



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

Three and 1/2 year Lectionary Readings	Second Year of the Reading Cycle
Ab 20, 5770 – July 30/31, 2010	Second Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Atlanta, Georgia, U.S.

Fri. July 30, 2010 – Candles at 8:22 PM
Sat. July 31, 2010 – Havdalah 9:20 PM

Brisbane, Australia

Fri. July 30, 2010 – Candles at 5:00 PM
Sat. July 31, 2010 – Havdalah 5:55 PM

Bucharest, Romania

Fri July 30, 2010 – Candles at 8:26 PM
Sat. July 31, 2010 – Havdalah 9:34 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. July 30, 2010 – Candles at 8:29 PM
Sat. July 31, 2010 – Havdalah 9:27 PM

Jakarta, Indonesia

Fri. July 30, 2010 – Candles at 5:37 PM
Sat. July 31, 2010 – Havdalah 6:27 PM

Manila & Cebu, Philippines

Fri. July 30, 2010 – Candles at 6:08 PM
Sat. July 31, 2010 – Havdalah 7:00 PM

Miami, FL, U.S.

Fri. July 30, 2010 – Candles at 7:50 PM
Sat. July 31, 2010 – Havdalah 8:45 PM

Olympia, WA, U.S.

Fri. July 30, 2010 – Candles at 8:30 PM
Sat. July 31, 2010 – Havdalah 9:41 PM

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

Fri. July 30, 2010 – Candles at 7:46 PM
Sat. July 31, 2010 – Havdalah 8:47 PM

San Antonio, TX, U.S.

Fri. July 30, 2010 – Candles at 8:10 PM
Sat. July 31, 2010 – Havdalah 9:06 PM

Sheboygan & Manitowoc, WI, US

Fri. July 30, 2010 – Candles at 7:59 PM
Sat. July 31, 2010 – Havdalah 9:06 PM

Singapore, Singapore

Fri. July 30, 2010 – Candles at 6:58 PM
Sat. July 31, 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

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

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!

This Torah Seder Commentary is dedicated in honour of the birthday of His Excellency Dr. Adon Eliyahu ben Abraham wonderful colleague and study companion, as well as in honour of the birthday of Her Excellency Giberet Sarai bat Sarah.

I take this opportunity to wish both of Your Excellencies and loved ones a very happy and most wonderful Yom Huledet Sameach, and may you both be granted to live a long and prosperous life, with excellent health, and to raise up many worthy Talmidim, and perform many great deeds of loving-kindness, amen ve amen!

Shabbat Nachamu 2
2nd of 7 Sabbaths of the Consolation of Yisrael

Shabbat	Torah Reading:	Weekday Torah Reading:
קַח אֶת-אַהֲרֹן		
“Qach Et-Aharon”	Reader 1 – Vayiqra 8:1-9	Reader 1 – Vayiqra 10:8-11
“Take Aaron”	Reader 2 – Vayiqra 8:10-17	Reader 2 – Vayiqra 10:12-15
“Toma á Aarón”	Reader 3 – Vayiqra 8:18-29	Reader 3 – Vayiqra 10:16-20
Vayiqra (Leviticus) 8:1 – 10:7	Reader 4 – Vayiqra 8:30-36	
Ashlamatah: 1 Sam. 2:28-36 + 3:20	Reader 5 – Vayiqra 9:1-7	
Special: Isaiah 49:14 – 51:3	Reader 6 – Vayiqra 9:8-16	Reader 1 – Vayiqra 10:8-11
Psalm 77:1-21	Reader 7 – Vayiqra 9:17-24	Reader 2 – Vayiqra 10:12-15
Pirqe Abot IV:10	Maftir –10:1-7Vayiqra	Reader 3 – Vayiqra 10:16-20
N.C.: I Tsefet (Peter) 3:8-17	Isaiah 49:14 – 51:3	

**Rashi & Targum Pseudo Jonathan
for: Vayiqra (Leviticus) 8:1 – 10:7**

Rashi	Targum Pseudo-Jonathan
1. And the Lord spoke to Moses, saying,	1. And the Lord spoke with Mosheh, saying:
2. Take Aaron and his sons with him, and the garments, and the anointing oil, and the sin offering bull, and the	2. Bring near Aharon who is afar off on account of the work of the calf; and take the vestments that I

Rashi	Targum Pseudo-Jonathan
two rams, and the basket of unleavened bread,	commanded you, and the oil of consecration, and the bullock, and the two rams, with the basket of unleavened cakes.
3. And assemble the entire community at the entrance of the Tent of Meeting.	3. And let all the congregation gather together at the gate of the tabernacle of ordinance.
4. And Moses did as the Lord had commanded him, and the community assembled at the entrance of the Tent of Meeting.	4. And Mosheh did as the Lord commanded, and the congregation assembled on the twenty and third of the days of the month of Adar, at the gate of the tabernacle of ordinance.
5. And Moses said to the community: This is the thing the Lord has commanded to do.	5. And Mosheh said to the congregation: This is the thing which the Lord has commanded to be done.
6. And Moses brought Aaron and his sons forward and bathed them in water.	6. And Mosheh took Aharon and his sons, and washed them with water.
7. And he placed the tunic upon him [Aaron], girded him with the sash, clothed him with the robe, placed the ephod upon him, girded him with the band of the ephod, and adorned him with it.	7. And he set in order upon him the vestment, and girded him with the girdle, and clothed him with the mantle robe, and put upon him the ephod, and bound him with the band of the ephod, and ordained him therewith.
8. And he placed the choshen upon him, and he inserted into the choshen the Urim and the Tummim.	8. And he set the breast plate upon him, and ordered in the breastplate the urim and the tumim.
9. And he placed the cap on his [Aaron's] head, and he placed on the cap, towards his face, the golden showplate, the holy crown, as the Lord had commanded Moses.	9. And, he put the mitre upon his head, and set upon the mitre over his forehead the plate of gold, the diadem of holiness, as the Lord commanded Mosheh.
10. And Moses took the anointing oil and anointed the Sanctuary and everything in it and sanctified them.	10. And Mosheh took the oil of consecration, and anointed the tabernacle, and sanctified it.
11. And he sprinkled from it upon the altar seven times, and he anointed he altar and all its vessels and the washstand and its base, to sanctify them.	11. And he sprinkled upon the altar seven times, and sanctified the altar and all its vessels, and the laver and its foundation to sanctify them.
12. And he poured some of the anointing oil upon Aaron's head, and he anointed him to sanctify him.	12. And he poured of the oil of consecration upon Aharon's head, and anointed him after he had invested him, to sanctify him.
13. And Moses brought Aaron's sons forward and clothed them with tunics, girded them with sashes, and bound them up with high hats, as the Lord had commanded Moses.	13. And Mosheh brought near Aharon and his sons, and clothed them with vestments, and girded them with girdles, and decked them with mitres, as the Lord commanded Mosheh.
14. And he brought the sin offering bull close, and Aaron and his sons leaned their hands [forcefully] upon the head of the sin offering bull.	14. And he brought the bullock for the sin offering, and Aharon and his sons laid their right hands upon the head of the bullock, for their sin offering.
15. And he slaughtered [it], and Moses took the blood, and placed it on the horns of the altar, around, with his finger, and he purified the altar. And he poured the blood at the base of the altar, and sanctified it [the altar], to effect atonement upon it.	15. And Mosheh killed the bullock: and Mosheh took the blood and put it upon the horns of the altar round about with his finger, and anointed the altar (to expiate it) from all double-mindedness, constraint, and force, from the thoughts of his heart, should any one of the princes of the sons of Israel have taken his separation from his brethren by violence, and brought it for the work of the tabernacle, or lest anyone was found among the children of Israel who had it not in his heart to bring for the work, but heard the voice of the crier, and was

Rashi	Targum Pseudo-Jonathan
	constrained, and brought without willingness; therefore cleansed he it with the blood of the bullock, and poured the rest of the blood at the foot of the altar, and sanctified it to make atonement thereon.
16. And he took all the fat which was on the innards, and the diaphragm with the liver, and the two kidneys together with their fat. And Moses caused [them] to [go up in] smoke on the altar.	16. And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys with their fat, and Mosheh burned them at the altar.
17. And the bull, its hide, its flesh, and its waste, he burned with fire outside the camp, as the Lord had commanded Moses.	17. But the bullock, and the skin, and his flesh, and his offal, he burned in fire without the camp, as the Lord commanded Mosheh.
18. And he brought near the burnt offering ram, and Aaron and his sons leaned their hands [forcefully] upon the head of the ram.	18. And he took the ram for the burnt offering, and Aharon and his sons laid their right hand upon the head of the ram.
19. And he slaughtered [it], and Moses dashed the blood on the altar, around.	19. And he killed the ram; and Mosheh sprinkled the blood upon the altar round about.
20. And he cut up the ram into its pieces, and Moses made the head, the pieces and the fat [go up in] smoke.	20. And he divided the ram after its parts, and Mosheh burned the head and the parts and the fat.
21. But the innards and the legs, he washed in water, and Moses made the entire ram [go up in] smoke on the altar. It was a burnt offering [with] a pleasing fragrance, a fire offering to the Lord, as the Lord had commanded Moses.	21. And the inwards and the feet he washed with water; and Mosheh burned the ram at the altar, a burnt sacrifice to be received with acceptance, an oblation before the Lord, as the Lord commanded Mosheh.
22. And he brought near the second ram, the ram of the investitures, and Aaron and his sons leaned their hands [forcefully] upon the ram's head.	22. And he brought the second ram, the ram of completion which completed all; and Aharon and his sons laid their hand upon the head of the ram.
23. And he slaughtered [it], and Moses took some of its blood, and placed it on the cartilage of Aaron's right ear, on the thumb of his right hand and on the big toe of his right foot.	23. And he killed the ram, and Mosheh took of its blood, and put it upon the extremity of Aharon's ear, the middle cartilage of the right ear, and upon the middle joint of his right foot.
24. And he brought Aaron's sons forward, and Moses placed some of the blood on the cartilage of their right ears, on the thumbs of their right hands, and on the big toes of their right feet, and Moses dashed the blood on the altar, around.	24. And he brought the sons of Aharon, and Mosheh put of the blood upon the middle cartilage of their right ears, and upon the middle joint of their right feet, and Mosheh poured out all the remaining blood upon the altar round about.
25. And he took the fat, the tail, all the fat which was on the innards, the diaphragm of the liver, the two kidneys together with their fat and the right thigh.	25. And he took the fat, and the tail, and all the fat which was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder;
26. And out of the basket of unleavened bread that was before the Lord, he took one loaf of unleavened bread, and one loaf of oily bread, and one wafer, and he placed them on top of the fats and the right thigh.	26. and from the basket of unleavened cakes which was before the Lord he took one unleavened cake of bread mixed with oil, and one wafer, and put it upon the fat and upon the right shoulder,
27. And then he placed it all on Aaron's palms and on his sons' palms, and he waved them as a waving before the Lord.	27. and laid the whole in order upon Aharon's hands, and upon the hands of his sons, lifted them up, an elevation before the Lord.
28. And Moses took them from their hands and made them [go up in] smoke on the altar along with the burnt offering. They were investiture offerings, as a pleasing	28. And Mosheh took them from off their hands, and burned (them) upon the altar with the burnt sacrifice; a completing offering were they to complete all, to be

