



**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 27, 5770 – August 06/07, 2010	Second Year of the Shmita Cycle

**Candle Lighting and Havdalah Times:**

**Atlanta, Georgia, U.S.**

Fri. Aug 06, 2010 – Candles at 8:16 PM  
Sat. Aug 07, 2010 – Havdalah 9:13 PM

**Brisbane, Australia**

Fri. Aug 06, 2010 – Candles at 5:03 PM  
Sat. Aug 07, 2010 – Havdalah 5:58 PM

**Bucharest, Romania**

Fri Aug 06, 2010 – Candles at 8:18 PM  
Sat. Aug 07, 2010 – Havdalah 9:23 PM

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

Fri. Aug 06, 2010 – Candles at 8:22 PM  
Sat. Aug 07, 2010 – Havdalah 9:20 PM

**Jakarta, Indonesia**

Fri. Aug 06, 2010 – Candles at 5:37 PM  
Sat. Aug 07, 2010 – Havdalah 6:27 PM

**Manila & Cebu, Philippines**

Fri. Aug 06, 2010 – Candles at 6:06 PM  
Sat. Aug 07, 2010 – Havdalah 6:57 PM

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

Fri. Aug 06, 2010 – Candles at 7:46 PM  
Sat. Aug 07, 2010 – Havdalah 8:40 PM

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

Fri. Aug 06, 2010 – Candles at 8:20 PM  
Sat. Aug 07, 2010 – Havdalah 9:29 PM

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

Fri. Aug 06, 2010 – Candles at 7:39 PM  
Sat. Aug 07, 2010 – Havdalah 8:39 PM

**San Antonio, TX, U.S.**

Fri. Aug 06, 2010 – Candles at 8:05 PM  
Sat. Aug 07, 2010 – Havdalah 9:00 PM

**Sheboygan & Manitowoc, WI, US**

Fri. Aug 06, 2010 – Candles at 7:51 PM  
Sat. Aug 07, 2010 – Havdalah 8:56 PM

**Singapore, Singapore**

Fri. Aug 06, 2010 – Candles at 6:58 PM  
Sat. Aug 07, 2010 – Havdalah 7:47 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

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

amen ve amen!

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

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

**Shabbat Nachamu 3**  
**3<sup>rd</sup> of 7 Sabbaths of the Consolation of Yisrael**  
**Rosh Chodesh Ellul – New Moon for the Hebrew Month of Ellul**  
**Evening Monday 9<sup>th</sup> of August – Evening Wednesday 11<sup>th</sup> of August**

Shabbat	Torah Reading:	Weekday Torah Reading:
יין ושקר		
“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
Pirque Abot IV:11	Maftir –28:9-15midbar 'B	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	

**Rashi & Targum Pseudo Jonathan  
for: Vayiqra (Leviticus) 10:8 – 11:47**

Rashi	Targum Pseudo-Jonathan
8. And the Lord spoke to Aaron, saying,	8. And the Lord spoke with Aharon, saying,
9. Do not drink wine that will lead to intoxication, neither you nor your sons with you, when you go into the Tent of Meeting, so that you shall not die. [This is] an eternal statute for your generations,	9. Drink neither wine nor anything that makes drunk, neither you nor your sons with you at the time when you are to enter into the tabernacle of ordinance, as your sons did who have died by the burning of fire. It is an everlasting statute for your generations;
10. to distinguish between holy and profane and between unclean and clean,	10. and for the distinguishing between the sacred and the common, and between the unclean and the clean,
11. and to instruct the children of Israel regarding all the statutes which the Lord has spoken to them through Moses.	11. and for teaching the children of Israel all the statutes which the Lord has spoken to them by the hand of Mosheh.
12. And Moses spoke to Aaron and his surviving sons,	12. And Mosheh spoke with Aharon, and Elasar and

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
Eleazar and Ithamar, "Take the meal offering that is left over from the Lord's fire offerings, and eat it as unleavened loaves beside the altar, for it is a holy of holies;	Ithamar, his sons, who were left from the burning: Take the mincha that remains of the Lord's oblations, and eat it unleavened at the side of the altar, because it is most sacred:
13. You shall eat it in a holy place because it is your portion and your sons' portion from the Lord's fire offerings, for so I have been commanded.	13. and you may eat it in the holy place; for it is your portion and the portion of your souls of the oblations of the Lord: for so have I been commanded.
14. The breast of the waving and the thigh of the raising up you shall eat in a clean place, you and your sons and your daughters with you, for [as] your portion and your sons' portion they have been given, from the peace offerings of the children of Israel.	14. But the breast of the uplifting and the shoulder of the separation you may eat in (any) clean place, you and your sons with you, because it is your portion and the portion of your sons which has been given from the hallowed sacrifices of the children of Israel.
15. They shall bring the thigh of the raising up and the breast of the waving upon the fats for fire offerings, to wave as a waving before the Lord. And it shall belong to you and to your sons with you as an eternal due, as the Lord has commanded.	15. The shoulder of the separation and the elevated breast with the fats of the oblations they will bring to be uplifted an elevation before the Lord, and they will then be yours and your sons' with you, for an everlasting statute, as the Lord commanded.
16. And Moses thoroughly investigated concerning the sin offering he goat, and behold, it had been burnt! So he was angry with Eleazar and Ithamar, Aaron's surviving sons, saying,	16. And on this day three goats will be offered; the goat for the beginning of the month, (or, new moon,) the goat of the people's sin offering, and the goat for the sin offering which Nachson bar Aminadab has brought for the dedication of the altar. And Aharon and his sons went and burned those three. (But) Mosheh came and inquired for the goat of the people's sin offering; he sought it, but, behold, it had been burned, and he was angry with Elasar and Ithamar, the sons of Aharon who were left, and said,
17. "Why did you not eat the sin offering in the holy place? For it is holy of holies, and He has given it to you to gain forgiveness for the sin of the community, to effect their atonement before the Lord!	17. Why have you not eaten the sin offering in the holy place? forasmuch as it is most sacred, and has been given to you for absolving the sin of the congregation, to make atonement for you before the Lord;
18. Behold, its blood was not brought into the Sanctuary within, so you should have surely eaten it within holy [precincts], as I commanded!"	18. and, behold, none of its blood has been carried in within the sanctuary. You should have indeed eaten it in the holy place, as I have been instructed.
19. And Aaron spoke to Moses, "But today, did they offer up their sin offering and their burnt offering before the Lord? But [if tragic events] like these had befallen me, and if I had eaten a sin offering today, would it have pleased the Lord?"	19. And Aharon said to Mosheh, Behold, this day the sons of Israel have brought the oblation of their sin offering and their burnt sacrifice before the Lord; but a stroke has befallen me, in those my two sons. Of the second tithing it is not commanded, You will not eat of it while mourning? How much more, then of the sin offering? If I had eaten of the sin offering this day with my two sons who are left, would it not have been all error, so that they too might have been burned by a judgment, for doing that which was not pleasing before the Lord?
20. Moses heard [this], and it pleased him.	20. And Mosheh heard, and it was approvable before him, and he sent out a crier through the camp, saying, I am he from whom the rite has been hidden, and Aharon my brother has brought its remembrance to me.

