleazar Ben Azariah says: "'When you reap your harvest in your field and forget a sheaf in the field...' Scripture continues, 'so that [the Lord your God] will bless you...' (Deut. 24:19). Here, Scripture has affixed a blessing for someone to whom a meritorious deed came without his knowing it. We must conclude from this, that if one had a sela [a coin] bound in the borders of his garment, and it falls out, and a poor man finds this coin and buys provisions with it, the Holy One, Blessed is He, affixes a blessing to him."-[Torath Kohanim 5:363]

18 with the value for a guilt-offering Heb. בְּעֶרְבָן, i.e., with the value stated above (see Rashi, verse 15) [namely, two selaim of silver].-[Torath Kohanim 5:364]

for his unintentional sin which he committed and did not know But if, afterwards, he did come to know [of his sin], he no longer has atonement with this guilt-offering, [and his sin remains unatoned] until he brings a sin-offering. To what can this be compared? To the עֲגֵלָה עֲרוּפָה [a calf whose neck is broken as an atonement for a city, outside whose precincts a human corpse is found, and the murderer is unknown]; if the neck [of this עֲגֵלָה עֲרוּפָה has already been broken, and subsequently, the murderer is found, the latter must be put to death [even though, like in the case of our verse, a sacrifice has already been offered].-[Torath Kohanim 5:367]

19 It is a guilt-offering he has incurred guilt Heb. אָשָׁם אָשָׁם אָשָׁם הוּא. [In this verse, the root אָשָׁם, "guilt," appears three times.] The first is vocalized completely with kematzim [i.e., a kamatz under the first syllable and a kamatz under the second,] because it is a noun [meaning, "a guilt-offering"]. The last אָשָׁם is vocalized half with a kamatz and half with a patach [i.e., a kamatz under the first syllable and a patach under the second] because it is a verb form [meaning, "he has incurred guilt"]. If you ask that this whole verse is superfluous, [I will tell you that] it has already been expounded on in Torath Kohanim (5:368), [as follows]: The double expression אָשָׁם אָשָׁם comes to include the case of שְׂפִיחָה הַרְוּפָה אָשָׁם [the guilt-offering to atone for one who violates a betrothed handmaid (see Lev. 19:20)], that it also consist of a ram (in the second year) [worth two selaim of silver] [This is the correct version because a ram is always a sheep in the second year (Sefer Hazikkaron). One might think that I am to include [in this law of two selaim] the guilt-offering of a Nazarite and of a person stricken with tzara'ath. Scripture, therefore, says הוּא [meaning: It is a guilt-offering worth two selaim, but not others which are not rams but lambs].-[Torath Kohanim 5:369]

21 If a person sins, [betraying the Lord] [In verse 15 above, the verse is referring to misappropriating sacred articles. Thus, the sin is against God. However, here in our verse, Scripture says "betraying the Lord," and then continues to discuss an item left by one's fellow as a deposit. So what is the relevance of the verse saying, "betraying the Lord"?] Rabbi Akiva said: What is Scripture teaching us, when it says, "betraying the Lord"? Since every lender and borrower, buyer and seller, perform their transactions with witnesses and by documentation, therefore, if one denies a monetary claim, he would find himself contradicting witnesses and a document. However, when someone deposits an article with his fellow, he does not want anyone to know about it, except the Third Party between them [namely, God]. Therefore, when he denies, he is denying against the Third Party between them.-[Torath Kohanim 5:372]

money given in hand that he placed money into his hand, to do business with it or [as] a loan.-[Torath Kohanim

5:373]

or an article taken by robbery that he robbed him of something.

he withheld funds [this refers to withholding the wages of] a hired worker. -[Torath Kohanim 5:373]

22 and he denied it [meaning] that He denies [a claim] regarding any one of all these cases whereby a man may sin and swear falsely in denial of a monetary claim.

23 when he has sinned and is guilty When he himself recognizes that he must repent, knowing and acknowledging that he has sinned, and is guilty. [Some editions: and he intends to confess that he has sinned.]

24 the principal Heb. פְּרָאֵשׁוּ This is the principal, which is the “main” (פְּרָאֵשׁוּ) money [from which profit is generated].-[B.K. 110a]

and its fifths Heb. חֲמִשָּׁתַיִם , [in the plural form.] The Torah includes many fifths of one principal sum. [What case is referred to here?] If a person [had paid back a principal to its rightful owner, but] denies that he owes the extra fifth [claiming, for example, that he had already paid this fifth] and swears later confesses [that he still owes this extra fifth-part], then [in addition to having to pay this fifth of the original principal sum,] he must also pay a fifth of this fifth- [since the fifth of the original principal reverts to becoming a small “principal” in its own right]. And so he continues to add [if he continues to deny, swear falsely and then admit], until the most recent fifth-part is worth less than one perutah.-[Torath Kohanim 5:387]

to its rightful owner [lit., to whom it belongs, meaning:] The person to whom the money [rightfully] belongs.

Chapter 6

2 Command Aaron Heb. צַו . The expression צַו always denotes urging [to promptly and meticulously fulfill a particular commandment] for the present and also for future generations. Rabbi Simeon taught: Scripture especially needs to urge [people to fulfill commandments,] where monetary loss is involved.-[Torath Kohanim 6:1]

This is the law of the burnt-offering... This passage comes to teach us that the burning of [sacrificial] fats and parts [of an animal] is valid throughout the entire night [following the day it is offered up].-[Meg. 21a] And [this passage also] teaches us regarding invalid sacrifices: which one, if it has already been brought up [on the altar], must be taken down, and which one, if it has been brought up [on the altar], need not be taken down. [And how do we know the latter case from Scripture?] Because every [instance of] תּוֹרֵה [in the Torah] comes to include. [Thus here, it comes] to say that there is one law (תּוֹרֵה) for all sacrifices that go up [on the altar], even invalid ones, namely, that if they have already been brought up [on the altar], they need not be taken down. [However,]

That is the burnt-offering Heb. הָיָה הָעֹלָה תּוֹרֵה [While the words תּוֹרֵה הָעֹלָה include invalid offerings, the words הָיָה הָעֹלָה come] to exclude the case of animals which have cohabited with a human, whether the animal was an active or a passive party to the transgression, and similar cases, in which their becoming invalid did not occur within the Holy [Temple precincts], but rather, they became invalid before they even arrived at the courtyard [of the Holy Temple]. -[Torath Kohanim 6:3]

3 his linen tunic Heb. מְדוּ , lit. his measure. This is כְּתוּנֵת , a long tunic (see Exod. 28:39:40). Now why does it say מְדוּ ? [To teach us] that it must be [made] according to his size [of the kohen wearing it].-[Torath Kohanim 6:7]

on his flesh i.e., nothing must interpose between [the trousers and his flesh].-[Zev. 19a]

and he shall lift out the ashes He would scoop out a full pan of ashes from the innermost [mass of ashes from] burnt out sacrificial parts [on the altar] and deposit them at the east side of the ramp [that led up to the altar (see Exod. 20:23, Rashi)].-[Torath Kohanim 6: 11; Tamid 28b]

the ashes into which the fire has consumed the burnt-offering and made it into ashes, and some of these ashes the kohen should lift out and put them down next to the altar.

upon the altar If he finds any [animal] parts which were not yet consumed, he must put them back onto the altar, after raking the burning embers in all directions and scooping out some of the innermost [ashes], because it is said, “the burnt-offering upon the altar,” [i.e., while it is still in the form of a burnt-offering, and not yet ashes, it must remain “upon the altar”].-[Yoma 45a]