Rashi	Targum Pseudo-Jonathan
fragrance, a fire offering to the Lord.	received with acceptance before the Lord.
29. And Moses took the breast and waved it as a waving before the Lord. It belonged to Moses as a portion from the ram of the investitures, as the Lord had commanded Moses.	29. And he took the breast, and uplifted it, an elevation before the Lord: of the oblation-ram that was the separated portion of Mosheh, as the Lord commanded Mosheh.
30. And Moses took some of the anointing oil and some of the blood that was on the altar, and he sprinkled it on Aaron and on his garments, and on his sons, and on his sons' garments, and he sanctified Aaron, his garments, his sons and his sons' garments with him.	30. And Mosheh took the consecrating oil, and of the blood which was upon the altar, and sprinkled upon Aharon, and upon his vestments, and on his sons, and on their vestments with him; and sanctified Aharon and his vestments, and his sons and their vestments with him.
31. And Moses said to Aaron and to his sons, "Cook the flesh at the entrance of the Tent of Meeting and eat it there, and the bread that is in the basket of the investiture offerings, as I have commanded, saying, 'Aaron and his sons shall eat it.'	31. And Mosheh said to Aharon and to his sons, Boil the flesh of the oblations in pots at the door of the tabernacle of ordinance, and there will you eat it with the bread which is in the basket of oblation, according to the precept which was spoken; Aharon and his sons will eat it.
32. And whatever is left over from the flesh and the bread, you shall burn in fire.	32. And what remains of the flesh, and of the bread, you will burn with fire.
33. And you shall not leave the entrance of the Tent of Meeting for seven days, until the day of the completion of your investiture days, he will inaugurate you for seven days.	33. And from the door of the tabernacle you will not go forth seven days, until the day that your consecration be completed, (because in seven days is the tabernacle set up and taken in pieces,) and your oblation be offered.
34. As he did on this day, so the Lord has commanded to do, to effect atonement for you.	34. (So did he, and ordained the order of the oblations on that day.) Likewise the Lord has commanded to be done by you after the days of consecration, to make atonement for you.
35. And you shall stay day and night for seven days at the entrance to the Tent of Meeting. You shall observe the Lord's command, so that you will not die, for thus I was commanded.	35. And at the door of the tabernacle of ordinance you will reside day and night seven days, and watch the vigils of the Word of the Lord, that you may not die, for thus it has been commanded.
36. And Aaron and his sons did all the things that the Lord commanded through Moses.	36. And Aharon and his sons did all the things which the Lord had commanded by the hand of Mosheh.
1. And it was on the eighth day, that Moses summoned Aaron and his sons and the elders of Israel.	1. On the eighth day of the anointing of Aharon and his sons, and the eighth day of that consecration, being the first day of the month of Nisan, when Mosheh had erected the tabernacle, he took it not down, neither ministered any longer at the altar; but Mosheh called Aharon and his sons, and the elders of the Sanhedrin of Israel.
2. And he said to Aaron, "Take for yourself a bull calf as a sin offering, and a ram as a burnt offering, [both] unblemished, and bring [them] near before the Lord.	2. And he said to Aharon, Take a calf, the young of a bullock, for a sin offering, that HaSatan may not accuse you concerning the calf that you made at Horeb; and take a ram for the burnt sacrifice, that there may be a memorial for you of the righteousness/generosity of Yitshaq whom his father bound as a ram on the mountain of worship, both of them will be perfect, and bring them before the Lord.
3. And to the children of Israel, you shall speak, saying,	3. And to the children of Israel spoke he, saying: Take

Rashi	Targum Pseudo-Jonathan
'Take a he goat as a sin offering; and a calf and a lamb, [both] in their first year and [both] unblemished, as a burnt offering,	for yourselves a kid of the goats, because HaSatan resembles him, lest he recount against you the accusation concerning the kid of the goats, which the sons (tribes) of Ya’aqob killed, (Gen. xxxvii. 31,) and offer him for a sin offering; and a calf, because you worshipped the calf, (Exod. xxxii. 4,) and a lamb of the year, that there may be for you a memorial of the righteousness/generosity of Yitshaq, whom his father did bind as a lamb, both of them perfect, for a burnt offering;
4. and an ox and a ram as peace offerings, to slaughter before the Lord, and a meal offering mixed with oil, for today the Lord is appearing to you.' "	4. with a bullock and a lamb, for a hallowed oblation to sacrifice before the Lord, that He may be gracious to you; and a mincha mingled with oil of the olive. For this day will the glory of the Lord's Shekinah be revealed unto you.
5. And they took what Moses had commanded, to the front of the Tent of Meeting, and the entire community approached and stood before the Lord.	5. And Aharon and his sons, and all the sons of Israel, hastened and took what Mosheh commanded, and presented them in front of the tabernacle of ordinance; and the whole congregation drew near, and lifted up their heart fully before the Lord.
6. And Moses said, "This is the thing the Lord has commanded; do [it], and the glory of the Lord will appear to you."	6. And Mosheh said, This is the thing which you must do. Put away the imagination of evil from your hearts, and there will speedily (at once) be revealed to you the glory of the Shekinah of the Lord.
7. And Moses said to Aaron, "Approach the altar and perform your sin offering and your burnt offering, atoning for yourself and for the people, and perform the people's sacrifice, atoning for them, as the Lord has commanded.	7. But when Aharon saw at the corner of the altar the form of the calf, he was afraid to approach to its side. Mosheh, therefore, said to him, Take courage, and go near to the altar, fearing not, and offer your sin offering, and make atonement for yourself and for the people, and perform the oblation of the people, and make atonement for them, as the Lord has commanded.
8. So Aaron approached the altar and slaughtered his sin offering calf.	8. And Aharon approached to the altar with resolution, and slew the calf for his own sin offering.
9. And Aaron's sons brought forward the blood to him, and he dipped his finger into the blood, placing [some] on the horns of the altar, and he poured the blood at the base of the altar.	9. And the sons of Aharon brought the blood to him, and he dipped his finger in the blood of the young bullock, and put it upon the horns of the altar, and the rest of the blood he poured out at the foundation of the altar, and sanctified it for the making of atonement upon it.
10. And the fat, the kidneys, and the diaphragm with the liver from the sin offering, he caused to [go up in] smoke on the altar, as the Lord had commanded Moses.	10. And the fat, and the kidneys, with the caul of the liver of the sin offering, he burned at the altar, as the Lord had commanded Mosheh.
11. And he burned the flesh and the hide in fire, outside the camp.	11. But the flesh and the skin burned he with fire without the camp.
12. And he slaughtered the burnt offering. And Aaron's sons presented the blood to him, and he dashed it on the altar, around.	12. And he killed the burnt offering, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about.
13. And they presented the burnt offering to him in its [prescribed] pieces, along with the head. And he caused [them] to [go up in] smoke on the altar.	13. And they brought the burnt offering to him by its divisions, and the head, and he burned (them) upon the altar.

Rashi	Targum Pseudo-Jonathan
14. And he washed the innards and the legs, and he caused [them] to [go up in] smoke on the altar, along with the burnt offering.	14. And he washed the inwards and the fat, and burned the burnt offering, at the altar.
15. And he brought forward the people's sacrifice; he took the the people's sin offering goat, slaughtered it, and made it a sin offering, like the first one.	15. And they brought the oblation of the people. And he took the goat for the people's sin offering and killed it, and made atonement with the blood of the goat, as he had made atonement with the blood of the calf of the sin offering for himself, which he had offered before.
16. And he brought forward the burnt offering and prepared it according to the law.	16. And they brought the burnt offering, and he performed it after the rite of the burnt offering which he had offered for himself.
17. And he brought forward the meal offering, filled his palm with it, and caused it to [go up in] smoke on the altar, in addition to the morning burnt offering.	17. And they brought the mincha, and he filled his hands there from, and took of it a portion for its memorial, and burned upon the altar, beside the morning sacrifice
18. And he slaughtered the ox and the ram, the people's peace offering, and Aaron's sons presented the blood to him, and he dashed it on the altar, around,	18. And he killed the bullock and the ram of the hallowed oblations (peace offering) of the people, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about:
19. and [they also presented] the fats from the ox and from the ram: the tail, the [fatty] covering, the kidneys and the diaphragm with the liver.	19. and the fat of the bullock, and of the ram, the tail, and that which covereth the inwards, and the two kidneys, and the caul of the liver;
20. And they placed the fats on top of the breasts, and he caused the fats to [go up in] smoke on the altar.	20. and he laid the fat upon the breast, and burned the fat upon the altar.
21. And Aaron had [already] waved the breasts and the right thigh as a wave offering before the Lord, as Moses had commanded.	21. But the breast and the right shoulder Aharon uplifted, an elevation before the Lord, as the Lord commanded Mosheh.
22. And Aaron lifted up his hands towards the people and blessed them. He then descended from preparing the sin offering, the burnt offering, and the peace offering.	22. And Aharon stretched out his hands towards the people and blessed them, and came down from the altar with joy, after he had finished to perform the sin offering and the burnt offering and the hallowed oblation.
23. And Moses and Aaron went into the Tent of Meeting. Then they came out and blessed the people, and the glory of the Lord appeared to all the people.	23. But when, after the oblations had been performed, the Shekinah did not reveal itself, Aharon was ashamed, and said to Mosheh, It may be that the Word of the Lord has no pleasure in the work of my hands. Then went Mosheh and Aharon into the tabernacle of ordinance, and prayed for the people of the house of Israel, and came forth and blessed the people, and said, May the Word of the Lord receive your oblations with favour, and remit and forgive your sins. Then, instant, instantly the Glory of the Lord's Shekinah revealed itself to all the people:
24. And fire went forth from before the Lord and consumed the burnt offering and the fats upon the altar, and all the people saw, sang praises, and fell upon their faces.	24. and the Fire came forth from the Presence of the Lord and consumed upon the altar the sacrifice and the fat. And all the people saw, and gave praise, and bowed in prayer upon their faces.
1. And Aaron's sons, Nadab and Abihu, each took his pan, put fire in them, and placed incense upon it, and	1. But the sons of Aharon, Nadab and Abihu, took each man his censer, and put fire therein, and laid sweet

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they brought before the Lord foreign fire, which He had not commanded them.	incense upon it, and offered before the Lord strange fire taken from (under) the hearth-pots, which had not been commanded them.
2. And fire went forth from before the Lord and consumed them, and they died before the Lord.	2. And a flame of fire came out from before the Lord (as) with anger, and divided itself into four streams, (or lines,) and penetrated their nostrils, and burned their lives (souls) without destroying their bodies; and they died before the Lord.
3. Then Moses said to Aaron, "This is what the Lord spoke, [when He said], 'I will be sanctified through those near to Me, and before all the people I will be glorified.' " And Aaron was silent.	3. And Mosheh said, This is that which the Lord spoke with me in Sinai, saying: In them who come near before Me I will have the tabernacle to be sacred, that, if they be not heedful in the service of the oblations, I will burn them with flaming fire from before Me, that in the sight of all the people I may be glorified. And Aharon heard, and was silent; and he received a good reward for his silence.
4. And Moses summoned Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Draw near; carry your kinsmen from within the Sanctuary, to the outside of the camp.	4. And Mosheh called unto Mishael and to Elzaphan, the sons of Uzziel the Levite, the relative of Aharon, and said to them, Take your brethren from the sanctuary, and carry them, without the camp.
5. So they approached and carried them with their tunics to the outside of the camp, as Moses had spoken.	5. And they came nigh, and carried them with hooks of iron in their garments, and buried them without the camp, as Mosheh had directed.
6. And Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not leave your heads unshorn, and do not rend your garments, so that you shall not die, and lest He be angry with the entire community, but your brothers, the entire house of Israel, shall bewail the conflagration that the Lord has burned.	6. And Mosheh said to Aharon, and to Elasar and to Ithamar, his sons, Unbare not your heads, neither rend your garments, lest you die by the burning fire, and there be wrath upon all the congregation; but be silent and justify the judgment upon you, and let all your brethren of the house of Israel bewail the burning which the Lord has kindled.
7. And do not go out of the entrance of the Tent of Meeting, lest you die, because the Lord's anointing oil is upon you." And they did according to Moses' order.	7. And from the door of the tabernacle of ordinance go not forth lest you die; for the oil of the Lord's consecration is upon you. And they did according to the word of Mosheh.