Rashi	Targum Pseudo-Jonathan
1. And the Lord spoke to Moses and to Aaron, to say to them:	1. And the Lord spoke with Mosheh and with Aharon, bidding them and the sons of Aharon admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected.
2. Speak to the children of Israel, saying: These are the creatures that you may eat among all the animals on earth:	2. Speak with the children of Israel, saying: These are the animals which are fit to you for food, of every beast which is upon the earth.
3. Any animal that has a cloven hoof that is completely split into double hooves, and which brings up its cud that one you may eat.	3. Whatsoever divides the hoof and is cloven-footed, and that which has horns bringing up the cud among the beasts, that you may eat.
4. But these you shall not eat among those that bring up the cud and those that have a cloven hoof: the camel, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you.	4. But you may not eat of the kinds that (only) bring up the cud, nor (of them which only) divide the hoof, because (they are) born of the unclean. The camel, because he brings up the cud, but divides not the hoof; he is unclean to you.
5. And the hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is unclean for you;	5. And the coney, because he brings up the cud, but divides not the hoof, is unclean to you.
6. And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you;	6. And the hare, because he brings up the cud, but divides not the hoof, is unclean to you.
7. And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you.	7. And the swine, because he divides the hoof, and is cloven, footed, but chews not the cud, is unclean to you.
8. You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean for you.	8. Of their flesh you will not eat, nor touch their carcass; they are abominable to you.
9. Among all [creatures] that are in the water, you may eat these: Any [of the creatures] in the water that has fins and scales, those you may eat, whether [it lives] in the seas or in the rivers.	9. And these you may eat, of all that are in the waters: every one that has fins and scales in the seas and the rivers,
10. But any [creatures] that do not have fins and scales, whether in the seas or in the rivers, among all the creeping creatures in the water and among all living creatures that [live] in the water, are an abomination for you.	10. and of anything that is in the sea that crawls, will be an abomination to you,
11. And they shall be an abomination for you. You shall not eat of their flesh, and their dead bodies you shall hold in abomination.	11. and an abomination will their jelly and their sauce be to you; of their flesh you will not eat, and their carcass you will have in abhorrence, and from the use of them you must keep aloof.
12. Any [creature] that does not have fins and scales in the water is an abomination for you.	12. Every one that hath fins nor scales in the waters will be an abomination to you.
13. And among birds, you shall hold these in abomination; they shall not be eaten; they are an abomination: The eagle [or the griffin vulture], the kite, the osprey,	13. And these kinds of birds must be abominated: those not a finger long, or that have no vesicle (zephaq), or whose crop (kurkeban, ingluvies) peels not away, are not to be eaten they are abomination; the eagle, the black eagle, and the osprey,
14. the kestrel, and the vulture after its species,	14. and the kite, and the vulture after his kind,