4 He shall then take off his garments This is not an obligation, but proper practice, that, by taking out the ashes, he should not soil the garments in which he constantly officiates. [By analogy:] The clothes worn [by a servant] while cooking a pot [of food] for his master, he should not wear when he mixes a glass [of wine] for his master. Hence, [the verse continues.] “and put on other garments,” inferior to those [garments of the kehunah he had been wearing till now].-[Yoma 23b]

and he shall take out the ashes [By contrasting verse 3, “And he shall lift out (וְהָרִים) the ashes,” with verse 4 here, “And he shall take out (וְהוֹצִיא) the ashes,” we see that there were two distinct obligations with regards to removing ashes from the altar: a) תְּרוֹמַת הַדָּשָׁן , “lifting out” some of the innermost ashes from the altar and placing them next to the altar, and b) הוֹצֵאת הַדָּשָׁן , “taking out” the heap of ashes from atop the altar when they became overflowing, to a place “outside the camp.” Thus, our verse here, “And he shall take out the ashes,” refers to those ashes] which were heaped up in the apple-shaped pile [of ashes on top of the altar]. When this pile became so large that there was no longer any room on the wood-pile, he [the kohen] would take it out of there. Now, this was not a daily obligation (Tamid 28b), but lifting out [some innermost ashes] was a daily obligation.-[Tamid 20a]

5 And the fire on the altar shall burn on it Heb. תוֹקֵד . [In this passage,] we have many phrases employing the term יִקְיָדָה , “burning:” מוֹקְדָה עַל , מוֹקְדָה בּוֹ , נֹאֵשׁ הַמִּזְבֵּחַ תוֹקֵד בּוֹ (verse 2), עַל נְהָאֵשׁ (verse 5), and עַל הַמִּזְבֵּחַ אֵשׁ תוֹקֵד (verse 6). All these are expounded on in Tractate Yoma (45a), where [it is discussed how] our Rabbis differ regarding the number of wood-piles [that had to be arranged on that altar].

and upon it, he shall arrange the burnt-offering [This teaches us that] the עוֹלַת תָּמִיד , the [morning] daily burnt-offering, must come first [in the order of sacrifices offered up on the altar]. -[Pes. 58b]

the fats of the peace-offerings Heb. הַשְּׁלֵמִים הַלְבִי עֲלֶיהָ , [i.e.] if they bring peace-offerings [they are to be offered up on that fire]. Our Rabbis derived from here, however, “with it (עֲלֶיהָ) , i.e., with the morning burnt-offering [i.e., after the morning burnt-offering, but not after the evening burnt-offering], complete (הַשְּׁלֵמִים) all the sacrifices [of the day].” Hence, there must be no sacrifice offered after the [evening] daily burnt-offering. -[Pes. 58b]

6 A continuous fire Heb. אֵשׁ תָּמִיד , the fire regarding which it says, “[to kindle the lamps] continually (תָּמִיד) ” (Exod. 27:20) this fire must also be kindled from [the fire] on the outer altar.-[Yoma 45b] it shall not go out [Since “it shall not go out” is stated twice, once in verse 5 and a second time here,] anyone who extinguishes the fire on top of the altar, transgresses two negative commandments.

7 And this is the law of the meal-offering Heb. תוֹרַת וְזֹאת הַמִּנְחָה . [Since the תוֹרַת (law) is always inclusive, the Torah teaches us that there is] one law for all meal-offerings, to require that they have oil and frankincense, as explained in this section. For one might think that only meal-offerings of ordinary Israelites [i.e., non- kohanim] need oil and frankincense, because their meal-offerings require scooping out (קְמִיצָה) . How do we know [that] meal-offerings of kohanim, which are burned in their entirety (see verse 16 below), [also require oil and frankincense]? Scripture, therefore, תוֹרַת [an inclusive term, in this case coming to include all meal-offerings in the requirement of

oil and frankincense].-[Torath Kohanim 6:24]

shall bring it This refers to bringing the offering near the south-west ern corner [of the altar]. [And how do we know that it must be brought near this specific corner? Because the verse says:]

before the Lord This refers to the west ern [side of the altar], which faced the Tent of Meeting, [and then it says:]

to the front of the altar This refers to the south [side of the altar], which is the front of the altar for the ramp— קָרָשׁ , [leading up to it] was placed on that side [of the altar. Hence, the south- western corner of the altar].-[Torath Kohanim 6:26]

8 And he shall lift out of it i.e., out of what is attached, meaning that [the amount of the mixture from where he lifts out,] should be a complete tenth [of an ephah,] at one time, namely at the time of the scooping.-[Torath Kohanim 6: 27]

in his fist [This teaches us that] he may not make a measure for a fistful [but rather, he must use his fingers directly]. -[Torath Kohanim 6:27]

from the fine flour of the meal-offering and from its oil [Now, we already know that the flour to be scooped up is mixed with oil, so why does the verse specifically mention oil here?] From here, we learn that the fistful [must be taken] from a place [in the meal-offering] where there is an abundance of its oil [i.e., where the oil is mixed thoroughly with the flour].-[Sotah 14b]

the meal-offering [I.e., from that particular meal-offering;] it must not be mingled with another [meal-offering].-[Torath Kohanim 6:27]

and all the frankincense that is on the meal-offering, and he shall cause to [go up in] smoke [meaning] that he must gather up [all] its frankincense after the scooping, and cause it to go up in smoke. And since Scripture specifically stated this law only in one case of the meal-offerings mentioned in אֵשֶׁתֶּיךָ (see Lev.2:2), Scripture found it necessary to repeat this section [including this law], to include all [kinds of] meal-offerings, in accordance with their law.

9 in a holy place And which place is this? In the courtyard of the Tent of Meeting.-[Torath Kohanim 6:32]

10 It shall not be baked leavened. [As] their portion [literally, “It must not be baked leavened, their portion.” I.e., from the juxtaposition of these words, is derived the law that] even the leftover portions [of the meal-offering, which go to the kohanim,] are prohibited to be leavened.-[Men. 55a]

like the sin-offering and like the guilt-offering [This refers to two different cases:] “Like a sin-offering” refers to the meal-offering of a sinner. [How is this sacrifice like a sin-offering? Insofar as just as the sin-offering must be sacrificed for that specific purpose, so too, the מִנְחַת הַקֹּהֵן] if [the kohen] performed the scooping while having in mind that should not be for the purpose of this sacrifice, it is invalid. And “like a guilt-offering” refers to a meal-offering brought as a voluntary donation. Therefore, if [the kohen] performed the scooping while having in mind that it should not be for the purpose of this sacrifice, it is still valid.-[Torath Kohanim 6:35]

11 Any male Even if he has a blemish [which disqualifies him from performing the sacrificial service]. And why is this stated? If [this refers] to eating [the meal-offering, this is already stated [in Lev. 21:22, where Scripture says, referring to a kohen who has a blemish], “The offerings to his God from the holiest of the holy things [and from the holy things he may eat].” Rather, [Scripture here comes] to include blemished kohanim in the equal division [of meal-offerings, among all the kohanim [of the watch (מִשְׁמֶרֶת) , see Rashi Lev. 7:9]]

Anything that touches [them, shall become holy] Sacrifices that have a lesser degree of holiness or ordinary food that comes in contact with a meal-offering and absorbs from it,

shall become holy to be like it [i.e., like the meal-offering], that if it is invalid, they will become invalid; and if it is valid, they will have to be eaten under the same stringency as the meal-offering [namely, within holy ground and only during the day of offering and the night following, until midnight].- [Torath Kohanim 6:38; Zev. 97b]