Welcome to the World of P’shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. Kal va-ḥomer: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub ehad:** 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-yoz e bo mi-makom aher:** 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. 178-216

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

Rashi's Commentary for Vayiqra (Lev.) 8:1 – 10:7

Chapter 8

2 Take Aaron This section was stated seven days before the erection of the Sanctuary, [and should have been stated earlier in Exod. Parashath Pekudei, which discusses the erection and consecration processes. [However], there is no [sequence of] earlier and later events in the Torah [i.e., Scripture does not always follow chronological order].

Take Aaron –Take him over with [persuasive] words and attract him.-[Torath Kohanim 8: 165]

and the sin-offering bull [and the two rams, and the basket of unleavened bread] [Which sin-offering bull, two rams, etc?]. These are the ones mentioned in the section dealing with the command of the investitures in [parashath] **וְאֵת הַתְּצִינָה**, (Exod. Chapter 29), and now, on the first day of the investitures, He came back and urged him [in the matter] at the time they were to be put into practice.

3 Assemble [the entire community] at the entrance of the Tent of Meeting This is one of the instances where a small [area] accommodated a large [number of people].- [Lev. Rabbah 10:9]

5 This is the thing [the Lord has commanded to do] [Moses said to Israel:] "The things you will see me doing before you, have all been commanded to me by the Holy One, blessed is He, that they be done; so do not say that I am doing them for my own honor or for my brother's honor!" I have explained the entire passage involving the investitures in [parashath] **וְאֵת הַתְּצִינָה** (Exod. 29).

8 The Urim An inscription bearing the explicit Name of God.

9 and he placed on the cap The sky-blue cords affixed to the showplate he placed over the cap. Thus the

showplate was suspended on (על) the cap.

11 And he sprinkled from it upon the altar I do not know where [in Scripture] he was commanded to perform these sprinklings.

12 And he poured...and anointed [him] At first, he [Moses] poured [the oil] on his [Aaron's] head, and afterwards, he placed it between his eyelids, and drew it with his finger, from one [eyelid] to the other.-[Ker. 5b]

13 and bound them up Heb. וַיַּבְשֵׁם, an expression denoting binding.

15 and he purified the altar He cleansed and purified it [to convert it] from its alien state, into holiness.

and sanctified it with this service.

to effect atonement upon it [i.e., to effect] all atonements from now on.

16 and the diaphragm of the liver Besides the liver, [meaning] that he took a little of the liver along with the diaphragm.

22 the ram of the investitures Heb. אֵיל הַשְּׁלָמִים . [This expression is equivalent to] אֵיל הַשְּׁלָמִים , “the completion ram” [i.e., the word מְלָאִים does not mean “inauguration,” but rather,] it denotes שְׁלָמִים , for these rams filled (מְמַלְאִים) and completed (מְשַׁלְּמִים) the [status of the] kohanim in their kehunah.-[see Torat Kohanim 8:184]

26 and one loaf of oily bread This refers to the רְבוּכָה , the loaves made by scalding [the dough] with boiling water, [and are called “oily bread,]” because a large quantity of oil was used for it, equal to that used for the loaves and the wafers combined. Thus it is explained in [Tractate] Men. (78a; 89a).

28 [And Moses...] caused them to [go up in] smoke on the altar Moses performed the service throughout all the seven days of investitures, [dressed] in a white robe.-[A.Z. 34a]

along with the burnt-offering after [he had burnt] the burnt-offering. With the exception of this one, we do not find anywhere [in Scripture], [a case of] a thigh of a peace-offering being offered up [on the altar].

34 so the Lord has commanded to do on all the seven days [of investitures]. And our Rabbis expounded on the verse as follows: [The word] לַעֲשֹׂת alludes to the procedure involving the “red cow”; (see Num. Chapter 19) [the word] לְכַפֵּר alludes to the service of Yom Kippur. And this comes to teach us that [just as there were seven days of the investitures, so too,] the Kohen Gadol [who performed the service on Yom Kippur,] was required to separate [from his home] seven days before Yom Kippur, and so was the kohen who performed the burning of the “red cow.”

35 So that you will not die But if you do not do so, you incur the death penalty.

36 And Aaron and his sons did [all the things] To tell their praise, namely, that they did not deviate to the right or to the left.

Chapter 9

1 And it was on the eighth day of the investitures. It was the first of the month of Nissan, the very day on which the Mishkan was erected. And [this day] took ten “crowns” [of distinction], which are enumerated in Seder Olam 7.-[Torath Kohanim 9:1]

[called...] **the elders of Israel** to inform them that it was by the express command of God that Aaron was entering into the Kehunah Gedolah, so that they should not say that he entered of his own accord.

2 Take for yourself a bull-calf [This was] to inform [Aaron] that the Holy One, Blessed is He, had granted him atonement through this calf for the incident involving the [golden] calf, which he had made.-[see Tanchuma 10]

4 for today the Lord is appearing to you to make His Shechinah rest in the work of your hands [i.e., the work of the Mishkan], and for this reason, these sacrifices are obligatory for this day.

7 Approach the altar [Moses had to order Aaron to do so,] because Aaron was bashful and afraid to approach [the altar]. So Moses said to him: "Why are you ashamed? For this [function] you have been chosen!"-[Torath Kohanim 9:7]

your sin offering The bull-calf.

and your burnt offering The ram.

the people's offering The he-goat, the calf, and the lamb. Wherever the [unqualified] term עֵגֶל (calf) is stated [in Scripture], it denotes one in the first year. This [rule] is derived from this passage. [The term פֶּרֶךְ denotes one in the third year, עֵגֶל בְּרִבְעִיָּה one in the second year, and עֵגֶל one in the first year.]-[Torath Kohanim 4:208]

11 the flesh and the hide We do not find [in Scripture] an outside sin-offering [i.e., one whose blood is sprinkled on the outside altar] to be burned, with the exceptions of this [instance] and [the sin-offerings] of the investitures. And all these [exceptions] were [burnt] at the express command [of God].

12 presented Heb. וַיִּקְדַּח . [This term] denotes "presentation" and "preparation."

15 and made it a sin-offering Heb. וַיִּקְטֹא . He sacrificed it according to the law of the sin-offering (הַטָּאָת) .

like the first one like his own calf.

16 and prepared it according to the law which is specified regarding a voluntary burnt-offering in [Parashath] Vayikra (1:117) -[Beitzah 20a]

17 and he filled his palm I.e., the קְמִיצָה [i.e., the "fistful," namely, scooping out three fingers-full of the meal offering].-[Torath Kohanim 9:11]

in addition to the morning burnt offering All these sacrifices [Aaron] offered up [only] after [he had offered up the morning] continual burnt offering.

19 and the [fatty] covering [I.e.,] the fat that covers the innards.

20 And they placed the [sacrificial] fats on top of the breasts After the waving, the kohen who performed the waving gives [the portions] to another kohen to make them go up in smoke. The result is that [the portions] that were on the top are now on the bottom [due to the kohen's inverting the portions to place them into the receiving hands of the next kohen. See Rashi on Lev. 7:30 for further explanation].-[Men. 62a]

22 and blessed them with the blessing of the kohanim [see Num. 6:2227]: בֵּרַכְךָ - "May the Lord bless you"... יֵאָר - "May the Lord make His face shine"... שִׁיֵּר - "May the Lord lift His face...." -[Torath Kohanim 10:22]

He then descended from the altar.

23 And Moses and Aaron went into [the Tent of Meeting] Why did they enter [the Tent of Meeting]? In the section of the investitures, I found a baraita added to our version of Torath Kohanim [which states the following]: Why did Moses enter with Aaron? To teach him about the procedure of [burning] the incense. Or did he perhaps enter only for another purpose? I can make a deduction: Descending [from the altar (verse 22)] and entering [the Tent of Meeting (this verse) both] required blessing [the people]. Just as descending [from the altar] is related to the service, so is entering [the Tent of Meeting] related to the service. Hence, you learn from here why Moses entered with Aaron, [namely] to teach him about the procedure of [burning] the incense [which is related to the service]. Another explanation [of why Moses entered with Aaron is]: When Aaron saw that all the sacrifices had been offered and all the procedures had been performed, and yet the Shechinah had not descended for Israel, he was distressed. He said, "I know that the Holy One, blessed is He, is angry with me, and on my account the Shechinah has not descended for Israel." So he said to Moses, "My brother Moses, is this what you have done to me, that I have entered and been put to shame?" At once, Moses entered [the Tent of Meeting] with him, and they prayed for mercy. Then the Shechinah came down for Israel.-[Torath Kohanim 9:16]

Then they came out and blessed the people They said: "May the pleasantness of the Lord, our God, be upon us (Ps. 90:17); May it be God's will that the Shechinah rest in the work of your hands." [And why did they choose this particular blessing?] Because throughout all seven days of the investitures, when Moses erected the Mishkan, performed the service in it, and then dismantled it daily, the Shechinah did not rest in it. The Israelites were humiliated, and they said to Moses, "Moses, our teacher, all the efforts we have taken were so that the Shechinah should dwell among us, so that we would know that we have been forgiven for the sin of the [golden] calf!" Therefore, Moses answered them (verse 6), "This is the thing the Lord has commanded; do [it], and the glory of the Lord will appear to you. My brother Aaron is more worthy and important than I, insofar as through his offerings and his service the Shechinah will dwell among you, and you will know that the Omnipresent has chosen him."

24 and sang praises Heb. וַיִּשְׁבְּחוּ , as Targum [Onkelos] renders it [namely, "and they praised" God].

Chapter 10

2 And fire went forth Rabbi Eliezer says: Aaron's sons died only because they rendered halachic decisions in the presence of Moses, their teacher. Rabbi Ishmael says: [They died because] they had entered the sanctuary after having drunk wine. The proof is that after their death, [Scripture] admonished the survivors that they may not enter the sanctuary after having drunk wine. This is analogous to a king who had a faithful attendant. [When he found him standing at tavern entrances, he severed his head in silence and appointed another attendant in his place. We would not know why he put the first to death, but for his enjoining the second thus, "You must not enter the doorway of taverns," from which we know that for such a reason he had put the first one to death. Thus [it is said], "And fire went forth from before the Lord and consumed them, and they died before the Lord." But we would not know why they [Nadab and Abihu] died, but for His commanding Aaron, "Do not drink wine that will lead to intoxication." We know from this that they died precisely on account of the wine. For this reason Scripture showed love to Aaron by directing the divine utterance to him alone, thus, "Do not drink wine that will lead to intoxication,"] as recounted in Vayikra Rabbah (12:1).