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
15. and the raven after its species,	15. and every raven after his kind,
16. the ostrich, the jay, and the sparrow hawk, and the goshawk after its species;	16. and the ostrich, and the night raven, and the gull, and the hawk after his kind,
17. The owl, the gull, the little owl;	17. and the snatcher of fish from the sea, and the ibis,
18. The bat, the starling, the magpie;	18. and the bustard, and the cuckoo, and the woodpecker,
19. the stork, the heron after its species; the hoopoe and the atalef [bat?];	19. and the white stork, and the black, after his kind and the woodcock, and the bat.
20. Any flying insect that walks on four, is an abomination for you.	20. And every flying reptile that goes upon four, the fly species, the wasp (or hornet) species, and the bee species will be an abomination to you: nevertheless of honey of the bee you may eat.
21. However, among all the flying insects that walk on four [legs], you may eat [from] those that have jointed [leg like] extensions above its [regular] legs, with which they hop on the ground.	21. So also of these you may eat, of every flying reptile that goes upon four; every one that has joints above his feet to leap therewith upon the ground.
22. From this [locust] category, you may eat the following: The red locust after its species, the yellow locust after its species, the spotted gray locust after its species and the white locust after its species.	22. Of these kinds of them you may eat: the wingless locust after his kind, and the bald locust after his kind, the serpent-killer after his kind, and the karzeba, which is the palmerworm, after his kind.
23. But any [other] flying insect that has four legs, is an abomination for you.	23. But all flying reptiles which have four feet are to be an abomination to you;
24. And through these you will become unclean; anyone who touches their dead bodies will be unclean until evening;	24. and by them you would be defiled: whosoever touch their carcass will be unclean until evening.
25. And anyone who carries their carcass shall immerse his garments, and he shall be unclean until evening:	25. Whoever carries any of their carcass must wash his clothes and be unclean until evening.
26. Any animal that has a cloven hoof that is not completely split, and which does not bring up its cud, is unclean for you. Anyone who touches them shall become unclean.	26. All cattle which divide the hoof, but are not cloven-footed nor throw up the cud, are to be unclean to you any one who touch them will be unclean.
27. And among all the animals that walk on four legs, any [animal] that walks on its paws is unclean for you. Anyone who touches their carcass will be unclean until evening.	27. Every one that goes upon his paws of all animals that walk upon four will be unclean to you.
28. And one who carries their carcass shall immerse his garments, and he will be unclean until evening. They are unclean for you.	28. Whoever touches their carcass will be unclean until evening. Whoever bears their carcass will wash his clothes and be unclean until evening; unclean are they to you.
29. And this is unclean for you among creeping creatures that creep on the ground: The weasel, the mouse, and the toad after its species;	29. And these also to you are such as defile; the blood, the skin, and the flesh of every reptile that creeps upon the ground: the weasel, the mouse, black, red, and white, and the toad, after his kind;
30. The hedgehog, the chameleon, the lizard, the snail, and the mole.	30. and the sucking serpent, and the chameleon, and the lizard, and the snail, and the salamander.
31. These are the ones that are unclean for you, among all creeping creatures; anyone who touches them when they are dead will be unclean until evening.	31. These eight kinds are unclean to you among all reptiles: whoever touches them, their skin or their blood, will be unclean until the evening.
32. And if any of these dead [creatures] falls upon	32. And whatever upon which any part of their dead

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
anything, it will become unclean, whether it is any wooden vessel, garment, hide or sack, any vessel with which work is done; it shall be immersed in water, but will remain unclean until evening, and it will become clean.	body may fall, as their members when separated from them, will be unclean; every vessel of wood, or garment, or leather, or sack, anything in which work is done, in four measures of water it will be dipped, and be unclean for use until evening, when it will be purified.
33. But any earthenware vessel, into whose interior any of them falls, whatever is inside it shall become unclean, and you shall break [the vessel] itself.	33. And any earthen vessel into which any of them may fall, any vessel in which they may be, will be unclean and be broken;
34. Of any food that is [usually] eaten, upon which water comes will become unclean, and any beverage that is [usually] drunk, which is in any vessel, shall become unclean.	34. all food for eating upon which (such) water comes will be unclean, and any fluid which is used for drinking in any such vessel will be unclean.
35. And anything upon which any of their carcasses of these [animals] fall, will become unclean. [Thus,] an oven or stove shall be demolished; they are unclean, and, they shall be unclean for you.	35. And anything upon which a part of their carcass may fall will be unclean, whether ovens or pans they will be broken, they are defiled and will be unclean to you.
36. But a spring or a cistern, a gathering of water remains clean. However, one who touches their carcass shall become unclean.	36. But fountains and cisterns, the place of the collection of running waters, will be clean: but he who touches the carcass of any of those things (that may have fallen) into the water will be unclean.
37. And if of their carcass falls upon any sowing seed which is to be sown, it remains clean.	37. And if any part of their carcass fall in the way upon seed that is to be sown, that which is sown dry will be clean;
38. But if water is put upon seeds, and any of their carcass falls on them, they are unclean for you.	38. but if the carcass of any of them fall upon water that is put upon the seed when so wetted, the seed is unclean to you.
39. If an animal that you [normally] eat, dies, one who touches its carcass shall be unclean until evening.	39. And if the limb of any clean beast that you may eat be torn and it die, whosoever touch its carcass will be unclean until the evening.
40. And one who eats of its carcass shall immerse his garments, and he shall be unclean until evening. And one who carries its carcass shall immerse his garments, and he shall be unclean until evening.	40. He who eats of its carcass will wash his clothes, and be unclean until the evening; and he who carries its carcass will wash his clothes, and be unclean till evening.
41. And any creeping creature that creeps on the ground is an abomination; it shall not be eaten.	41. And every reptile that creeps on the ground is an abomination, it will not be eaten.
42. Any [creature] that goes on its belly, and any [creature] that walks on four [legs] to any [creature] that has many legs, among all creeping creatures that creep on the ground, you shall not eat, for they are an abomination.	42. And whatever goes upon its belly, and whatever animal crawls upon four, from the serpent unto the caterpillar which has many feet, of any reptile that creeps upon the ground you may not eat, for they are an abomination.
43. You shall not make yourselves abominable with any creeping creature that creeps, and you shall not defile yourselves with them, that you should become unclean through them.	43. You will not contaminate your souls by any reptile that creeps, nor defile yourselves with them, lest by them you make yourselves unclean.
44. For I am the Lord your God, and you shall sanctify yourselves and be holy, because I am holy, and you shall not defile yourselves through any creeping creature that crawls on the ground.	44. For I am the Lord your God; therefore sanctify yourselves, and be holy, for I am Holy, and defile not your souls by any reptile that creeps upon the ground:
45. For I am the Lord Who has brought you up from the	45. for I am the Lord who have brought you up free

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
land of Egypt to be your God. Thus, you shall be holy, because I am holy.	from the land of Mizraim, that I may be a God to you; and you may be holy, for I am Holy.
46. This is the law regarding animals, birds, all living creatures that move in water and all creatures that creep on the ground,	46. This is the decree of the Law concerning beasts, and birds, and every living animal that creeps upon the ground;
47. to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.	47. for making distinction between the unclean and the clean; between the animal whose flesh may be eaten, and the animal whose flesh may not be eaten.