Ketubim: Tehillim (Psalm) 75:1-11

RASHI	TARGUM
1. For the conductor, al tashcheth, a psalm of Asaph, a song.	1. For praise; <i>in the time that David said</i> , "Do not harm <i>Your people</i> ." A psalm composed by Asaph, and a song.
2. We have thanked You, O God, we have thanked, and Your name is near; they have told Your wonders.	2. We have praised You, O LORD, we have praised You, and Your name is near, Your wonders have declared it.
3. When I take a festive day, I shall judge with fairness.	3. Because of <i>the meeting of</i> the festival, I will judge uprightly.
4. When the earth and all its inhabitants were melting away, I established its pillars forever.	4. <i>The inhabitants of</i> the earth melt away, and all who dwell in it; I have made its pillars firm forever.
5. I said to the perverse, "Do not behave perversely," and to the wicked/lawless, "Do not raise the horn."	5. I said to the mockers, "Do not mock," and to the wicked/lawless, "Do not exalt <i>your honor</i> ."
6. Do not raise your horn on high, [do not] speak with [your] fat neck.	6. Do not exalt your <i>honor</i> to the height, <i>you who speak in harshness and blasphemy</i> .
7. For it is not from the east or from the west, neither from the desert does elevation come.	7. For there is none <i>beside me</i> from east to west, nor <i>from the north, the area of deserts, to the south, the site of mountains</i> .
8. But God judges; He humbles this one and elevates that one.	8. For God is a <i>righteous/generous</i> judge; this one He will humble, and this one He will exalt.
9. For a cup is in the hand of the Lord, and strong wine, a full mixture, and He pours out of this [cup], but all the wicked/lawless of the earth will drain and drink [it].	9. For the cup <i>of cursing</i> is in the hand of the LORD, and a <i>harsh</i> wine, full of a <i>bitter</i> mixture, <i>to confuse the wits of the wicked/lawless by what</i> is poured out from it, <i>and more severe than the judgment of the ancients</i> ; yet its dregs <i>and its foam</i> all the wicked/lawless of the earth will press out and drink.
10. And I shall recite forever; I shall sing [praises] to the God of Jacob.	10. But I will tell forever <i>the miracles</i> ; I will praise the God of Jacob.
11. And all the horns of the wicked/lawless I shall cut off; the horns of the righteous/generous will be upraised.	11. But all the <i>mighty loftiness</i> of the wicked/lawless I will <i>humble</i> ; <i>I will uproot them from their strongholds</i> ; the <i>mighty loftiness</i> of the righteous/generous will be magnified.

Rashi's Commentary on Tehillim (Psalm) 75:1-11

1 al tashcheth [lit. do not destroy] Israel.

2 We have thanked You, O God for the good; we have thanked also for the evil.

and...is near Your name is always near in our mouth.

they have told Our generations [have] constantly [told] Your wonders.

3 When I take a festive day When we have a festival, we do not engage in obscenity and levity, as [do] all the nations.

I shall judge with fairness We take it to our heart to praise You and laud You according to the incident of that day.

4 When the earth and all its inhabitants were melting away, etc. On the day of the giving of the Torah, when the earth and all its inhabitants were melting away because of the condition You made with the Creation: that if Israel did not accept the Torah, you would return it [the earth] to void and chaos.

I Your people, Israel.

established its pillars when I said, “We will do and we will hear.”

5 to the perverse To the wicked, who confuse Israel.

7 For it is not from the east of the sun or from its setting, and not from the deserts where you embark on a journey by caravan to increase [your] property; there is no power in any of these to raise [your] horn.

8 But God judges [you] for all the evil that you have done.

He humbles this one and elevated that one The elevated one He lowers, and the lowly He elevates.

9 For a cup of weakness is in His hand.

and strong wine Heb. **חמר** , strong. Vinos, or vinose, in Old French.

a full mixture The cup is full of a mixture, to mix and give all the nations to drink.

and He pours out of this Out of this cup, He will pour and cause to gush forth their drinks, an expression of (Micah 1:4): “as water poured (**מגורים**) down a steep place.”

10 And I shall recite forever From then on, [I will recite] His vengeance and His might.

11 And all the horns of the wicked of Esau.

I shall cut off As the matter that is stated (Ezek. 29:14): “And I shall lay My vengeance against Edom by the hand of My people, Israel.” They will cut off the horn of Esau (the enemy), and then the horns of the Righteous One of the world/Israel, who are the praise of the Holy One, blessed be He will be upraised.

Ashlamatah: Zechariah 5:3-11 + 6:14

Rashi	Targum
1. And I returned, and I lifted my eyes and saw-and behold!-there was a flying scroll.	1. And again I lifted my eyes and saw, and behold, a flying scroll.
2. And he said to me, "What do you see?" and I said, "I see a flying scroll, twenty cubits long and ten cubits wide."	2. And he said to me, "What do you see?" And I said, "I see a flying scroll; its length is twenty cubits and its breadth ten cubits."
3. And he said to me; This is the curse that comes forth upon the face of the entire land; for, whoever stole was cleared from such as this, and whoever swore was cleared from such as this.	3. And he said to me, "This is the curse which will go out upon the face of the whole land, for everyone who steals and utter lies is punished by this, and everyone who swears falsely by My name is punished by this.
4. I have brought it forth, says the Lord of Hosts, and it shall come into the house of the thief and into the house of him that swears in My Name falsely. And it shall lodge in the midst of his house and destroy him, and his wood, and his stones.	4. I have brought it forth," says the LORD of Hosts, "and it shall enter the house of the thief and the house of him who swears falsely by My name, and it shall remain in the midst of his house and shall destroy it with its timber and its stones."
5. And the angel who was speaking to me came forth, and he said to me, "Now lift up your eyes and see what this is that is coming forth."	5. And the angel who was speaking with me came out and said to me, "Lift up now your eyes, and see who these are that go into exile."
6. And I said, "What is it?" And he said, "This is the ephah that is going forth." And he said, "This is [the punishment of those] whose eye [gazes] over the entire land."	6. And I said, "Who are they?" And he said, "These are the people who were trading with false measure, and behold they are going into exile before all the inhabitants of the earth.
7. And behold! A talent of lead was being lifted, and this one woman was sitting in the midst of the ephah.	7. And behold, swift-footed peoples took them into exile in haste, and other peoples came and settled in their place because they were trading with false measure."
8. And he said, "This is Wickedness." And he cast her into the midst of the ephah, and he cast the lead weight into her mouth. {S}	8. And he said, "Because of this they were found guilty, and went into exile because they were trading with false measure, and other peoples came and settled in their place."
9. And I lifted my eyes, and I saw-and behold!-two women were coming forth with wind in their wings, and they had wings like the wings of the stork. And they lifted up the ephah between the earth and the heaven.	9. And I lifted up my eyes and saw, and behold, two states going into exile, and swift-footed people were taking them into exile in haste, just as a vulture flies, and they took into exile the people who were trading with false measure, among the kingdoms of the nations of the earth which were under all the heavens.
10. And I said to the angel who spoke to me, "Where are they taking the ephah?"	10. And I said to the angel who was speaking with me, "Where are they taking into exile the people who were trading with false measure?"
11. And he said to me, "To build a house for it in the land of Shinar, and it will be prepared, and they shall place it there on its base." {S}	11. And he said to me, "To prepare a place for them in the province of Babylon; and they will be detained and kept there until the time arrives.
1. And I returned and lifted my eyes and saw-and behold!- four chariots were coming forth from between the two mountains, and the mountains were mountains of copper.	1. And again I lifted up my eyes and saw, and behold, four chariots coming out from between two mountains, and the mountains were mountains of bronze.
2. In the first chariot were red horses, and in the second chariot were black horses.	2. With the first chariot were red horses, and with the second chariot black horses;