3 This is what the Lord spoke But when did He speak? [It was when He said], "And I will meet with the children of Israel, and it will be sanctified through My glory (בְּכְבוֹדִי) " (Exod. 29:43). Do not read בְּכְבוֹדִי , "through My glory," but בְּקִיְבוֹדֵי , "through My honorable ones." Moses said to Aaron, "Aaron, my brother! I knew that this House was to be sanctified through the beloved ones of the Omnipresent, but I thought it would be either through me or through you. Now I see that they [Nadab and Abihu] were greater than I or you!"-[Vayikra Rabbah 12:2]

And Aaron was silent [and did not complain. Consequently,] he was rewarded for his silence. And what reward

did he receive? That God addressed him exclusively in the [ensuing] passage regarding those who drink wine [as verse 8 says, “And the Lord spoke to Aaron, saying...”].-[Vayikra Rabbah 12:2]

with those near to Me [I.e.,] My chosen ones.

and before all the people I will be glorified When the Holy One, blessed is He, exacts judgment upon the righteous, He becomes feared, exalted, and praised. Now, if this is so concerning the righteous, how much more is it so concerning the wicked! Similarly, the verse says “You are awesome, O God, from Your sanctuaries (מִמְקֹדְשֵׁיךָ) ” (Ps. 68:36). Do not read מִמְקֹדְשֵׁיךָ “from Your sanctuaries,” but מִמְקֹדְשֵׁיךָ , “because of Your sanctified ones.”-[Zev. 115b]

4 Aaron’s uncle Uzziel was Amram’s brother, as it says, “And the sons of Kohath were [Amram... and Uzziel], etc.” (Exod. 6:18).

carry your kinsmen [from within the Sanctuary], etc. As a person would say to his fellow [when someone had died at a wedding feast], “Remove the deceased from before the bride so as not to disturb the joyous occasion.” [Here, too, Mishael and Elzaphan were to remove the dead “from inside the sanctuary,” so as not to disturb the serenity of the investitures of the Sanctuary.]

5 with their tunics [i.e., with the tunics] of the dead ones [the tunics of Nadab and Abihu, not Mishael and Elzaphan, for the latter were Levites and did not wear the tunics of the kohanim]. This teaches us that their garments had not been burnt, but [only] their souls. Two thread-like [sparks] of fire entered their nostrils [thereby destroying their souls along with all their internal organs, but leaving their external body structures intact. See Be’er Basadeh].-[Torath Kohanim 10:25]

6 Do not leave [your heads] unshorn [I.e.,] do not let your hair grow long.- [Torath Kohanim 10:25] [Had Moses not commanded them, they would have let their hair grow long as a sign of mourning. We learn] from here that a mourner is forbidden to cut his hair (Moed Katan 14b). "But you shall not disturb the happiness of the Omnipresent [at the investitures of the Mishkan]."

so that you shall not die But if you do so [and leave your heads unshorn and rend your garments], you will die.- [Torath Kohanim 10:31]

But your brothers, the entire house of Israel, [shall bewail] From here [we learn] that when [Torah] scholars are afflicted, all of Israel is obligated to mourn for them.

Ketubim: Tehillim (Psalm) 77:1-21

RASHI	TARGUM
1. For the conductor on jeduthun, a song of Asaph.	1. For praise; <i>composed</i> by Jeduthun for Asaph; a psalm.
2. My voice is to God, and I shall cry out; my voice is to God, and hearken to me.	2. My voice is <i>raised</i> in the presence of the LORD, and I will <i>complain</i> ; my voice is <i>raised</i> in the presence of God; hear <i>my utterance</i> !
3. On the day of my distress, I sought the Lord; my wound oozes at night and does not abate; my soul refuses to be comforted.	3. In the day of my distress, I sought <i>instruction from the presence of the LORD</i> ; <i>the spirit of prophecy rested on me in the night</i> ; <i>my eye ran with tears</i> and will not stop; my soul refused to be comforted.

4. I remember God and I stir; I speak and my spirit becomes faint, forever.	4. I will remember God and I will tremble <i>in the presence of the LORD</i> ; I will speak, and my spirit will be weary forever.
5. You held fast the awakenings of my eyes; I throb and I do not speak.	5. You have shut the lids of my eyes; I am smitten, and I will not speak.
6. I think of days of yore, ancient years.	6. I have counted up the <i>good</i> days which were at the beginning, the <i>good</i> years of long ago.
7. I recall my music at night; I speak with my heart and my spirit searches.	7. I will remember my psalm in the night; I will speak with <i>the thoughts of</i> my heart, and <i>the mind of</i> my spirit will examine <i>miracles</i> .
8. "Will the Lord forsake [me] forever and nevermore be appeased?"	8. Can the LORD <i>be far off</i> forever, and no longer show favor again?
9. Has His kindness ended forever? Has He issued a decree for all generations?	9. Can he have cut off his favor forever? Is the decree of <i>evil</i> complete for all generations?
10. Has God forgotten to be gracious? Has He, in anger, shut off His mercy forever?"	10. Can God have forgotten to have pity? Or has he <i>gotten too angry to sustain</i> his compassion forever?
11. And I said, "This is to terrify me, the change of the right hand of the Most High."	11. And I said, "It is my <i>sickness</i> ; <i>they have forgotten the might</i> of the right hand of the Most High." ANOTHER TARGUM: And I said, "It is my <i>petition</i> , years <i>that he shortened</i> by days."
12. I recall the deeds of Yah when I remember Your wonder from time immemorial.	12. I will remember the acts of <i>God</i> , for I will remember Your wonders from of old.
13. And I meditate over all Your works, and I speak of Your deeds.	13. And I meditated on all Your <i>good</i> works, and I will speak of the <i>intricacy of Your miracles</i> .
14. O God, Your way is in sanctity. Who is a power as great as God?"	14. O God, <i>because</i> Your ways are holy, what god is great like the God of <i>Israel</i> ?"
15. You are the God Who works wonders; You made known Your might among the peoples.	15. You are the God who works wonders; You have made known Your might among the peoples.
16. You redeemed Your people with Your arm, the sons of Jacob and Joseph forever.	16. You have redeemed Your people with <i>the strength of</i> Your arm, the sons <i>that</i> Jacob <i>sired</i> and <i>whom</i> Joseph <i>fed</i> , forever.
17. The waters perceived You, O God, the waters perceived You, they trembled, even the deeps quaked.	17. They saw <i>Your presence in the midst of the sea</i> , O God; they saw <i>Your might by the sea</i> ; <i>the Gentiles</i> trembled, even the deeps will be shaken.
18. They poured forth thick waters; the skies let out a voice, even your arrows went abroad.	18. The clouds of <i>heaven</i> made water descend, the heights gave voice; also comes <i>the hail</i> , your arrows, and are <i>ablaze</i> .
19. The sound of Your thunder is like a wheel; the lightning illuminated the world; the earth shook and quaked.	19. The sound of your outcry <i>was heard</i> in the sphere; lightning lit up the world, the earth rattled and shook.
20. In the sea was Your way, and Your path in the mighty waters, and Your steps were not known.	20. In the sea of <i>Suph</i> was your path, and your highway in the many waters; and the track of <i>your steps</i> were not discerned.
21. You led Your people like sheep by the hand of Moses and Aaron.	21. You guided your people as a flock, by the hand of Moses and Aaron.

Rashi's Commentary on Tehillim (Psalm) 77:1-21

1 on jeduthun Concerning the decrees and the laws that pass over Israel.

3 my wound Heb. יָדִי , lit. my hand; my wound.

my wound oozes In this exile, which is like night, it oozes pus and gall.

and does not abate Its oozing does not abate.

4 I remember God The kindness that He used to do for me in the days of my love.

I speak about those acts of kindness and the favors.

and my spirit becomes faint Pasmer in Old French, to faint or swoon.

5 You held fast the awakenings of my eyes Heb. שמרות , an expression of the watch (אשמרת) of the night, for [when] a person awakens from his sleep his mind is settled and his heart returns to him, but I am not like that. In this night of exile, my eyes are always stuck together, like a man sleeping from a clogged heart, and in the troubles that I see, my spirit throbs and I have no speech within me.

6 I think of the days of yore to remember the kind acts that You performed for our forefathers.

7 I recall my music at night In the days of this exile, which is like night, I remember my melodies that I used to play in days of yore in the Temple.

I speak with my heart I think, and my spirit searches [to ascertain] what is the manner of the Holy One, blessed be He, and I wonder: will He forsake [me] forever?

9 Has...ended forever Perhaps His kind acts have ended?

Has He issued a decree a perpetual decree that He will never again repent of His anger?

10 Has...forgotten to be gracious Heb. חנות , to be gracious, like עשות , to do; ראות , to see. Another explanation: חנות means gracious acts.

Has He, in anger, shut off His mercy forever Heb. קפץ , an expression of (Deut. 15:7): “and do not close (תקפיץ) your hand,” i.e., has He shut off the mercy forever because of the anger?

11 And I said, “This is to terrify me” My thoughts tell me, “This is only to terrify me and frighten me into returning to Him.”

to terrify me Heb. הלותי , like להלותי , to terrify me, an expression of sickness and terror.

the change of the right hand of the Most High How the right hand of the Most High changed. It was mighty with strength and now He has withdrawn His right hand.

13 And I meditate over all Your works that You have already done for us.

14 Your way is in sanctity Your manner is to sanctify Your name in the world, to execute justice upon the wicked.

17 The waters perceived You [The] mighty [waters perceived You] when You were revealed by the sea.

18 They poured forth thick waters The skies poured forth a stream of thick waters.

Your arrows Heb. הַצִּיֵּךְ , like הַצִּיֵּךְ .

19 like a wheel Heb. כַּגִּלְגַל , like כַּגִּלְגַל . The sound of Your thunder [rolled] like a wheel on the sea to confuse the camp of the Egyptians.

20 and Your steps were not known The steps are not recognizable on the water. [The word] וַעֲקִבוֹתַיְךָ means trazes in Old French, footprints.