### **Rashi & Targum Pseudo Jonathan for: B’midbar (Numbers) 28:9-15**

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

## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Kal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoẓ e bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

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### Reading Assignment:

#### The Torah Anthology, Volume 11, The Divine Service, pp. 216-274

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

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### Rashi's Commentary for Vayiqra (Lev.) 10:8 – 11:47

**9 wine that will lead to intoxication** Heb. וַיִּזְן וְשָׁכַר . [ וְשָׁכַר does not mean other strong drink,] but wine in a manner that leads to intoxication" [namely, sufficient wine to cause intoxication, undiluted, and drunk without interruption].-[Torath Kohanim 10:35]

**when you go into the Tent of Meeting** We know only [that a kohen is forbidden] to enter the Heichal [after drinking wine]. How do we know that [this prohibition applies also to] approaching the altar [which is outside the Heichal]? [The answer is:] Here [in our verse] it speaks of "entering the Tent of Meeting." Regarding washing the hands and feet [at the washstand—see Exod. 30:1721], "entering the Tent of Meeting" is [also] mentioned (verse 20). [Now, concerning washing, approaching the altar is regarded as similar to entering the Tent of Meeting insofar as both require washing the hands and feet, as it says, "When they enter the Tent of Meeting, they shall wash with water... or when they approach the altar to serve" (Exod. 30:20). Hence,] just as there [in the case of washing], Scripture made approaching the altar the same as entering the Tent of Meeting, here too, it made approaching the altar the same as entering the Tent of Meeting [insofar as both are equally prohibited when the kohen has drunk

wine].-[Torath Kohanim 10:37]

**10 to distinguish** [I.e.,] so that you can distinguish between a holy service and one that has been profaned. Thus you have learned that if one performed a particular service [after having drunk wine], it is invalid.-[Torath Kohanim 10:39]

**11 and to instruct** [This] teaches that an intoxicated person is prohibited to render halachic decisions. One might think that he incurs the death penalty [like the intoxicated kohen who performs the sacrificial service (see verse 9)]. Scripture [therefore] says, “[neither] you nor your sons with you...so that you shall not die” (verse 9). [This implies that only intoxicated] kohanim in their service incur the death penalty, whereas [intoxicated] sages who render halachic decisions do not incur the death penalty.-[Torath Kohanim 10:38]

**12 surviving** [i.e., Aaron’s sons who survived] death. [Here, since the verse alludes to the fact that Eleazar and Ithamar survived death, it must mean a death which penalty they themselves had incurred.] This teaches [us] that because of the sin of the [golden] calf, the death penalty had been imposed upon them too. This is the meaning of “And with Aaron, the Lord was very furious, to destroy him (וְהָשַׁמְתִּי) ” (Deut. 9:20). The term הַשְׁמָדָה , “destruction,” [in Scripture] always denotes the destruction of children, as it is said, “But I destroyed (וְאַשְׁמִיד) his fruit above,” (Amos 2:9), [referring to his children]. Moses’ prayer, however, effected the nullification of half [of this decree, resulting in the survival of Eleazar and Ithamar], as it is said: “and I prayed also for Aaron at that time” (Deut. 9:20), [where the word “also” includes Aaron’s four sons]. - [Vayikra Rabbah 10:5]

**Take the meal-offering** Although you are אֲנֹנְיִם [mourners for a close relative on the day of that relative’s demise], and holy [sacrifices] are forbidden to an אֲנֹנְיָן . [Zev. 101b]

**the meal-offering** This is the meal-offering of the eighth [day of the investitures], and the meal-offering of Nahshon [Ben Aminadab, the leader of the tribe of Judah, the first tribe to offer sacrifices for the dedication of the Mishkan (Num. 7:1217). See Torath Kohanim 10:42].

**and eat it as unleavened loaves** [But we already know that meal-offerings must be eaten unleavened (see Lev. 2:11). So] what does Scripture come to teach us? Since this was a communal meal-offering, and it was a [special] meal-offering [brought exclusively] at that time, and there is nothing like it in [future] generations, Scripture found it necessary to specify the law of other meal-offerings in its context [to teach us that those laws applied to this meal-offering as well].-[Torath Kohanim 10:46]

**13 and your sons’ portion** [But] the daughters [of kohanim] do not have a portion in holy [sacrifices].-[Torath Kohanim 10:46]

**for so I have been commanded** that they eat it when they are אֲנֹנְיִם [mourners for a close relative on the day of that relative’s demise and burial].-[Torath Kohanim 10:48]