Rashi	Targum
3. And in the third chariot were white horses, and in the fourth chariot were spotted, ash-colored horses.	3. and with the third chariot were white horses, and with the fourth chariot dappled, ash-coloured horses.
4. And I raised my voice and said to the angel who spoke to me, "What are these, my lord? "	4. And I answered and said to the angel who was speaking with me, "What are these, my lord?"
5. And the angel replied and said to me, "These are the four corners of the heavens coming forth from standing beside the Lord of the entire earth."	5. And the angel answered and said to me, "These are the four kingdoms which are alike the four winds of heaven, going forth after presenting themselves before the Lord of all the earth.
6. The one [chariot] the black horses were in was going forth to the northland, and the white ones went forth after them. And the spotted ones went forth to the southland.	6. The one with the black horses goes out to the north country, and the white ones have gone out after them, and the dappled ones have gone out to the south country.
7. And the ash-colored ones went forth and begged to go to walk to and fro on the earth. And He said, "Go, walk to and fro on the earth." And they walked to and fro on the earth.	7. And the ash-coloured went out and sought to go to patrol the earth, and he said, "Go, patrol the earth; so they patrolled the earth."
8. And he cried out to me, saying, "Look, those going forth to the northland have eased My spirit in the northland." {S}	8. And he called aloud to me and spoke with me, saying: "Look at those which go out to the north country; say to them: 'Do My pleasure in the north country.'"
9. And the word of the Lord came to me, saying:	9. And there was a word of prophecy from the LORD with me, saying:
10. Take from the exiles—from Heldai and from Tobijah and from Jedaiah—and you, yourself, shall come on that day, and you shall come to the house of Josiah the son of Zephaniah, who have come from Babylon.	10. "Take from the children of the captivity, from Heldai and from Tobiah and from Jedaiah, who have come from Babylon, and you shall come on that day, and shall enter the house of Josiah son of Zephaniah.
11. And you shall take silver and gold, and you shall make crowns, and place [them] upon the head of Joshua the son of Jehozadak, the High Priest.	11. And you shall take silver and gold and make a large crown and set it upon the head of Joshua, son of Jehozadak, the high priest.
12. And you shall speak to him, saying, "So said the Lord of Hosts, saying: Behold a man whose name is the Shoot, who will spring up out of his place and build the Temple of the Lord.	12. And you shall speak to him, saying: 'Thus speaks the LORD of Hosts, saying, Behold, the man whose name is Messiah will be revealed, and he shall be raised up, and he shall build the Temple of the LORD.
13. And he shall build the Temple of the Lord, and he shall bear glory. And he shall sit and rule on his throne, and the priest shall be on his throne. And a counsel of peace shall be between them [both].	13. He shall build the Temple of the LORD and he shall assume majesty and shall sit and rule upon his throne; and there shall be a high priest beside his throne, and there shall be peaceful understanding between the two of them.'
14. And the crowns shall be for Helem, and for Tobijah, and for Jedaiah, and for Hen the son of Zephaniah, as a memorial in the Temple of the Lord.	14. And there shall be praise for Helem, and for Tobiah, and for Jedaiah, and for Hen the son of Zephaniah, for a memorial in the Temple of the LORD
15. And distant ones shall come and build in the Temple of the Lord , and you shall know that the Lord of Hosts sent me to you. And it shall come to pass if you hearken to the voice of the Lord your God. {S}	15. And they shall come from a far country and shall build in the Temple of the LORD , and you shall know that the LORD of Hosts has sent me to prophesy to you. And it shall come to pass, if you will certainly listen to the Memra of the LORD your God.

Special Ashlamatah: Isaiah 1:1-27

Rashi	Targum
1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.	1. The prophecy of Isaiah the son of Amoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the days of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah.
2. Hear, O heavens, and give ear, O earth, for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me.	2. Hear, O heavens which shook when I gave My Law to My people, and give ear, O earth which reeled before My Word; for the LORD speaks: “The house of Israel is My people, I called them sons. I cherished and glorified them, but they have rebelled against My Memra.
3. An ox knows his owner and a donkey his master's crib; Israel does not know, my people does not consider.	3. The ox knows its owner, and the ass its master’s crib; but Israel does not teach to know the fear of Me, My people does not understand, to return to My Law.
4. Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. They forsook the Lord; they provoked the Holy One of Israel; they drew backwards.	4. Woe, because they were called a holy people, and sinned; a chosen congregation have multiplied sins; they were named as a beloved seed and they acted wickedly, and it was said of them, “Cherished sons,” and they corrupted their ways! They have forsaken the service of the LORD, they have turned about and backwards.
5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise.	5. They do not understand so as to say, “why are we still smitten?” They continue to sin. They do not say, “For what reason is every head sick and every heart mournful?”
6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil.	6. From the remnant of the people even to the heads there is not one among them one that is perfect in My fear. All of them are disobedient and rebellious; they defile themselves with sins as a dripping wound. They do not forsake their arrogance and they do not desire repentance, and they have no merits to protect them.
7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers.	7. Your country lies desolate, your cities are burnt with fire; in your very presence the Gentiles take possession of your land; and because of your sins it is removed from you, and given to aliens.
8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city.	8. And the congregation of Zion is left like a booth in a vineyard after they have picked it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a city which is besieged.
9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." {P}	9. Had the abounding goodness of the LORD of Hosts not left us a remnant in His mercies, then our sins would have been with us, so that as the men of Sodom we should have perished, and as the inhabitants of Gomorrah we should have been destroyed.
10. Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah!	10. Listen to the Word of the LORD, you rulers whose deeds are [as] evil as [those of] the rulers of Sodom! Give ear to the Law of our God, you people whose

Rashi	Targum
	deeds resemble [those of] the people of Gomorrah!
11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and he goats I do not want.	11. “There is no pleasure before Me in the multitude of your holy sacrifices, says the LORD. Enough of burnt offerings of rams and fat of fed beasts and the blood of bulls or lambs or kids; in such things there is no pleasure before Me.
12. When you come to appear before Me, who requested this of you, to trample My courts?	12. When you come to be seen before Me, who requires this from your hand, that you should come? Do not trample My courts!
13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, I cannot [bear] iniquity with assembly.	13. Do not continue to bring an offering which is stolen; it is a despised oblation before Me. At New Moons and Sabbaths, you gather in assembly without forsaking your sins, so that your prayers might be accepted in the time of your assemblies.
14. Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them].	14. Your New Moons and your appointed feasts My Memra despises; they are before Me as something despicable: I have forgiven much.
15. And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood.	15. And when the priests spread forth their hands to pray for you, I take up the face of My Shekhinah from you; even though you pray much concerning yourselves, there is no pleasure before Me to accept your prayers; because your hands are full of innocent blood.
16. Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil.	16. Return to the Law, make yourselves clean from your sins; remove the evil of your deeds from before My Memra; cease to do evil.
17. Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow. {S}	17. Learn to do good; seek judgment, acquit him that is robbed, judge the case of the fatherless, acts on the complaint of the widow.
18. Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool.	18. Then, when you return to the Law, you will beseech before Me, and I will carry out your request, says the LORD: though your sins are scarlet like dyed cloth, they shall be white like snow; though they are red like crimson, they will become like pure wool.
19. If you be willing and obey, you shall eat the best of the land.	19. If you are willing and attend to My Memra , you will eat of the good of the land;
20. But if you refuse and rebel, you shall be devoured by the sword, for the mouth of the Lord spoke. {P}	20. but if you refuse and do not attend to My Memra, by the adversary’s sword you will be killed, for by the Memra of the LORD it has been so decreed.”
21. How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but now murderers.	21. How the faithful city’s deeds have turned to become as [those of] a harlot, she that was full of those who perform judgment! Truth was done in her, and now they are killers of souls.
22. Your silver has become dross; your wine is diluted with water.	22. Your silver has become dross, your wine mixed with water.
23. Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. {S}	23. Your princes are rebellious and companions of thieves. All of them love to accept a bribe, saying – a man to his neighbor – assist me in my case, so that I will repay you in your case. They do not defend the fatherless and the complaint of the widow does not