Ashlamatah: 1 Sam. 2:28-36 + 3:20

Rashi	Targum
27. ¶ And a man of God came to Eli, and he said to him: "So said the Lord: 'Did I appear to the house of your father, when they were in Egypt, (enslaved) to the house of Pharaoh?"	27. And the prophet of the LORD came unto Eli and said to him: "Thus says the LORD; 'I indeed revealed Myself to the house of your father, when they were in Egypt and they were enslaved in the house of Pharaoh.
28. And did I choose him from all the tribes of Israel to be My priest, to offer up (sacrifices) on My altar, to burn incense, to wear an ephod before Me? And did I give to the house of your father all the fire-offerings of the children of Israel?	28. And I took delight in him from all the tribes of Israel before Me, to be a priest, to bring up sacrifice upon My altar, to burn sweet-smelling incense, to wear the ephod, to serve before Me. And I gave to the house of your father all the offerings of the sons of Israel.
29. Why (then,) do you kick at My sacrifice, and at My meal offering which I commanded in My dwelling place, and you honored your sons above Me, before My people, to feed yourselves from the first part of every offering of Israel?	29. Why are you robbing My holy sacrificial offering and My offering that I appointed to offer before Me in My Temple? And you honour your own sons first of all to have them eat from the first of all the offering of Israel My people.
30. Therefore," says the Lord, God of Israel, "I said, 'Your house and the house of your father will walk before Me forever,' but now, says the Lord: Far be it from Me, for those who honor Me shall I honor, and those who despise Me will be disgraced.	30. Thus said the LORD God of Israel; 'Indeed I said: "Your house and the house of your father will serve before Me forever." And now the LORD says: 'My judgments are truth, for those who act honourably before Me I will honour, and those who act despicably against My name will become demented.
31. Behold days are coming when I shall cut off your arm and the arm of your father's house, that there shall not be an elder in your household.	31. Behold the days are coming, and I will cut off the strength of your seed and the strength of the seed of the house of your father from being old in your house.
32. And you will look upon a rival (in My) dwelling place in all (the days) which (God) will do good to Israel, and there will not be an elder in your household all of the days.	32. And you will be considering and you will be seeing the sorrow that will come upon the men of your house because of the sins that you have sinned in My Temple. And afterwards prosperity will come over Israel, and there will not be an old man in your house all the days.
33. Yet every man of yours shall I not cut off from My altar, to disappoint you and to sadden your heart; and all those raised in your house will die as young men.	33. A man I will not cut off for you from My altar to darken your eye and to grieve your soul. And all the multitude of your household, the young men, will be killed.
34. And this is the sign to you, that which will befall your two sons, Hophni and Phinehas; in one day both of them will die.	34. And this is the sign to you, which will come unto your two sons, unto Hophni and Phinehas. In one day the two of them will be killed.
35. And I shall raise up for Myself a faithful priest, who	35. And I will raise before Me a faithful priest who will

Rashi	Targum
will do as is in My heart and in My mind, and I shall build for him a sure house, and he shall walk before My anointed (Messiah) all of the days.	act according to My Memra and according to My good pleasure. And I will raise up for him a lasting kingdom, and he will serve before My anointed one (Messiah) all the days.
36. And it will be that everyone who is left in your house, will come to prostrate himself before him for a silver piece and a morsel of bread, and will say, "Take me now into one of the priestly divisions in order to eat a morsel of bread." {P}	36. And everyone who is left in your house will come bow low for himself for a coin of silver and a piece of bread. And he will say: "Appoint me now to one of the watches of the priests to eat a piece of bread.
1. And the lad Samuel was serving the Lord before Eli. Now the word of the Lord was withheld in those days; vision had not broken through. {S}	1. And the boy Samuel was serving before the LORD in the life of Eli. And the Word of the LORD was hidden in those days. There was no prophecy revealed.
2. And it was on that day, that Eli was lying in his place, and his eyes had begun to grow dim; he could not see.	2. And on that day Eli was sleeping in his place, and his eye began to be dim. He was not able to see.
3. And the lamp of God had not yet gone out, and Samuel was lying down. In the Temple of the Lord, where the Ark of God was. {P}	3. And he had not yet put out the lights of the Sanctuary of the LORD. And Samuel was sleeping in the court of the Levites, And a voice was heard from the Temple of the LORD where the ark of the LORD was.
4. The Lord called to Samuel, and he said, "Here I am."	4. And the LORD called to Samuel. And he said: "Here I am."
5. And he ran to Eli, and said, "Here I am, for you have called me." And he said, "I did not call. Go back and lie down." And he went and lay down. {S}	5. And he ran unto Eli and said: "Here I am, for you have called me." And he said: "I did not call. Go back, sleep." And he went and slept.
6. And the Lord continued to call again to Samuel, and Samuel arose, and went to Eli, and said, "Here I am, for you have called me." And he said, "I have not called, my son. Go back and lie down."	6. And the LORD called again: "Samuel." And Samuel arose and went unto Eli. And he said: "Here I am, for you have called to me." And he said: "I did not call, my son. Go back, sleep."
7. Now, Samuel had not yet known the Lord, and the word of the Lord had not yet been revealed to him.	7. And Samuel had not yet learned to know instruction from before the LORD, and the word of the prophecy of the LORD was not yet revealed to him.
8. And the Lord continued to call Samuel for the third time; and he arose and went to Eli, and said, "Here I am, for you called me." And Eli understood that that the Lord was calling the youth.	8. And the LORD called again "Samuel" a third time. And he arose and went unto Eli and said: "Here I am, for you have called me." And Eli understood that from before the LORD it was being called to the boy.
9. And Eli said to Samuel, "Go, lie down. And it shall be, if He will call you, that you shall say, 'Speak, O Lord, for Your bondsman is listening.' " And Samuel went and lay down in his place.	9. And Eli said to Samuel: "Go, sleep. And if He calls to you, you will say: 'Speak of LORD for your servant hears.'" And Samuel went and slept in his place.
10. And the Lord came and stood, and He called as at the other times, "Samuel! Samuel!" And Samuel said, "Speak, for Your bondsman is listening." {P}	10. And the glory of the LORD was revealed and stood forth. And it called as before: "Samuel, Samuel." And Samuel said: "Speak for your servant hears."
11. And the Lord said to Samuel, "Behold, I am about to do something in Israel, about which the two ears of everyone who hears it, will tingle.	11. And the LORD said to Samuel: "Behold, I am doing something in Israel; everyone who will hear it, his two ears will tingle.
12. On that day, I shall execute against Eli all that I have spoken concerning his household, beginning and ending.	12. In that day I will fulfil against Eli everything that I spoke concerning the men of his house. I will consume and destroy.
13. And I have told him that I am about to execute	13. And I told him that I am taking vengeance from the

Rashi	Targum
judgment upon his household forever, for the iniquity (of the matter) that he knew that his sons were bringing disgrace upon themselves, and he did not rebuke them.	men of his house forever for the sins that he knew that his sons were blaspheming for themselves, and he did not restrain them.
14. And, therefore, I have sworn to the house of Eli, that the iniquity of the house of Eli shall not be purged by sacrifice or by offering forever."	14. And thus I have sworn to the house of Eli that the sins of the house of Eli will not be forgiven by the gift of holy things and by offerings forever."
15. And Samuel lay down until the morning, and he opened the doors of the House of the Lord. And Samuel was afraid to relate the vision to Eli.	15. And Samuel slept until morning, and he opened the doors of the house of the Sanctuary of the LORD. And Samuel was afraid to tell the vision of prophecy to Eli.
16. And Eli called Samuel, and said, "Samuel, my son!" And he said, "Here I am."	16. And Eli called to Samuel and said: "Samuel, my son." And he said: "Here I am."
17. And he said, "What is the thing which He spoke to you? Do not conceal from me now. So shall God do to you, and so shall He continue, if you conceal from me anything of the whole matter which He spoke to you."	17. And he said: "What is the word that He spoke with you? Now, do not hide it from me. May God do thus to you and more so, if you hide from me a word from every word that He spoke with you."
18. And Samuel told him all the things and did not conceal from him. And he said, "He is the Lord. May He do what is good in His eyes." {P}	18. And Samuel told him all the words and did not hide from him. And he said: "He is the LORD. Whatever is good before Him He will do."
19. And Samuel grew up, and the Lord was with him, and did not let any of his words fall to the ground.	19. And Samuel grew and the Memra of the LORD was at his aid, and he did not depart from anyone of His words.
20. And all Israel from Dan to Beer Sheba, knew that Samuel was established as a prophet to the Lord. {S}	20. And all Israel from Dan unto Beer-Sheba know that Samuel was faithful in the words of the prophecy of the LORD."

Special Ashlamatah: Isaiah 49:14 – 51:3

Rashi	Targum
14. And Zion said, "The Lord has forsaken me, and the Lord has forgotten me."	14. Because Zion said, "The LORD has taken up His Shekhinah from me, the LORD has rejected me."
15. Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you.	15. "Is it possible that a woman can forget her son, that she should have no compassion on the son of her womb? Even if these may forget, My Memra will not reject you.
16. Behold on [My] hands have I engraved you; your walls are before Me always.	16. Behold, as on hands you are portrayed before Me, your walls are continually before Me.
17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you.	17. They hasten, they build your ruins, those who razed you and those who laid you waste go away from you into exile."
18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride.	18. "Lift up your eyes round about, O Jerusalem, and see all the sons of the people of your exiles: they gather, they come into your midst. As I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride's ornament.
19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would	19. Surely your waste and desolate places and your devastated land – surely now you will be too pressed for inhabitants, and those who annihilated you will be

destroy you shall be far away.	rejected.
20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell."	20. From now on the sons of the people of your exiles will say, each one in your midst, ‘The place is too narrow for me; make room for me to dwell in.’
21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?" {P}	21. Then you will say in your heart: ‘Who has brought me up these? I was bereaved and alone, exiled and cast out, but who has brought up these? Behold I was left alone, whence are these?’
22. So said the Lord God, "Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s].	22. Thus says the LORD God: “Behold I will disclose My might among the peoples, and raise my signal over the kingdoms; and your sons will come in litters and your daughters will be carried on couches.
23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed.	23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD, the righteous/generous who wait for My salvation will not be put to shame.”
24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?" {S}	24. Is it possible that booty can be taken from the mighty, or that which virtuous men capture be rescued?
25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save.	25. Surely, thus says the LORD: “Even that which mighty men capture I will restore, and that which strong men take away, I will rescue, for I will avenge your retribution and save your sons.
26. And those who taunt you-I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob. {S}	26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and just as they are drunk with sweet wine, so will beasts of the field be drunk from their blood, Then all the sons of flesh will know that I am the LORD your Saviour, and your Redeemer, the Strong One of Jacob.”
1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away.	1. Thus says the LORD: “Where is the bill of divorce which I gave your congregation, that it is rejected? Or who had a debt against Me, to whom have I sold you? Behold for your sins you were sold, and for your apostasies your congregation was rejected.
2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst.	2. Why, when I sent My prophets, did they not repent? When they prophesied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a dessert; their fish will stink for lack of water, and die of thirst.
3. I clothe the heavens with darkness, and I make sackcloth their raiment.	3. I will cover the heavens as with darkness, and make as sackcloth their covering.”