**14 The breast of the waving** from the communal peace offerings.

**you shall eat in a clean place** Now did they eat the previous sacrifices in an unclean place? Rather, the previous sacrifices were holy of holies (קִדְשֵׁי קִדְשִׁים) , and as such, they were required to be eaten in a holy place. These, however, were not required [to be eaten] within the hangings [of the courtyard]. Notwithstanding, they were still to be eaten within the camp of Israel, which is “clean” insofar as those who were afflicted with tzara’ath could not enter therein. From here, then, we learn the law that sacrifices with a lesser degree of holiness (קִדְשֵׁי קָלִים) may be eaten anywhere in the city [of Jerusalem, and these specific communal peace offerings had the status of קִדְשֵׁי קָלִים , even though communal peace offerings are usually קִדְשֵׁי קִדְשִׁים ].-[Zev. 55a]

**you and your sons and your daughters** You and your sons have a portion. Your daughters, however, do not have

a portion. Yet if you give them [sacrificial flesh as] gifts, they are permitted to eat from the breasts and the thighs. [How do we know this?] Perhaps the verse means that the daughters also receive a portion? Scripture therefore states [in the continuation of this verse], “for [as] your portion and your sons’ portion they have been given,”-[i.e., it is given as] a portion to the sons, but not as a portion to the daughters. -[Torath Kohanim 10:50]

**15 The thigh of the raising-up and the breast of the waving** Heb. וְהִזָּה הַתְּנוּפָה שׁוֹק הַתְּרוּמָה . These words are related to the expressions: “which was waved (הוֹנֵף) and which was lifted up (הוֹרֵם) ” (Exod. 29:27). תְּנוּפָה , waving, is performed by a forward and backward motion, whereas תְּרוּמָה , lifting up, is performed by an upward and downward motion. Why Scripture separates them, using “lifting up” in reference to the thigh and “waving” in reference to the breast, we do not know, since both of them were lifted up and waved.

**upon the fats for fire offerings** Heb. הָאֵשִׁים עַל הַלֶּבֶי . [This phrase is to be read as equivalent to: הָאֵשִׁים עַל הַלֶּבֶי , meaning “upon the fats for fire-offerings.”] From here we learn that the fats were placed underneath [the breast and thigh portions] at the time of the waving (Torath Kohanim 10:51). [Now, earlier verses (Lev. 7:30 and 9:20) both state that the sacrificial fats were placed on top of the breast and thigh portions, thus seemingly contradicting our verse here, which says, “They should bring the thigh...and the breast...upon the fats.”] However, I have already explained the resolution of all these three verses, so that they do not contradict each other, in the section “Command Aaron” (see Rashi on Lev. 7:30).

**16 the sin-offering he-goat** The he-goat of the קָדֵשׁ מִזְבֵּיחַ , the additional offerings of Rosh Chodesh. On that day [Rosh Chodesh Nissan], three sin-offering goats were sacrificed: a) “[Take] a he-goat [as a sin-offering]” (Lev. 9:3); b) the he-goat of Nahshon [the son of Aminadab, leader of the tribe of Judah] (Num. 7:16); and c) the he-goat [of the additional offering] of Rosh Chodesh. Now, of all of these, the only one burnt was this one [i.e., this additional offering of Rosh Chodesh. And why did they burn it?] The Sages of Israel are divided on the matter (Torath Kohanim 10:52; Zev. 101a). Some said that it was burnt on account of uncleanness that had come into contact with it, [while] others said that it was burnt because [Aaron’s sons were] אוֹנְנִים , because this [sacrifice came under the category of] holy [sacrifices] that would also be sacrificed in [future] generations. [Thus they deemed it fit for burning, as the law would require for future generations.] However, when it came to holy [sacrifices] that were [brought] only at that time [like the other two goat offerings], they relied on Moses, who had said to them regarding the meal-offering, “eat it as unleavened loaves” (verse 12) [even though they were אוֹנְנִים , assuming that since that meal-offering was brought only at that time (see Rashi on verse 12), so must Moses’ command apply to all holy sacrifices brought at that time only].

**thoroughly investigated** Heb. דָּרַשׁ דָּרַשׁ . [This double expression signifies] two investigations. [Moses asked:] a) “Why has this sacrifice been burnt?” and b) “Why have the other sacrifices been eaten?” Thus it is taught in Torath Kohanim (10:52).

**[he was angry] with Eleazar and Ithamar** Out of respect for Aaron, Moses turned towards his sons and was angry [with them, even though he was angry with Aaron as well, regarding what had happened].-[Torath Kohanim 10:53]

**saying** He said to them, “Answer my questions!”-[Torath Kohanim 10:53]

**17 Why did you not eat the sin-offering in the holy place?** But had they eaten it outside the holy place? Had they not burnt it? What then [did Moses mean] when he said, “in the holy place?” But, [by phrasing the question in this way,] Moses was asking [Aaron’s sons]: “Perhaps that sacrifice went out of the hangings [of the courtyard], thereby becoming invalid [and that was why you burned it]?”