Rashi	Targum
	come before them.
24. "Therefore," says the Master, the Lord of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes.	24. Therefore the Lord of the world says, the LORD of Hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but woe to the wicked/lawless when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary.
25. And I will return My hand upon you and purge away your dross as with lye, and remove all your tin.	25. And I will turn the stroke of My might upon you and I will separate, as those who purify with lye, all your wicked/lawless and I will remove all your sinners.
26. And I will restore your judges as at first and your counsellors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City.	26. And I will appoint you true judges, steadfast as at the first, and your counselors as at the beginning. Afterward you will be called the city of Truth, the faithful city.
27. Zion shall be redeemed through justice and her penitent through righteousness.	27. Zion will be redeemed when judgment is performed in her, and the ones who have performed the Law will return to her in righteousness/generosity.

1 Tsefet (Peter) 2:21-25

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
21. For this were you called, seeing that Christ also suffered for your sakes, leaving you a copy, that you should be following up in the footprints of Him"	21. For to this you were called, because even Christ died for us and left us this example that you should walk in his footsteps:	21. εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἕπαθεν ὑπὲρ ἡμῶν, ἡμιμύων ὑπολιμπάων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ.	21 כִּי לְזֹאת נִקְרְאתֶם כִּי גַם־הַמְּשִׁיחַ עָנָה בְּעַדְכֶם וְהִשְׁאִיר לְכֶם מוֹפֵת לְלֶכֶת בְּעֵקְבוֹתָיו:
22. Who does no sin, neither was guile found in His mouth;"	22. HE DID NOT COMMIT SIN, NEITHER WAS DECEIT FOUND IN HIS MOUTH,	22. ὁὐκ ἄμαρτιαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.	22 אֲשֶׁר לֹא הָמָס עָשָׂה וְלֹא מְרֵמָה בְּפִיו:
23. Who, being reviled, reviled not again; suffering, threatened not, yet gave it over to Him Who is judging justly,	23. who was reviled, yet did not revile, and was suffering, yet did not threaten, but delivered his case to the judge of uprightness.	23. ὁὐκ ἠλοιδόρει, ἀντελοιδόρει, πᾶσχα οὐκ ἠπέλει, παρεδίδου δὲ τῷ κρῖνοντι δικαίως.	23 אֲשֶׁר שְׁמַע חֲרָפָתוֹ וְלֹא הִשִּׁיב נִעְנָה וְלֹא גָעַר כִּי אִם־מִסֵּר דִּינּוֹ לְשֵׁפֶט צְדָקָה וְאֶת־חֵטְאֵינוּ הוּא נִשְׂא בְּגוֹיָתוֹ עַל־הַעֵץ:

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

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

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

⁴ Delitzsch,

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
24. Who Himself carries up our sins in His body on to the pole, that, coming away from sins, we should be living for righteousness; by Whose welt you were healed."	24. And he carried all our sins and lifted them in his body to the cross, so that being dead to sin, we would have life by his justification, for by his wounds you were healed.	24. ὁ ς τὰ ς ἁ μαρτί ας ἡ μῶν αὐ τὸ ς ἁ νή νεγκεν ἔ ν τῶ σῶματι αὐ τοῦ ἔ πι τὸ ξύ λον, ἴ να, ταί ς ἁ μαρτί αις ἁ πογενό μενοι, τῆ δικαιοσύ νη ζή σωμεν· οὔ τῶ μῶλωπι αὐ τοῦ ἰ ἁ θητε.	24 לְמַעַן נִקְיָה לְצַדִּיקָה אֲחֵרֵי תְדַלְנוּ מִן־הַחַטָּאִים:
25. For you were as straying sheep, but now you turned back to the Shepherd and Supervisor of your souls."	25. For you were wandering like sheep, yet you are now returned to the shepherd and overseer of your souls.	25. ἡ τε γὰ ρ ὡ ς πρό βατα πλανώ μενα· ἁ λλ' ἔ πεστρά φητε νῦ ν ἔ πι τὸ ν ποιμέ να και ἔ πί σκοπον τῶν ψυχῶν ὑ μῶν.	25 אֲשֶׁר בְּחִבְרָתוֹ נִרְפָּא לְכֶם פִּי הָיִיתֶם כְּצֹאֵן אֲבֹדוֹת וְעַתָּה שְׂבִתֶם אֶל־הָרֹעֶה פְּקִיד נַפְשׁ תִּיכֶם:

Hakham’s Rendition

21. For to this you were called, for even Messiah suffered on our behalf, leaving behind an example for us, that you should follow his steps;
22. **“though he had done no violence, and deceit was not in his mouth”** (Isa. 53:9).
23. who, having been reviled, did not revile in return; suffering, he did not threaten, but gave himself up to Him who was judging righteously/generously;
24. who **“has borne our sicknesses/sins”** (Isa. 53:4) onto the tree; that dying to sins, we might live to righteousness/generosity, of whom **“with his wounds we ourselves are healed”** (Isa. 53:5)
25. For you were **“like sheep have gone astray”** (Isa. 53:6) but now you have turned back to the shepherd and overseer (Paqid) of your souls.

v. 21 - **For to this** (Greek: EIS TUTO GAR) alluding to the previous two pericopes (Tsefet 2:13-17 & 2:18-20):

13. ¶ You are to be subject to every human [authority] because of the LORD [God]: whether to kings, as one being superior (in authority),
14. Or to judges, as being sent (apostled/given) by Him for the administering of justice on evildoers, yet for commendation (praise) of those habitually doing good (or, beneficence).
15. Because thus is God’s will (purpose): habitually doing good (or, beneficence) to repeatedly silence the ignorance of foolish men.
16. As sons of liberty, [yet] not holding your liberty as a veil for wickedness (Lawlessness); but, as God’s servants.
17. Value everyone (Honour all)! Habitually love (practice loving) the brotherhood! Habitually revere God (or: Habitually fear God)! Continuously show honour to kings!
18. ¶ Servants, be submissive to your masters in all reverence, not only to those good and gentle, but also to the crooked [ones].
19. For this is mercy, if because of conscience toward God anyone endures grief, suffering unjustly.
20. For what glory [is it] if you endure it while sinning and being buffeted? But if you are suffering while doing good, and endure, this [is] mercy with God.

you were called – (Heb. נִקְרַאתֶם - **Niq'retem**), a signature that we are very much in the book of **Vayiqra**, as well as an allusion to the first words of I Tsefet 2:11 – “**Beloved: I am calling upon you (or, I appeal to you) ...**” Thus Hakham Tsefet is bringing together the beginning of the pericope for the first Sabbath of Penitence with the beginning of the pericope of the third and last pericope for the third and last Sabbath of Penitence:

11. Beloved: I am calling upon you (or, I appeal to you), as resident aliens (or, exiles; sojourners; those dwelling beside citizens in a foreign country) and temporary residents (or, expatriates; strangers) to continually hold yourselves away from the fleshly desires (or, passions), which things are constantly warring against the soul,

v. 21. For to this you were called, for even Messiah suffered on our behalf, leaving behind an example for us, that you should follow his steps;

Hakham Tsefet then continues in the following verses to reason the statement he made in v.21. But the heart of this pericope is contained in this very verse which calls us to imitate the Master, to endeavour to replicate the Master's righteous/generous life, Torah study, obedience and teachings in our own very lives, for he/she who is not endeavouring to do this during his/her course of life has failed in his/her calling as a human being. This is perfectly summed up in the words: “**leaving behind an example for us.**”

The cure to the claims presented to us on the Fast of Tisha B'Ab are simply resolved by faithfully abiding to the commandment to follow the example that the Master has given us. All else is simply commentary! But of course, how can we follow his example if we do not put an effort to diligently study the Torah and teachings of the Master and our Sages?

Regarding the next verses again we ask if it was necessary for Hakham Tsefet to quote from a Targum or does it suffice for him to quote verbatim the Masoretic text? The answer in our opinion is that there is no need to resort to any Targum but the Peshat of Hakham Tsefet is better served by quoting verbatim the Masoretic text.

Correlations

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

Vayikra (Leviticus) 5:1 - 6:11

Zechariah 5:3-11 + 6:14

Isaiah 1:1-27

Psalm 75

1 Peter 2:21-25

The verbal tallies between the Torah and the Ashlamata of Zecharia are:

Curse / Swearing - אלה,

The verbal tallies between the Torah and the Ashlamata of Isaiah are:

Soul - נפש,

The verbal tallies between the Torah and the Psalm are:

Utter / Declare - דגל,

Vayikra (Leviticus) 5:1 And if a soul sin, and hear the voice of swearing <0423>, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

Zechariah 5:3 Then said he unto me, This is the curse <0423> that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

Vayikra (Leviticus) 5:1 And if a soul <05315> sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

Isaiah 1:14 Your new moons and your appointed feasts my soul <05315> hateth: they are a trouble unto me; I am weary to bear them.

Vayikra (Leviticus) 5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter <05046> (8686) it, then he shall bear his iniquity.

Tehillim (Psalm) 75:9 But I will declare <05046> (8686) for ever; I will sing praises to the God of Jacob.

Hebrew:

English Words	Torah Seder Lev 5:1-6:11	Psalms Ps 75:1-11	Ashlamatah Zech5:3-11 + 6:14	Special Isa 1:1-27
אֵיפָה ephah	Le 5.11		Zec 5.6	
אָכַל reduces	Le 6.10			Is 1.7
אֶל outside, before	Le 6.11			Is 1.23
אָלָה adjuration, curse	Le 5.1		Zec 5.3	
אֱלֹהִים GOD		Ps 75.1		Is 1.10
אָמַר saying, said, says	Le 5.14	Ps 75.4		Is 1.11
אָרֶץ earth		Ps 75.8		Is 1.2
אֵשׁ fire	Le 6.9			Is 1.7
אֲשֶׁר which	Le 1.8			Is 1.1
בֹּא bring, come, enter	Le 5.6		Zec 5.4	Is 1.12
בֵּן young, son	Le 5.7		Zec 6.14	Is 1.1
גַּנָּב thieves, thief			Zec 5.4	Is 1.23
דָּבַר spoke, speaks, speaking	Le 5.14		Zec 5.5	Is 1.2
דָּבָר thing, word	Le 5.2			Is 1.10
דָּם blood	Le 5.9			Is 1.11
הָיָה become	Le 5.13		Zec 6.14	Is 1.14
הָלַךְ taking, come			Zec 5.10	Is 1.18

חַטָּא	sins, sinful	Le 5.1			Is 1.4
דַּ	afford, hand, hands	Le 5.7	Ps 75.8		Is 1.15
יְדָה	confess, give thanks	Le 5.5	Ps 75.1		
יָדַע	known, knows	Le 5.1			Is 1.3
יְהוָה	LORD	Le 5.6	Ps 75.8	Zec 5.4	Is 1.2
יוֹם	day, reigns	Le 6.5			Is 1.1
יָטַב	do good	Le 5.4			Is 1.17
יָסַף	add, continue brought forth, going forth	Le 5.16			Is1.5
יָצָא		Le 6.11		Zec 5.3	
יָשַׁב	dwell, sitting		Ps 75.3	Zec 5.7	
כָּל	any, every, all, whole	Le 5.2	Ps 75.3	Zec 5.3	Is 1.5
כֶּסֶף	silver	Le 5.15			Is 1.22
מוֹעֵד	appointed, season		Ps 75.2		Is 1.14
מָלֵא	well, full		Ps 75.8		Is 1.21
מִנְחָה	offering, offerings	Le 5.13			Is 1.13
מָצָה	drained, must drain	Le 5.9	Ps 75.8		
מִשְׁפָּט	ordinances, justice	Le 5.10			Is 1.17
נִאֵם	declares			Zec 5.4	Is 1.24
נִגַּד	does not tell, declare	Le 5.1	Ps 75.9		
נָשָׂא	bear, bearing, lifted	Le 5.1		Zec 5.1	Is 1.14
עוֹן	guilt, iniquity	Le 5.1			Is 1.4
עֵינַן	eyes			Zec 5.5	Is 1.15
עַל	behalf, concerning, over	Le 5.6		Zec 5.3	Is 1.1
עָלַם	hidden, hide				Is 1.15
פֶּה	mouth, opening before him, before me,			Zec 5.8	Is 1.20
פָּנָה	face	Le 6.7		Zec 5.3	Is 1.12
צָבָא	hosts			Zec 5.4	Is 1.24
רָאָה	seen, appear, see	Le 5.1		Zec 5.5	Is 1.12
רֹאשׁ	head	Le 5.8			Is 1.5
רִאשׁוֹן	first shall take, do not lift,	Le 5.8			Is 1.26
רָמַם	brought	Le 6.10	Ps 75.4		Is 1.2
שָׁבַע	swears	Le 5.4		Zec 5.3	
שׁוּב	restore, turn	Le 6.4			Is 1.25
שֵׁם	name		Ps 75.1	Zec 5.4	
שָׁמַיִם	heavens			Zec 5.9	Is 1.2

שמן	oil	Le 5.11		Is 1.6
שמע	hears, listen	Le 5.15		Is 1.2
שנים	two	Le 5.7		Zec 5.9
שפט	judge, defend		Ps 75.2	Is 1.17
שקר	falsely	Le 6.3		Zec 5.4
תורה	law, teaching	Le 6.9		Is 1.10
איל	ram, rams	Le 5.15		Is 1.11
לון	lodged, spend the night			Zec 5.4 Is 1.24
עלה	burnt offering	Le 5.7		Is 1.11
רעע	evil, evildoers	Le 5.4		Is 1.4

Greek

	English Word	Torah Seder Lev 5:1-6:11	Psalms Ps 75:1- 11	Ashlamatah Zech5:3-11 + 6:14	Special Isa 1:1-27	Nazarean Codicil 1 Peter 2:21-25
ἁμαρτία	sins	Le 5.1			Is 1.4	1 Pe 2.22
δικαιοσύνη	righteousness				Is 1.21	1 Pe 2.24
εὕρισκω	was found	Le 5.11				1 Pe 2.22
καλέω	called				Is 1.26	1 Pe 2.21
κρίνω	judging		Ps 75.2		Is 1.17	1 Pe 2.23
πρόβατον	sheep	Le 5.7				1 Pe 2.25
στόμα	mouth			Ze 5.8	Is 1.20	1 Pe 2.22
σῶμα	body	Le 6.10				1Pe 2.24
ψυχή	soul	Le 5.1			Is 1.14	1Pe 2.25

Mishnah Pirke Abot: IV:8

Rabbi Yonatan said: He who keeps the Torah in poverty, will in the end keep it in wealth; and he who neglects the Torah in wealth, will in the end neglect it in poverty.