1 Tsefet (Peter) 3:8-17

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
8. Now the finish; Be all of a like disposition, sympathetic, fond of the brethren, tenderly compassionate, of a humble disposition,	8. Now the conclusion [is] that all of you should be in agreement and you should suffer with those who suffer and be compassionate to one another and you should be merciful and humble.	8. Το δε τέλος, πάντες ομοφρονες, συμπαθειος, φιλάδελφοι, εϋσπλαγχνοι, φιλόφρονες,	8 וְסוּפוּ דְבַר הָיָו כְּלֶכֶם לֵב אַחַד בְּעֵלֵי חֻמְלָה אֲהָבֵי הָאֲחִים רַחֲמָנִים וְשִׁפְלֵי רוּחַ:
9. not rendering evil for evil, or reviling for reviling, but, on the contrary, blessing, seeing that you were called for this, that you should be enjoying the allotment of blessing,	9. And you should not repay anyone evil for evil, nor abuse for abuse, but in contrast to these [things], bless, for you were called to this, so that you may inherit a blessing.	9. μη αποδιδόντες κακον αντι κακου η λαιδωριαν αντι λαιδωριας, τουναντιον δε ευλογουντες, ειδοτες οτι εις τουτο εκληθητε, ινα ευλογιαν κληρονομησητε.	9 אֲלֵי־שְׁלֹמוֹ רַעַה תַּחַת רַעַה וְלֹא חֲרַפָּה תַּחַת חֲרַפָּה כִּי אִם־תִּבְרַכּוּ מִפְּנֵי שְׁיִדְעִים אֲתֶם שְׁלָזוּ אֵת נִקְרָאתֶם שְׁתִּירְשׁוּ אֶת־הַבְּרָכָה:
10. for He who is wanting to love life and be acquainted with good days, Let his tongue cease from evil And his lips speak no guile."	10. THEREFORE, HE WHO DESIRES LIFE AND LOVES TO SEE GOOD DAYS SHOULD KEEP HIS TONGUE FROM EVIL AND HIS LIPS SHOULD SPEAK NO DECEIT.	10. ογαρ θελων ζωην αγαπαειν και ιδειν ημερας αγαθας παυσάτω την γλωσσαν αυτου απο κακου και χειλη αυτου του μη λαλησαι δολον,	10 כִּי הָאִישׁ הַחֲפֵץ חַיִּים אֲהָב יָמִים לְרֵאוֹת טוֹב יִצַּר לְשׁוֹנוֹ מִרַע וְשִׁפְתָיו מִדְּבַר מְרֻמָּה יִסוּר מִרַע וַיַּעֲשֶׂה־טוֹב יִבְקֶשׂ שְׁלוֹם וַיִּרְדְּפֵהוּ:
11. Now let him avoid evil and do good. Let him seek peace and pursue it,	11. HE SHOULD TURN AWAY FROM EVIL AND DO GOOD AND SHOULD SEEK PEACE AND PURSUE IT,	11. εκκλινατω απο κακου και ποιησατω αγαθον, ζητησατω ειρηνην και διωξάτω αυτην.	11 כִּי־עֵינָיו יִהְיֶה אֲלֵ־צַדִּיקִים וְאֲזַנָּיו אֲלֵ־שׁוֹעֲתִים:
12. For the eyes of the Lord are on the just And His ears are for their petition, Yet the face of the Lord is on evil doers."	12. BECAUSE THE EYES OF THE LORD [ARE] ON THE JUST [ONES] AND HIS EARS TO HEAR THEM AND THE FACE OF THE LORD [IS] AGAINST EVIL [ONES].	12. οτι οφθαλμοι Κυριου επι δικαίους και ωτα αυτου εις δεησιν αυτων, προσωπον δε Κυριου επι ποιουντας κακα.	12 וּפְנֵי יְהוָה בַּעֲשֵׂי רָע:
13. And is there anyone who will be ill-treating you, if you should become zealous of good?	13. And who is he who can do evil to you, if you are zealous of good [things]?	13. Και τις οκακώσων υμας, εαν του αγαθου μιμηται γένησθε;	13 וּמִי יַרַע לָכֶם אִם־תִּקְנְאוּ לַעֲשׂוֹת הַטּוֹב:

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

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
14. Yet if you may be suffering also because of righteousness, happy are you. Now you may not be afraid with their fear, nor yet be disturbed,	14. And if you should suffer on account of uprightness, you are blessed. And do not be afraid of those who frighten you and do not be troubled.	14. ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε,	14 וְאַשְׁרֵיכֶם גַּם אִם-תִּתְּעוּ לְמַעַן הַצְדָּקָה רַק מוֹרָאָם ל' אִתִּירָאוּ וְל' א תַעְרִיצוּ:
15. yet hallow the Lord Christ in your hearts, ever ready with a defense for everyone who is demanding from you an account concerning the expectation in you, but with meekness and fear,	15. But make holy the LORD Christ in your hearts and be ready to make a defense to all who ask you a word concerning the hope of your faith, with meekness and with fear,	15. Κύριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι δὲ αἰεὶ πρὸς ἀπολογία πάντι τῶν αἰτουντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραότητος καὶ φόβου,	15 אֲתִיְהוּהָ אֵל הַיָּם א תוֹ תְקַדִּישׁוּ בְלִבְבְּכֶם וְהִיוּ נָכְנִים תְּמִיד לְהַשִּׁיב דְּבַר בַּעֲנֹה וּבִירָאָה לְכָל-מְבַקֵּשׁ מֵאַתְּכֶם הַשְּׁבוֹן הַתּוֹחֵלֵת אֲשֶׁר בְּקַרְבְּכֶם:
16. having a good conscience, that, in what they are speaking against you as of evildoers, they may be mortified, who traduce your good behavior in Christ."	16. having a good conscience, so that they who speak about you as about evil men will be ashamed, as men who belittle your good behavior that is in Christ.	16. συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῶ ἀναστροφῇν.	16 רִוּחַ נָכוֹן יְהִי לְכֶם לְמַעַן יִבְשׁוּ הַמְנַאֲצִים דְּרַבְּכֶם הַטּוֹבָה בְּמִשִּׁיתָ לְהַלְשִׁין אֶתְכֶם כִּפְ עָלֵי אָנוּ:
17. For it is better to be suffering for doing good, if the will of God may be willing, than for doing evil,	17. For it is profitable to you that you suffer evil [things] while you do good works (if therefore it is the will of God) and not while you do evil [things].	17. κρείττον γὰρ ἀγαθοποιουῦντας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν ἢ κακοποιουῦντας.	17 כִּי טוֹב לְכֶם אֲשֶׁר תִּתְּעוּ בְּרַצוֹן אֵל הַיָּם בַּעֲשׂוֹתְכֶם הַטּוֹב מִשִּׁתְּעוּ בַּעֲשׂוֹתְכֶם רָע:

Hakham's Rendition

8. And finally, all [of you are to be] like-minded (of the same frame of mind and disposition), having the same feelings (sympathetic), expressing affection for the brothers, compassionate, [and] courteous.
9. Not habitually repaying evil for evil or abusive language in the place of abusive language, but just the opposite: constantly blessing, because unto this you are called that you may inherit a word of blessing.
10. For [it is written]: “Who is the man that desires life, and loves days, that he may see good therein? Keep your tongue from evil, and your lips from speaking guile” (Psalm 34:12-13)
11. And, “Depart from evil, and do good; seek peace, and pursue it” (Psalm 34:14)
12. For, “The eyes of the LORD are toward the righteous/generous, and His ears are open unto their cry;” but “The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth” (Psalm 34:15-16)
13. And who is he who will be doing you evil, if of Him (God) who is good you may become [enthusiastic] imitators?
14. but if you also should suffer because of righteousness/generosity, happy (blessed) are you! And of their

fear be not afraid, nor be slackened [by them],

15. And the LORD God sanctify (set apart) within your hearts. And be always ready for [presenting a] defence to everyone who is continually asking of you [for] a word concerning the hope that is in you, with meekness and reverence;

16. having a virtuous conscience, that in that in which they harass you as evil-doers, they may be ashamed who are falsely accusing your good behaviour in Messiah;

17. For it is better, if the will of God wills it, to suffer for habitually doing good than for constantly doing evil.

Commentary:

Again, following the theme of the seven Sabbaths of Strengthening (comfort) Hakham Tsefet goes on to point out some important communal attitudes that need to be cultivated by all who desire and love to belong to a healthy Jewish Nazarean community. If you wish, the instructions are on how to beautify the community altar.

v.8 - And finally, all [of you are to be] like-minded (of the same frame of mind and disposition), having the same feelings (sympathetic), expressing affection for the brothers, compassionate, [and] courteous. - It is obvious that with this verse, we start a new pericope. There also seems to be many parallels here with many verses of the Epistle of Hakham Shaul to Romans, Chapter 12. Twice we have observed this, and perhaps it is an indication that Luke + Acts + Romans act as a Gemarah to The Mishnah of Mark + Jude + 1 & 2 Peter. There is also an underlying theme here of the two way walk – doing good, vs. doing evil, whereby the “doing good” is unpacked with reference to the community.

v. 9 - Not habitually repaying evil for evil or abusive language in the place of abusive language, but just the opposite: constantly blessing, because unto this you are called that you may inherit a word of blessing. – in the Greek of vv. 8-9 which in our opinion should have been one single verse, there are mentioned five key plural adjectives having imperative force (i.e. commands) – implying a 2nd person plural verb “to be”:

- **Homophrones** – be like-minded
- **Sympatheis** – be compassionate/sympathetic
- **Philadelphoi** – loving of brothers and sisters
- **Eusplagchnoi** – compassionate, good feelings
- **Tapeinophrones** – humble-minded/courteous

Elliott⁵ comments on the Greek term in v.8 “**Homophrones**” as follows:

“Paul prefers the equivalent expression “**auto phronein**,” literally, “think the same” (Romans 12:16; 15:5; Phil. 2:2; 4:2) but like our author, repeatedly stresses the importance of unanimity amongst the believers. In view of the embattled situation of the addressees of 1 Peter and the likely diversity of opinion among the converts of different ethnic backgrounds, unanimity of thought and vision was essential for both the internal harmony and stability of the household of G-d and for the united front it should present to outsiders.”

Brothers and sisters may have different opinions, but once a communal decision is made, it should be defended by each and everyone as if it were one’s very opinion, even if it was not so at the beginning. Unanimity in vision, as to where we are going and what we plan to achieve is vital for small communities to survive in a hostile environment.

⁵ Elliott, J.H. (2000), *The Anchor Bible: 1 Peter – A New Translation with Introduction and Commentary*, New Haven: Yale University Press, p. 603.

If that singular vision is abandoned then the community splits into sects or parties, making it much easier for hostile forces and/or individuals to wreck havoc, and destroy the whole fabric of the community. Therefore the poignant question here is, how can we have a communal altar if we are not like-minded and/or share the same goals and vision? The seriousness of this subject is emphasised in verse 9 – **“because unto this you are called that you may inherit a word of blessing.”** Here again a connection to the book of VAYIQRA denoting that this is our priesthood. The last clause may either be read “that you may inherit a word of blessing” or, “that you may inherit the blessing of the Word.” In other words, our inheritance is primarily none other than the Words of Torah who themselves, each single one of them distils eternal life. We were called therefore to be clothed inside and outside with the Torah which is our eternal inheritance and blessing!

vv. 10-12 - 10. For [it is written]: “Who is the man that desires life, and loves days, that he may see good therein? Keep your tongue from evil, and your lips from speaking guile” (Psalm 34:12-13)

11. And, “Depart from evil, and do good; seek peace, and pursue it” (Psalm 34:14)

12. For, “The eyes of the LORD are toward the righteous/generous, and His ears are open unto their cry;” but “The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth” (Psalm 34:15-16) – All those that habitually pray with the Jewish Siddur on hand, note that these verses of Psalm 34 form an essential part of our daily prescribed prayers. Having stressed last week the importance of strengthening the home altars, i.e. the matrimonial and family/table altars, Hakham Tsefet now passes to outline the essential need as well to strengthen the communal altar. We know that our Sages inform us that Jerusalem and the Temples were lost because of causeless hatred towards one another, so it seems logical that in order not to lose the communal altar we need to be daily and actively engaged in strengthening much this altar.

Every day a person should be constantly thinking and devoting himself to actively strengthen much his/her matrimonial, family/table, and communal altar, for for this we have been called. Not to do speaks loud and clear that we are more engaged in playing games that in loving G-d and establishing His commandments. This is why we raise hands in the morning and during the day when we bless God with the blessing of “AL NETILAT YADAYIM”!

v. 13 - And who is he who will be doing you evil, if of Him (God) who is good you may become [enthusiastic] imitators? – This should be our most earnest and burning desire every single day of our lives – to be an enthusiastic imitator of G-d!