**For it is a holy of holies** which becomes invalid by going out [of the hangings].” They answered him, “No.” [So Moses] said to them: “Well, since it remained within the holy place, why did you not eat it?”-[Torath Kohanim 10:54]

**and He has given it to you to gain forgiveness [for the sin of the community]** For the kohanim eat [the sacrifice], and [thereby] its owners are granted atonement.-[Torath Kohanim 10:54]

**to gain forgiveness for the sin of the community** From here, we learn that it [the he-goat that was burned] was the he-goat of Rosh Chodesh, which atones for the sin of uncleanness concerning the sanctuary and its holy [sacrificial] food, for the sin-offering of the eighth day [of the investitures] and the sin-offering of Nahshon [Ben Aminadab] were not brought to effect atonement.-[Torath Kohanim 10:52]

**18 Behold, [its blood] was not brought** For if [its blood] had been brought [into the Holy], then indeed you would have been required to burn it, as it is said, "But any sin-offering some of whose blood [was brought into the Tent of Meeting to make atonement in the Holy, shall not be eaten; it shall be burned in fire]" (Lev. 6:23). -[Torath Kohanim 10:55]

**so you should have surely eaten it** [I.e.,] "You should have surely eaten it," even though you are אֹנְנִים .

**as I commanded you**, regarding the meal-offering.

**19 And Aaron spoke** The expression דַּבֵּר [in Scripture, unless followed by the expression לְאָמַר ] always denotes boldness, as it is said, "And the people [thus] spoke (וַיִּדְבְּרוּ) [against God and Moses, 'Why did you bring us up from Egypt to die in the desert...?'" (Num. 21:5). Thus, in this verse, Aaron boldly responded to Moses' investigation.] Is it possible that Moses addressed his anger to Eleazar and Ithamar, and Aaron answers? However, this [demonstrates to us that the behavior of Aaron's sons] was only out of respect [for their father and their teacher]. They said, "It is inappropriate that while our father is sitting [in front of us], we should answer in his presence, and it is also inappropriate that a disciple should refute his master." One might suggest that [the sons did not respond] because Eleazar was not capable [i.e., he did not have the courage] to answer. Scripture, [however,] says, "And Eleazar the kohen spoke to the men of the army..." (Num. 31:21). Thus, we see that when Eleazar wanted to, he spoke before Moses and before the princes [and hence, here, he was deliberately silent]. I found this [explanation] in the second version of the Sifrei.-[Sifrei Zuta on Numbers, ed. Horowitz, p. 329, Yalkut Bamidbar on Num. 31:21]

**But today, did they offer up** What is he saying? [He could have simply said, "Such tragic events like these have befallen me..."] Rather, Moses said to them, "Did you perhaps sprinkle its blood while you were אֹנְנִים , and [as you probably know,] an אֹנֵן who performs the service renders [that sacrifice] invalid?" So Aaron answered him,... הֲהִקְרִיבוּ הֵם , i.e., "But did they who offer up [the sacrifices]?" They are ordinary kohanim [for whom the law of invalidation by an אֹנֵן applies.] I offered [them] up! For I am a Kohen Gadol, and [a Kohen Gadol] is permitted to offer [a sacrifice] while he is an אֹנֵן ] [Zev. 101a]

**But [if tragic events] like these had befallen me** [By these words, Aaron was effectively saying: "My point would be just as valid] even if those who died were not my sons, but other relatives for whom I am obligated to mourn as an אֹנֵן like these," such as all those enumerated in the parashah of the kohanim [i.e., Parashath אָמֹר , Lev. 21:13], for whom a kohen may become unclean.-[Torath Kohanim 10:59]

**and if I had eaten a sin-offering today** [Lit., "and I ate a sin-offering." However, here the meaning is:] "But if I had eaten [the sin-offering]," would it have pleased [the Lord]?

**[If I had eaten the sin-offering] today** [today it would not have been pleasing to the Lord; however, tonight I could have eaten it, because] an אֹנֵן is permitted [to eat sacrifices] at night, for one is considered an אֹנֵן only on the day of burial.-[Torath Kohanim 10:59; Zev. 101b]

**would it have pleased the Lord?** If you heard this [special law that an אֹנֵן may eat] holy sacrifices brought exclusively for a special occasion [like the people's sin-offering goat and Nahshon's goat, both offered just today],

you have no right to be lenient [regarding this law] regarding holy sacrifices offered for [future] generations [like the sacrifice on Rosh Chodesh, about which you asked us, “Why did you not eat...?”].-[Zev. 101a]

**20 and it pleased him** [Moses] admitted [that Aaron was correct,] and was not ashamed, [for he could have covered up by] saying, “I have not heard [of this law.]” Rather, Moses frankly said to Aaron, “You are right! I did hear that an אִנִּי must not eat from sacrifices that will be offered in future generations, but I forgot!”.-[Torath Kohanim 10:60; Zev. 101a]

## Chapter 11

**1 [And the Lord spoke] to Moses and to Aaron** He told Moses that he should [in turn] tell Aaron.-[Torath Kohanim 1:4]

**to say to them** [Whom does “to them” refer to?] The Lord said that [Aaron] should tell Eleazar and Ithamar. Or perhaps it means only to tell the Israelites? However, when [Scripture] says (verse 2), “Speak to the children of Israel,” speaking to Israel is already mentioned. So how do I understand “to say to them”? [That Aaron was to say] to his sons, to Eleazar and to Ithamar [who, in turn, were to tell the children of Israel the laws that follow].-[Torath Kohanim 11: 61]

**2 Speak to the children of Israel** God made them all [namely Moses, Aaron, Eleazar, and Ithamar] equal messengers for [relaying] the following speech. [And why did Aaron and his sons deserve this special honor?] Because they all equally remained silent, accepting the Omnipresent’s decree [to put Nadab and Abihu to death] with love.