Rabbi Meir said: Work less at business and occupy yourself with Torah and be humble before all men. If you neglect the Torah, many causes for neglecting it will present themselves to you, but if you labour in the Torah, there is much reward to be given to you.

Abarbanel on Pirke Abot

By: Abraham Chill

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(pp. 252-256)

The two sages in this Mishnah also believe that the study of Torah is the top priority of Judaism and so they come to elaborate on the theme.

In a previous Mishnah Rabbi Zadok admonished us not to use our Torah study as a spade with which to dig. Nothing was said about one who is poverty-stricken and logically would use his Torah expertise if it becomes necessary. On this point, Rabbi Yonatan is unequivocal when he states that whosoever fulfils the law in poverty will in the end fulfil it in wealth. He also addresses himself to Rabbi Yosi in an earlier Mishnah, who deals with the honour of a Torah personality. Let no one assume that just because he is impoverished, he brings disgrace upon the Torah image. In the end, he will reap the joys of spiritual and material wealth.

Abarbanel recalls the story in the Talmud (Yoma 38b) regarding Hillel the Elder who could not afford the entrance fee to the Academy and climbed on to the roof where he laid himself on the skylight in order to listen to the lecture. When snow began to fall and the lecture room became dark because Hillel was blocking the light, his presence was noted and he was brought into the room. History was made, because he became the leading light not only of his generation but of generations to come. Thus, because he was devoted to Torah although he was poverty-stricken, he ultimately came to keep the Torah in wealth. Rabbi Yonatan had this incident in mind when he preached, "He who keeps the Torah in poverty will in the end keep it in wealth."

When we face reality, however, we are up against a different situation. A goodly percentage of Torah scholars and pious individuals are poor all their lives. Abarbanel recognizes this fact and has no rational explanation. He claims that this state of affairs is caused by sin and the poverty suffered is an atonement.

In view of the fact that Rabbi Yonatan persists in emphasizing the importance of devoting one's time to Torah at the expense of mundane affairs, Rabbi Meir maintains that one should not totally neglect business affairs, but only should devote more of his time to Torah study. By his nature, man seeks honour, which can mainly be attained by being philanthropic. However, in order to be philanthropic, one needs money which, in turn, can only be attained by devotion to business affairs. On this point, Rabbi Meir contends that one should be humble of spirit and not seek honours. There will be no need for him to seek wealth. Also, if a man is humble, he will be satisfied with his lot in life.

Abarbanel supports this line of thinking with an apparent paradox in the Scriptures. In one place (Proverbs 30:8), Solomon beseeches God, "Give me neither poverty nor riches, but provide me with my daily bread." In another place (I Kings 5:2) we are told that, "Solomon's daily provisions consisted of thirty kors of semolina, sixty kors of flour, ten fattened oxen, twenty pasture-fed oxen and one hundred sheep and goats, besides deer and gazelles, roebucks and fatted geese." Surely, this is a far cry from his, "Provide me with my daily bread." Abarbanel resolves this enigma by pointing out that Solomon did not ask God for gold, silver and precious gems; neither did God offer them to him. All that Solomon prayed for was for a daily fare for himself and his entourage which encompassed a host of people. In other words, God was asked to give Solomon just enough to maintain his dignity as a ruler over a kingdom. In like manner, every Jew should engage in business only to the extent needed to preserve his self-dignity. The main thrust of his life's efforts must be the study of Torah.

The second part of Rabbi Meir's dictum is also an elaboration on Rabbi Yonatan's theme. The latter talked of the ultimate reward for devotion to Torah and Rabbi Meir comes to explain how this reward is implemented. If a person neglects Torah because of the pressure of his business affairs, he will suffer many setbacks in his business, but if he treats Torah as his priority, the Almighty will reward him in that his business will prosper. Here Abarbanel

is offering a very novel interpretation of the words B’TELIM HARIBEH which are now interpreted to mean not “many causes for neglecting it,” but rather “many setbacks in your business.”

To substantiate his theme Abrabanel quotes a midrash (Tanhuma, Beshalah 21) where we are told that the Prophet Jeremiah admonished the people of his generation for their neglect of Torah. They countered that they were too occupied in making a living to devote any time to spiritual pursuits. Whereupon, he pointed to the vial in the Temple that contained manna and said that this was incontestable evidence that wondrous things can be wrought by God. The Children of Israel wandered in the desert for forty years, yet God provided them with the manna for their daily sustenance.

Abarbanel concludes his commentary on this Mishnah with a novel interpretation of a verse in the curses of Deuteronomy (28:47). There we are told that the terrible things described there will befall the Jewish people “because you would not serve the Lord your God in joy and gladness over the abundance of everything ...” The accepted interpretation of the words in italics is “even though you had everything,” but Abarbanel interprets it to fit his understanding of Rabbi Meir's dictum: “because you were too occupied with all your possessions.”

Miscellaneous Interpretations

Rabbenu Yonah joins with most of the commentaries who take a simplistic view of Rabbi Yonatan's theme. A person who faces adversity and crisis in life and is yet able to set aside time for Torah study, will surely find time for Torah if he ever reaches the stage of comfort and opulence. It is equally certain that a man who finds excuses to avoid Torah involvement because his business takes up all his time, will find no time for study should he become impoverished.

Commenting on the saying by Rabbi Meir, Rabbenu Yonah has the following to say: If one has achieved a superior level of knowledge he should not look down upon others with disdain. Not only must he treat one who is just a little below his level, with respect, but all men - even the lowliest.

There is another word of caution by Rabbi Meir: If a person discards Torah study, God will have nothing to do with him, but will send His agents of destructions to deal with him. On the other hand, if a person is involved in Torah study, God Himself will reward him.

Rashbatz: He who forgoes the pursuit of worldly luxuries and personal pleasures and is satisfied to live a life of poverty so that he can dedicate himself to Torah and Mitzvot, will eventually enjoy a rich and full life. What magic event will transform his poverty into opulence? What occult power will turn him from want to plenty? None! What Rabbi Yonatan meant to say was that if one's life is replete with Torah and Mitzvot, he has everything,

According to a famous legend, when God asked Solomon what he wished as a divine gift, he replied "Wisdom," God then said, "I will not only grant you wisdom, but also honour and wealth," This is analogous to a king who offered one of his favourite counsellors any gift he chose, The underling thought to himself, "I will ask for the king's daughter, The king will then bestow upon his daughter great wealth as a dowry which will then benefit me,"

It follows that one who removes himself from Torah study on the pretext that his vast holdings occupy all of his time, will find himself impoverished when he appears before the Heavenly Court of justice,

Rashbatz makes it a point to emphasize that Rabbi Meir of our Mishnah emanated from a pagan family, In fact, Emperor Nero of Rome was one of his ancestors, Rabbi Meir's erudition was so vast that the sages would not accept any halakhic decision he proposed; he could equally and successfully defend both sides of any question,

According to Rashbatz, when the sage of our Mishnah advocated reducing the time spent in business activity and

increasing the time devoted to Torah studies, he was not addressing scholars, There were so many of the Talmudic Sages who were engaged in manual labor and yet reached enviable heights in scholarship, In fact, when Rabbi Meir came to study in the academy of Rabbi Yishmael, the master asked him, "What is your work?" The reply: "I am a scribe," What Rabbi Meir does advocate is that the average person should not discard study, but provide ample time for learning,

There are two interpretations of the maxim: "Be humble of spirit before all man," It can mean that if one is a distinguished scholar with an outstanding reputation, he should relate to those on a lower level with humbleness. It can also mean that when one is humble, it is easier to stoop and learn from anyone and, hence, increase his knowledge.