14. but if you also should suffer because of righteousness/generosity, happy (blessed) are you! And of their fear be not afraid, nor be slackened [by them],

15. And the LORD God sanctify (set apart) within your hearts. And be always ready for [presenting a] defence to everyone who is continually asking of you [for] a word concerning the hope that is in you, with meekness and reverence;

16. having a virtuous conscience, that in that in which they harass you as evil-doers, they may be ashamed who are falsely accusing your good behaviour in Messiah;

17. For it is better, if the will of God wills it, to suffer for habitually doing good than for constantly doing evil.

A person who is consciously at all times endeavouring to enthusiastically imitate G-d, welcomes “good” and “evil” equally, and gives thanks to G-d for both equally, for he/she knows: “that to the ones loving God all things (whether good or evil) work together for good, to those being called according to [His/G-d’s] purpose” (Rom. 8:28). Therefore, in order to strengthen the communal altar let us do good to all, even if we have to suffer humiliation and scorn and loss for doing so, and let G-d, most blessed be He take control and be Sovereign in all circumstances, for He is indeed a faithful Judge!

Correlations

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

Vayikra (Leviticus) 8:1 – 10:7
1 Shmuel (Samuel) 2:28-36 + 3:20
Yeshayahu (Isaiah) 49:14 – 51:3
Tehillim (Psalm) 77
1 Peter 3:8-17

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

Saying - אמר, Strong's number 0559.
HaShem – יהוה, Strong's number 03068.
Son - בן, Strong's number 01121.

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

Saying - אמר, Strong's number 0559.
HaShem – יהוה, Strong's number 03068.
Son - בן, Strong's number 01121.

The verbal tallies between the Torah and the Psalm are:

Speak - דבר, Strong's number 01696.
Moses - משה, Strong's number 04872.
Aaron - אהרן, Strong's number 0175.

Vayikra (Leviticus) 8:1-2 And the LORD <03068> spake <01696> (8762) unto Moses <04872>, saying <0559> (8800), Take Aaron <0175> and his sons <01121> with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; Take <03947> (8798) Aaron <0175> and his sons < 01121> with him, and the garments <0899>, and the anointing <04888> oil <08081>, and a bullock <06499> for the sin offering <02403>, and two <08147> rams < 0352>, and a basket <05536> of unleavened bread < 04682>;

I Shmuel (Samuel) 2:28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children <01121> of Israel?

I Shmuel (Samuel) 2:30 Wherefore the LORD <03068> God of Israel saith, I said <0559> (8804) indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

Yeshayahu (Isaiah) 49:14-15 But Zion said <0559> (8799), The LORD <03068> hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son <01121> of her womb? yea, they may forget, yet will I not forget thee.

Yeshayahu (Isaiah) 49:24 Shall the prey be taken < 03947> (8714) from the mighty, or the lawful captive <07628> delivered?

Tehillim (Palms) 77:4 Thou holdest <0270> (8804) mine eyes < 05869> waking <08109>: I am so troubled < 06470> (8738) that I cannot speak <01696> (8762).

Tehillim (Palms) 77:20 Thou leddest thy people like a flock by the hand of Moses <04872> and Aaron <0175>.

Hebrew:

Hebrew	English	Torah Seder Le 8.1-10.7	Psalms Ps 77.1-19	Ashlamatah 1 S. 2:28-36 + 3:20	Special Ashlamatah Is. 49:14 – 51:3
אֲדֹנָי	Lord		Ps 77.2		Is 49.14
אַהֲרֹן	Aaron	Le 8.2	Ps 77.20		
אָזְן	ear, ears	Le 8.23			Is 49.20
אַחַד	one, same	Le 8.26		1 Sa 2.34	
אִישׁ	respective, every man, man	Le 10.1		1 Sa 2.23	Is 50.2
אָכַל	eat	Le 8.31		1 Sa 2.36	Is 49.26
אֶל	toward, concerning	Le 9.22		1 Sa 2.34	
אֱלֹהִים	GOD		Ps 77.1	1 Sa 2.25	
אוֹ	or		Ps 77.9		Is 49.24
אֲמוֹן	faithful, guardians			1 Sa 2.35	Is 49.23
אָמַר	saying, said	Le 8.1	Ps 77.10	1 Sa 2.30	Is 49.14
אַף	anger, faces		Ps 77.9		Is 49.23
אֶפֶוד	ephod	Le 8.7		1 Sa 2.28	
אֶרֶץ	earth, land		Ps 77.18		Is 49.19
אֵשׁ	fire	Le 8.21		1 Sa 2.28	
אֲשֶׁר	which, who	Le 8.5		1 Sa 2.29	Is 49.23
בְּדַ	besides, alone	Le 9.17			Is 49.21
בֹּא	went, coming	Le 9.23		1 Sa 2.31	Is 49.18
בַּיִת	house	Le 10.6		1 Sa 2.28	
בָּן	sons	Le 8.2	Ps 77.15	1 Sa 2.28	Is 49.15
בָּשָׂר	flesh	Le 8.17			Is 49.26
גָּאֵל	redeem, redeemer		Ps 77.15		Is 49.26
דָּבַר	spoke, speak	Le 8.1	Ps 77.4		
דָּם	blood	Le 8.15			Is 49.26
הִלָּךְ	flashed, walk		Ps 77.17	1 Sa 2.30	
הִנֵּה	behold			1 Sa 2.31	Is 49.22
זָבַח	sacrifice	Le 9.18		1 Sa 2.29	
זֶה	this	Le 8.34		1 Sa 2.34	

זָקֵן	elders, old	Le 9.1		1 Sa 2.31	
זְרוּעַ	power, strength		Ps 77.15	1 Sa 2.31	
יָד	hands	Le 8.14	Ps 77.2		Is 49.22
יָדַע	made known, knew		Ps 77.14	1 Sa 3.20	is 49.23
יְהוָה	LORD	Le 8.1		1 Sa 2.30	Is 49.25
יוֹם	day	Le 8.33	Ps 77.2	1 Sa 2.31	
יָם	sea		Ps 77.19		Is 50.3
יְמִין	right	Le 8.25	Ps 77.10		
יַעֲקֹב	Jacob		Ps 77.15		Is 49.26
יָצָא	outside, depart	Le 8.33			Is 49.17
יָשַׁב	remain, inhabitants	Le 8.35			Is 49.19
יִשְׂרָאֵל	Israel	Le 9.1		1 Sa 2.28	
יָתֵר	remainder, left	Lev 8.32		1 Sa 2.36	
כָּבֵד	honored	Le 10.3		1 Sa 2.29	
כַּף	hands	Le 8.27			Is 49.16
לֹא	no, without	Le 10.6	Ps 77.2		
לֵב	heart		Ps 77.6	1 Sa 2.35	Is 49.21
לְבָשׁ	clothed, clothe	Le 8.7			Is 50.3
לֶחֶם	bread	Le 8.26		1 Sa 2.36	
לַיְלָה	night	Le 8.35	Ps 77.2		
לָקַח	take, taken	Le 8.2			Is 49.24
מוֹת	die	Le 8.25		1 Sa 2.33	Is 50.2
מִזְבֵּחַ	altar	Le 8.11		1 Sa 2.28	
מַיִם	waters	Le 8.6	Ps 77.16		Is 50.2
מִנִּי	some, above, to	Le 8.11		1 Sa 2.29	Is 49.19
מִנְחָה	offering	Le 9.4		1 Sa 2.29	
מֹשֶׁה	Moses	Le 8.1	Ps 77.20		
נִאֵם	declares			1 Sa 2.30	Is 49.18
נִגַּשׁ	came near, make room	Le 8.14			Is 49.20
נַפְשׁ	soul		Ps 77.2	1 Sa 2.33	
נִשָּׂא	lifted, carry, lift	Le 9.22		1 Sa 2.28	Is 49.18
נָתַן	put, give	Le 8.7		1 Sa 2.28	

סביב	around	Le 8.15			Is 49.18
עד	until, forever	Le 8.33		1 Sa 2.30	
עולם	long ago, forever		Ps 77.5	1 Sa 2.30	
עין	eyelids, eyes		Ps 77.4	1 Sa 2.33	Is 49.18
עתה	now			1 Sa 2.30	Is 49.19
פנה	front, before	Le 8.9		1 Sa 2.35	
צנה	commanded	Le 8.4		1 Sa 2.29	
קדש	holy	Le 8.9	Ps 77.13		
קטר	offer smoke, burn	Le 8.16		1 Sa 2.28	
קטרת	incense	Le 10.1		1 Sa 2.28	
קרא	called	Le 9.1			Is 50.2
ראה	appear, saw, look	Le 9.4	Ps 77.16		Is 49.18
רגל	foot, feet	Le 8.23			Is 49.23
שום	placed, make	Le 8.8			Is 50.2
שקה	bow down			1 Sa 2.36	Is 49.23
שכח	forgotten, forget		Ps 77.9		Is 49.15
שנה	year	Le 9.3	Ps 77.5		
שנים	two. Both	Le 8.2		1 Sa 2.24	
~['	people	Le 9.7	Ps 77.14	1 Sa 2.29	Is 49.22
hf['	do, works	Le 8.4	Ps 77.12	1 sSa 2.35	

Greek:

Greek	English	Torah Seder Le 8.1-10.7	Psalms Ps 77.1-20	Ashlamatah 1 S. 2:28-36 + 3:20	Special Ashlamatah Is. 49:14 – 51:3	Nazarean Codicil 1 Pe 3:8-17
ἀγαπάω	love, loved				Is 51.2	1 Pe 3.10
ἀγιάζω	sanctify	Le 8.11				1 Pe 3.15
ἄγιον						
ἄμα						
ἄρω						

Greek	English	Torah Seder Le 8.1-10.7	Psalms Ps 77.1-20	Ashlamatah 1 S. 2:28-36 + 3:20	Special Ashlamatah Is. 49:14 – 51:3	Nazarean Codicil 1 Pe 3:8-17
δειγματί ζω						
ἀλλά	but					1 Pe 3.14
ἀμαρτία						
ἀμφοτερος						
ἀπό	from					1 Pe 3.10
ἀποθνήσκω						
ἄρτος						
ἄρχομαι						
βραχίων						
γάρ	for					1 Pe 3.10
γῆ	Earth					
γίνομαι	you					1 Pe 3.13
γινώσκω						
γλῶσσα	tongue				Is 50.4	1 Pe 3.10
δέ	the					1 Pe 3.9
δεξιός						
διά	because					1 Pe 3.14
δίδομι						
δίκαιος	just thing, righteous				Is 51.1	1 Pe 3.12
διώκω	pursue, pursuing				Is 51.1	1 Pe 3.11
δοξάζω						
δύο						
ἐάν	if					1 Pe 3.13
ἐγγίζω	approach come near					
ἐγώ	your					1 Pe 3.10
εἶδω	knowing					1 Pe 3.9
εἶς	so					1 Pe 3.9
εἶς						
ἐκ						
ἐν	in					1 Pe 3.15
ἐναντίον	judgment					
ἐνδύω	dress					