**These are the creatures** [The word חַיָּה , “living creature”] denotes חַיִּים , “life.” [In the context of this passage, which sets out the clean and unclean creatures, the meaning is expounded as follows:] Since the Israelites cleave to the Omnipresent and are therefore worthy of being alive, accordingly, God separated them from uncleanness and decreed commandments upon them [so that through these commandments Israel would live]. For the other nations, however, He prohibited nothing. This is comparable to a physician who went to visit a patient [who was incurable, and allowed him to eat anything he wished, whereas when he went to his patient who was to recover, the physician imposed restrictions on his diet that would ensure that the recoverable patient would live. So too, the nations and Israel...], etc. as is found in the Midrash of Rabbi Tanchuma (6).

**These are the creatures** [When the verse says “These are...,” the word אֵלֶּיךָ ] teaches us that Moses would hold up an animal and show it to the Israelites, saying, “This one you may eat,” and “This one you may not eat.” “You may eat the following!” (verse 9) even with the creatures of the water—he held up [one] of every species and showed it to them. And likewise with birds [as stated in verse 13], “you shall hold these in abomination...” Similarly with creeping creatures, (שָׂרָצִים) [as stated in verse 29], “these are unclean...”-[Torath Kohanim 11:62]

**These are the creatures...among all the animals** [The word חַיָּה , although usually denoting an undomesticated animal, such as a deer, also has the meaning of “living (חַי) creatures” in general; the word בְּהֵמָה , usually denoting domesticated animals like cattle, also has the meaning of large land animals, or mammals. We see this in our verse, for it says here, “These are the creatures (חַיָּה) that you may eat among all the animals (בְּהֵמָה) on earth, thus,] teaching that [the term] בְּהֵמָה is included in [the more general term] חַיָּה .-[Torath Kohanim 11:66; and see Rashi Chul. 70b]

**3 which has a cloven** Heb. מִפְּרָסָה . [Although resembling the following word, פְּרָסָה , the word, מִפְּרָסָה , is to be understood] as the Targum [Onkelos] renders it: סְדִיקָא , “split.”

**hoof** Heb. פְּרָסָה , plante in French [meaning ” sole" or “hoof.” Thus, מִפְּרָסָה פְּרָסָה means: “split or cloven hoof”].

**that is completely separated into double hooves** Heb. וְשֵׁעַת שֵׁעַת [meaning that the hoof] is completely separated [i.e., split] from top to bottom, into two nails, as the Targum [Onkelos] renders it: וּמְטִלְפָא טִלְפִיךְ , meaning “split into hooves” [i.e., split into two hoof sections,] because there are animals whose hooves are split at the top, but are not completely split and separated [into two hoof sections], since the bottom [sections of the hoof] are connected.

**which brings up its cud** It brings up and regurgitates the [ingested] food from its stomach, returning the food to its mouth, in order to thoroughly crush it and grind it thoroughly.

**cud** Heb. גֶּרָה . This is its name. [I.e., the name of the food that an animal regurgitates.] It possibly stems from the root [ גַּרַר , “to drag” or “flow,” as in the verse] “and as water which has flowed (הַנִּגְרָיִם) ” (II Sam. 14:14), for the regurgitated food “flows back” to the mouth. Targum [Onkelos] renders the word גֶּרָה as פִּי־שָׂרָא , dissolved, since, through its being regurgitated, the food is dissolved and melted.

**among the animals** Heb. בְּבֵהֶמָה , lit. in the animal. This is an extra word from which to derive that [if a pregnant animal is slaughtered properly,] the fetus inside its mother’s innards is permitted [to be eaten].- [Torath Kohanim 11:67]

**that one you may eat** but not an unclean animal. However, is this [negative inference] not already included in the [explicit] prohibition [stated in verse 4, “...you must not eat...”? Notwithstanding, [this positive statement is included here] so that [one who eats an unclean animal] transgresses a positive and a negative commandment [i.e., a negative inference of a positive commandment].-[Torath Kohanim 11: 69]

**8 You shall not eat of their flesh** I know only [that] these [animals possessing one sign of cleanness are prohibited to be eaten]. How do we know that any other unclean animal, which has no sign of cleanness altogether [may also not be eaten]? Here, we can infer from a kal vachomer [i. e., an inference from minor to major]: If those animals that have part of the signs of cleanness are prohibited, [how much more so are those animals that lack both signs of cleanness!]-[Torath Kohanim 11:69]

**of their flesh** The [Scriptural] prohibition applies [only] to the “flesh” [of an unclean animal], but not its bones, sinews, horns, or hooves.-[Torath Kohanim 11:74]

**and you shall not touch their carcasses** One might think that Israelites are prohibited to touch a carcass. Scripture, however, says, “Say to the kohanim...(a kohen) shall not defile himself for a (dead) person among his people” (Lev. 21:1); thus, kohanim are prohibited [from defiling themselves by human corpses], but ordinary Israelites are not prohibited. Now a kal vachomer can be made: Since in the more stringent case of defilement by a human corpse, only kohanim are prohibited, then in the more lenient case of defilement by animal carcasses, how much more so [should only kohanim be prohibited! If so,] what does Scripture mean by, "you shall not touch their carcasses"? [It means that Israelites may not touch animal carcasses] on the Festivals [since at those times they deal with holy sacrifices and enter the Temple]. This is what [the Sages] said: A person is obligated to cleanse himself on Festivals. -[R.H. 16b, Torath Kohanim 11:74]

**9 fins** Heb. סַנְפִיר . These are [the wing-like appendages] with which it swims [namely, fins].

**scales** Heb. קַשְׂקֶשֶׁת . These are the scales that are affixed to it, as it is said: “And he was wearing a coat of mail (קַשְׂקֶשֶׁת) ” (I Sam. 17:5), [lit. armor of scales].-[Chul. 66b]

**10 creeping creatures** - שָׂרָץ . Anywhere this [term] appears [in Scripture], it denotes a low creature that slithers and moves on the ground.