On the theme of "If you have toiled at the study of Torah ..." Rashbatz draws our attention to the fact that this maxim can be found in the Midrash where we are told that the basis for Rabbi Meir's statement is the verse in Proverbs (9:12): "If you have become wise, you are wise for yourself." In other words, the only one who is truly going to benefit from your scholastic achievements is yourself.

Midrash Shemuel quotes Rabbi Almosnino's interpretation of the Mishnah and rejects it. According to the latter, the sage meant that if one has the courage and moral strength to fulfil the requirements of the Torah while he is destitute, it may be assumed that he will surely lead a righteous life when he is opulent. The reverse is also true: If a man who is comfortable financially, but nevertheless ignores Torah study, he will almost certainly do the same should he become impoverished. Midrash Shemuel argues that if that were the correct interpretation, the Mishnah should have read *be-ani*, in poverty, and not *me-ani*, from, or because of, poverty, as it does. He, therefore, offers a different interpretation: If one fulfils the Torah because he is poor and has no other interest than Torah and Mitzvot, he will also fulfil his obligations when he is wealthy because one mitzvah draws another. If a person was God-fearing while he was poor, he will be drawn to fear of God when he is rich. If, on the other hand, because of his great wealth, he is compelled to discard a Torah life, one sin draws another and he will continue to discard the Torah even when he is poor.

Another interpretation: Midrash Shemuel sees Rabbi Meir's statement as a reply to a question that arises from the Mishnah of Rabbi Yonatan. The latter said that he who fulfils the Torah in poverty, will, in the end, fulfil it in wealth. Asks Midrash Shemuel. "Is it not true that most scholars live in poverty until the end of their lives?" He then makes a play of words on the word YESH in the Mishnah of Rabbi Meir which, in the view of the sages, is synonymous with *Olam Ha-Ba* (the age-to-come). Thus, the slogans of both Rabbi Yonatan and Rabbi Meir are to be understood as follows: It is true, as Rabbi Yonatan says, that some who are in dire straits will eventually become well-to-do, but most do not have that experience. However, they are not to be discouraged because "If you toiled in the study of Torah, YESH will be your reward: you can look forward to the World to Come."

Ritva: A number of commentators combine the Mishnah of Rabbi Yonatan and that of Rabbi Meir because they have a common theme. Ritva, however, connects the dictum of Rabbi Yonatan with that of Rabbi Yishmael in the previous Mishnah, The latter spoke of the wisdom of withdrawing from making decisions in the capacity as a judge. Thereupon, Rabbi Yonatan adds that if you do assume that exalted office, and you are even-handed in that you do not favour the wealthy litigant against the poor, although you may need him because of your indigence, the result will be that you will eventually reach a comfortable level when you will not need him.

What say the Nazarean Hakhamim?

Mat 6:31 Then do not be anxious, saying, What may we eat? Or, what may we drink? Or, what may clothe us?
Mat 6:32 For after all these things the Gentiles seek. But your heavenly Father knows that you have need of all these things.

Mat 6:33 Therefore seek [as a matter of] first [priority] the governance of God and His righteousness/generosity, and all these things will be added to you.

2Co 8:1 But, brothers, we make known to you the mercy of God which has been given among the [Nazarean] congregations of Macedonia,

2Co 8:2 that in much testing of trouble, the overflowing of their joy and the depth of their poverty abounded to the riches of their generosity.

2Co 8:3 For I testify that according to their ability and beyond their ability, they willingly gave,

2Co 8:4 with much entreating, begging us to receive of us the charity and the fellowship of the service to the Tsadiqim [in Jerusalem].

2Ti 2:15 Give diligence to present yourself approved to God, a workman unashamed, rightly dividing the Word of Truth (the Torah).

2Ti 2:16 But shun profane, empty babblings, for they will go on to more ungodliness.

Some Questions to Ponder:

1. From all the readings for this Shabbat, what verse or verses touched your heart and fired your imagination?
2. What are the main topics and divisions of two Torah Sedarim for this Shabbat?
3. What questions were asked of Rashi regarding Vayiqra 5:2?
4. What questions were asked of Rashi regarding Vayiqra 5:13?
5. What questions were asked of Rashi regarding Vayiqra 5:17?
6. What questions were asked of Rashi regarding Vayiqra 6:5?
7. What questions were asked of Rashi regarding Vayiqra 6:11?
8. How is Vayiqra 5:1 related to Vayiqra 6:11?
9. Where in the readings for this Shabbat is it insinuated that Tisha B’Ab is soon to come?
10. How is the Torah Seder related to our reading of Psalm 75:1-11 both by verbal tally and thematically?
11. How is the Torah Seder related both by verbal tally and thematically to our Ashlamatah of Zechariah 5:3ff?
12. How is the Torah Seder related both by verbal tally and thematically to our Special Ashlamatah of Isaiah 1:1-27?
13. How is the reading of 1 Tsefet 2:21-25 related to each of the readings for this Shabbat?
14. How does Hakham Tsefet answers the accusations laid against us on Tisha B’Ab?
15. Why or why not does Hakham Tsefet needs to quote from a Targum on his pericope of 1 Tsefet 2:21-25?
16. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

Coming Fast: Tisha B'Ab
9th of Ab 5770

Monday Evening the 19th of July to Tuesday Evening the 20th of July, 2010

For futher study see:

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

**Next Shabbat (Ab 13, 5770):
Shabbat Nachamu 1
1st of 7 Sabbaths of the Consolation of Yisrael**

Shabbat	Torah Reading:	Weekday Torah Reading:
זֶה קֹרְבַן אַהֲרֹן		
“Zeh Qorban Aharon”	Reader 1 – Vayiqra 6:12-16	Reader 1 – Vayiqra 8:1-4
“This is the offering of Aaron”	Reader 2 – Vayiqra 6:17-23	Reader 2 – Vayiqra 8:5-9
“Esta será la ofrenda de Aarón”	Reader 3 – Vayiqra 7:1-5	Reader 3 – Vayiqra 8:1-9
Vayiqra (Leviticus) 6:12 – 7:38	Reader 4 – Vayiqra 7:6-10	
Ashlamatah: Malachi 3:4-12	Reader 5 – Vayiqra 7:11-21	
Special: Isaiah 40:1-26	Reader 6 – Vayiqra 7:22-27	Reader 1 – Vayiqra 8:1-4
Psalm 76:1-13	Reader 7 – Vayiqra 7:28-38	Reader 2 – Vayiqra 8:5-9
Pirque Abot IV:9	Maftir – Vayiqra 7:35-38	Reader 3 – Vayiqra 8:1-9
N.C.: I Tsefet (Peter) 3:1-7	Isaiah 40:1-26	

Shalom Shabbat !

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