Greek	English	Torah Seder Le 8.1-10.7	Psalms Ps 77.1-20	Ashlamatah 1 S. 2:28-36 + 3:20	Special Ashlamatah Is. 49:14 – 51:3	Nazarean Codicil 1 Pe 3:8-17
ἐνώπιον	in the presence of					
ἐξέρχομαι	come or go forth or out escape					
ἐπί	upon					1 Pe 3.12
ἐπιλανθάνομαι	forget, neglect overlook					
ἔπω						
ἔρχομαι	appear					
ἐσθίω	eat consume					
εὐλογέω	blessed, blessing	Le 9.22			Is 51.2	1 Pe 3.9
ἕως	until					
ζητέω	Let					1 Pe 3.11
ἢ	or					1 Pe 3.9
ἡμέρα	days	Le 8.33	Ps 77.2	1 Sa 2.31		1 Pe 3.10
θάλασσα	sea lake					
θεός	GOD		Ps 77.1	1 Sa 2.27	Is 50.10	1 Pe 3.15
θυμίαμα	incense					
θυσία	sacrifice					
θυσιαστήριον	altar					
ἰδοὺ	see listen					
ἱμάτιον	garment					
ἵνα	that					1 Pe 3.9
καί	and					1 Pe 3.10
κακόω	inflict, afflicting				Is 50.9	1 Pe 3.13
καλέω	called	Le 9.1			Is 50.2	1 Pe 3.9
καρδία	hearts		Ps 77.6	1 Sa 2.35	Is 49.21	1 Pe 3.15
κατά	down					
καταλείπω	leave behind					
κατεσθίω	to eat up					
κοιλία	belly					
κύκλω	encircle					
κύριος	LORD	Le 8.1	Ps 77.1	1 Sa 2.30	Is 49.22	1 Pe 3.12
λαλέω	spoke, speak	Le 8.1	Ps 77.4			1 Pe 3.10

Greek	English	Torah Seder Le 8.1-10.7	Psalms Ps 77.1-20	Ashlamatah 1 S. 2:28-36 + 3:20	Special Ashlamatah Is. 49:14 – 51:3	Nazarean Codicil 1 Pe 3:8-17
λαμβάνω	take up					
λαός						
λέγω	arrange					
λόγος	word	Le 8.36			Is 50.4	1 Pe 3.15
μετά	with					1 Pe 3.15
μή	not					1 Pe 3.9
νέος	young youth					
νῦν	now					
νύξ	night					
ὁ οἰκοδομῶ	the to build a house, to build					1 Pe 3.8
οἶκος	house					
ὅτι	what					1 Pe 3.16
ὅτι	that					1 Pe 3.9
οὐ						
οὔτις	ears	Le 8.24			Is 49.20	1 Pe 3.12
οὗτος	this					1 Pe 3.9
οὐτό						
ὀφθαλμός	eyes		Ps 77.4	1 Sa 2.29	Is 49.18	1 Pe 3.12
παρά	from					
παρακαλέω	set beside, sit by the side					
πάντες	all					1 Pe 3.15
πατήρ						
περί	for, concerning	Le 8.24				1 Pe 3.15
περιτίθημι	put around					
πίπτω	to fall					
ποιέω	to do					1 Pe 3.12
πούς	foot					
πρός	for					1 Pe 3.15
προσκυνέω	homage, kiss the hand					
προστίθημι	put to or near					
πρόσωπον	in front, face	Le 8.9			Is 49.23	1 Pe 3.12

Greek	English	Torah Seder Le 8.1-10.7	Psalms Ps 77.1-20	Ashlamatah 1 S. 2:28-36 + 3:20	Special Ashlamatah Is. 49:14 – 51:3	Nazarean Codicil 1 Pe 3:8-17
πῦρ	fiery, fierce					
ῥῆμα	that which was spoken					
ταράσσω	disturbed		Ps 77.4			1 Pe 3.14
τέλος	director, conclusion		Ps 77.1			1 Pe 3.8
τις	who					1 Pe 3.13
τόπος	a place					
ὕδωρ	water					
υἱός	son					
ὑπέρ	above					
φοβέω	feared, fearing		Ps 77.16		Is 50.10	1 Pe 3.6
φωνή	a sound					
χείρ	hand					
Χριστός	Christ			1 Sa 2.35		1 Pe 3.16
ψυχή	soul					
ὡς	as					1 Pe 3.16

Mishnah Pirke Abot: IV:10

Rabbi Yochanan Ha-Sandlar said: Any gathering which is held for the sake of Heaven will, in the end, be effective, but that which is held not for the sake of Heaven will not, in the end, be effective.

Abarbanel on Pirke Abot

By: Abraham Chill
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Abarbanel continues his method of linking each Mishnah with the previous one. Rabbi Eliezer ben Ya’aqob spoke about the individual who faces a one-to-one situation in performing a mitzvah and committing a wrong. Rabbi Yochanan in this Mishnah concludes that even in the case of a community which is assembled to deliberate on some course of action, which has nothing to do with Mitzvot and Averot, there must be a motivation to act Le-Shem Shamayim - for the sake of Heaven. He augments his position by referring us to the Biblical story (Genesis 11:4) of the Tower of Babel. The builders of the Tower determined to reach the heavens, but they never intended to replace God; they were not that stupid. They were punished by God who scattered them over the face of the whole earth because of their haughtiness, “Come let us build us a city to make a name for ourselves” - their motive was not altruistic. Such a gathering cannot be successful.

On the other hand, when the twelve sons of Jacob assembled around their father's deathbed, he told them,

“Assemble and hearken, O Sons of Jacob; hearken to Israel your father” (Genesis 49:2). A group of men who will listen to their saintly father and walk in the paths of life taught by him, can result in the twelve tribes of Israel with its strength and power. This is an illustration of a gathering for the sake of Heaven.

Abarbanel offers a rationale: When a community of sinners gathers, there is no one to demonstrate the futility of their wrongdoing. In fact, each one supports and endorses the sins of the other. Along these lines, when the righteous/generous assemble, anxious to do the bidding of God, they support and endorse each other enthusiastically.

Furthermore, it is the nature of an assembly that very seldom do we find unanimity of purpose, thought or action. The thinking of one can be the antithesis of another. The preference of one can be anathema to the others. When each member of the community strives to satisfy the requirement of “for the sake of Heaven,” that spiritual concept will hold all the constituents together. However, when that element is missing, argument and dissention will nullify all deliberations.

A final interpretation proposed by Abarbanel deals with the interaction of individuals who find themselves opposed to one another in the market place or in social contacts. Accordingly, Rabbi Yochanan cautions us that when there is a meeting of the minds and a peaceful solution is about to be found let no one assume the attitude, “I emerged victorious.” Where there is love, understanding and compassion - all elements of Le-Shem Shamayim - society can survive. Under any other circumstances, it is doomed.

Abarbanel concludes his commentary with a Talmudic source which states, “What is a gathering for the sake of Heaven - the gathering of Israel at Mt. Sinai. What is a gathering not for the sake of Heaven - the generation of the Tower of Babel.”

Miscellaneous Interpretations

Rashbatz: Where it is relevant, Rashbatz notes the occupation of many sages as demonstrating their humility. Rabbi Yochanan of this Mishnah was a shoemaker. Many other sages were engaged in productive occupations, including Rabbi Shimon who was a cotton merchant, Rabbi Yehudah who was a perfumer and Rabbi Levi who was a plasterer.

To illustrate what is meant by an “assembly which is for the sake of Heaven,” Rashbatz refers us to the Children of Israel at Mt. Sinai. There, according to the legend, the entire assembly of Jews - men, women and children - stood as if with one body and one heart. The common interest, endorsed by God, was the bond that assured them of everlasting benefit from the Torah. In contrast, the generation that built the Tower of Babel which unabashedly challenged the sovereignty of God was dispersed and did not endure. Theirs was an assembly not for the sake of Heaven.

Rabbenu Yonah puts it simply and succinctly: An assembly which has as its main theme the study of Torah and the performance of Mitzvot is described as being “for the sake of Heaven.” An assembly wherein each one is out to dominate the others is characterized as not for the sake of Heaven.

Midrash Shemuel draws our attention to the fact that Rabbi Yochanan uses the word; “**k’nesiyah**” and not the short form **kinus**, although they both mean assembly. He proposes that “**k’nesiyah**” really means “an assembly of God.” Hence, the Mishnah will read as follows: If an assembly of God gathers for a pure, spiritual motive, it will endure. On the other hand, if that assembly of God, although motivated by a higher purpose, is tainted with unruliness without discipline, it is an assembly that will have no permanence.

What say the Nazarean Hakhamim?

Col 3:23 “All, whatsoever you may be doing, do it from the soul, as to the LORD and not to men,”

1Co 10:31 Then, whether you are eating or drinking, or anything you are doing, do all for the glory of God.”

1Pe 4:10 As each has received a gift, use it to serve one another, as good stewards of God's varied mercy;

1Pe 4:11 whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies--in order that in everything God may be glorified through Yeshua (His) Messiah. To Him (God) belongs glory and dominion forever and ever. Amen.

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 the Torah Seder for this Shabbat?
3. What questions were asked of Rashi regarding Vayiqra 8:2?
4. What questions were asked of Rashi regarding Vayiqra 8:15?
5. What questions were asked of Rashi regarding Vayiqra 9:1?
6. What questions were asked of Rashi regarding Vayiqra 9:23?
7. What questions were asked of Rashi regarding Vayiqra 10:4?
8. What questions were asked of Rashi regarding Vayiqra 10:6?
9. Where in the readings for this Shabbat is it insinuated that we have entered a period of consolation and returning to G-d?
10. How is the Torah Seder related to our reading of Psalm 77:1-21 both by verbal tally and thematically?
11. How is the Torah Seder related both by verbal tally and thematically to our Ashlamatah of 1 Sam. 2:28ff?
12. How is the Torah Seder related both by verbal tally and thematically to our Special Ashlamatah of Isaiah 49:14 ff?
13. How is the reading of 1 Tsefet 3:8-17 related to each of the readings for this Shabbat?
14. How does Hakham Tsefet propose that one that is returning to G-d should start doing and how can this be accomplished?
15. How is Vayiqra 8:1 relate to Vayiqra 10:7?
16. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

Next Shabbat (Ab 27, 5770):

Shabbat Nachamu 3

3rd of 7 Sabbaths of the Consolation of Yisrael

Shabbat	Torah Reading:	Weekday Torah Reading:
יין ושׂכר		
“Yayin V’Sh’kar”	Reader 1 – Vayiqra 10:8-11	Reader 1 – Vayiqra 12:1-3
“Wine and strong drink”	Reader 2 – Vayiqra 10:12-15	Reader 2 – Vayiqra 12:4-6
“Vino y licor”	Reader 3 – Vayiqra 10:16-20	Reader 3 – Vayiqra 12:6-8
Vayiqra (Leviticus) 10:8 – 11:47 B’midbar (Numb. 28:9-15)	Reader 4 – Vayiqra 11:1-28	

Ashlamatah: Ezekiel 44:21-29 + 45:15	Reader 5 – Vayiqra 11:29-38	
Special: Isaiah 54:11 – 55:5 I Samuel 20:18,42	Reader 6 – Vayiqra 11:39-47	Reader 1 – Vayiqra 12:1-3
Psalm 78:1-16	Reader 7 – Vayiqra 11:45-47	Reader 2 – Vayiqra 12:4-6
Pirqe Abot IV:11	Maftir – B'midbar 28:9-15	Reader 3 – Vayiqra 12:6-8
N.C.: I Tsefet (Peter) 3:18 – 4:11	Isaiah 54:11 – 55:5 I Samuel 20:18,42	

Shalom Shabbat !

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