**11 And they shall be an abomination** [The statement is repeated] to prohibit their mixtures [i.e., if the flesh of an

unclean water creature was mixed with food of another type,] if there is enough [unclean flesh] to impart its taste [to the mixture].-[See Torath Kohanim 11:82]

**[You shall not eat] of their flesh** [Only their flesh is prohibited,] but one is not prohibited [to eat] the fins or the bones.-[Torath Kohanim 11:82]

**and their dead bodies you shall hold in abomination** [This clause comes] to include midges (יִבְהוּשִׁין) that he has filtered out [of water or other liquids. One may ingest these creatures together with water, but once they have been separated from their original source, they are prohibited.] יִבְהוּשִׁין are moucheron in French, midges.-[Torath Kohanim 11:83]

**12 Any [(creature)] that does not have [fins and scales in the water is an abomination for you]** What does Scripture come to teach us here? [In verse 10, Scripture has already stated, “any (creatures) that do not have fins and scales...are an abomination for you.” However, without this verse] I might think that [a water creature] is permitted only if it brings up its signs [of cleanness, namely fins and scales,] onto dry land; but if [it sheds them in the water, how do we know [that the creature is still permitted]? Scripture therefore, says here, “Any [creature] that does not have fins and scales in the water....,” but if it had them while in the water, even if it shed them in its emergence [onto dry land], it is permitted.-[Torath Kohanim 11:84]

**13 They shall not be eaten** Heb. לֹא יֵאָכְלוּ . [Scripture is telling us that] one may not feed them to minors. [We derive this from the passive voice, “be eaten,”] meaning that these birds may not “be eaten” through you. Or perhaps it is not so, but [it is telling us that in addition to not eating them,] one may not derive any benefit from them? Scripture, therefore, states: “you shall not eat (לֹא תֵאָכְלוּ) ,” (Deut. 14:12) [in the active voice to teach us that] one is prohibited to eat them but permitted to derive benefit from them. Now, in every [mention of] birds where Scripture says לְמִינֵהּ , לְמִינֵהוּ , לְמִינֵיהֶן [“ to its...species,” it does so because] within that species, there are some that resemble each other neither in appearance nor in name, but they are [nevertheless] all one species.

**16 the sparrow hawk** - הַנֶּזֶר , esprevier in Old French, [epervier in modern French]. [Note that, according to some editions of Rashi, the reading is ostor, which is translated by Greenberg as goshawk, autour in modern French. This is corroborated by other editions that render הַשְּׂחָף in verse 16 as esprevier..]

**17 the gull** Heb. הַשֶּׁלֶךְ Our Rabbis explained: “The שֶׁלֶךְ is a bird that draws up (שׁוֹלֵה) fish out of the sea” (Chul. 63a). And this is the meaning of Onkelos' translation [of שֶׁלֶךְ ]: וְשִׁלְיָנוֹן , “fish catcher.”

**The owl... and the little owl** Heb. כּוֹס וְנִנְשׁוּף . These are chouettes [in French, i.e., “birds?”] that shriek at night, which have cheeks like those of a human. There is another [bird] similar to it called hibou [in French].

**18 The bat** Heb. הַתְּנַשְׁמָת . That is calve soriz [in Old French, chauve-souris in modern French]. It resembles a mouse and flies about at night. The תְּנַשְׁמָת mentioned among the creeping animals (verse 30), resembles this one, insofar as it has no eyes. That [one] is called talpe [in Old French, taupe in modern French, mole in English].

**19 The stork** Heb. הַהֶסְיָה . This is a white dayah, [called] zigoyne [in Old French, cigogne in modern French]. And why is it called הַהֶסְיָה ? Because it does kindness (הֶסְיוּת) with its fellow birds [by sharing] its food (Chul. 63a).

**the heron** Heb. הַאֲנָפָה . This is the hot-tempered dayah (Chul.. 63a), and it appears to me that this is the bird called hàyron [in Old French, heron in modern French, heron in English].

**the hoopoe** Heb. הַדּוֹכִיפָת , the wild-rooster, which has a doubled crest. [It is called] herupe [in Old French]. And why is it called דּוֹכִיפָת ? Because its glory (הוֹדוּ) , namely its crest, is bound up (כְּפִיּוֹת) . [I.e., its comb is double and appears to be folded into the head and bound up there (Rashi, Chul. 63a) [Onkelos renders it:] בְּגַר טוֹרָא , “mountain carpenter,” named so for what it does, as explained by our rabbis in Tractate Gittin, chapter 7, entitled מִי שֶׁאֶתְּוֹזוּ

(68b).

**20 among all the flying insects** These are the delicate and small creatures that crawl on the ground, like flies, hornets, mosquitoes, and locusts.

**21 on four** on four legs.

**above its [regular] legs** ["Above," meaning high up on the creature's body, namely] near its neck, it has two leg-like extensions besides its [regular] four legs. When it wishes to fly or hop from the ground, it bolsters itself firmly with these appendages and flies. [In our regions,] we have many of this sort [of flying creature] called langouste [in Old French] (sea-locusts), but we are no [longer] proficient [in identifying] which ones [are clean and which are unclean. And what is the specific problem we have with this identification?] There are four signs of cleanness enumerated regarding these creatures: a) four legs, b) four wings, c) קרסולים, which are the jointed leg-like extensions described above, and d) wings that cover the majority of its body (Chul. 59a; Torath Kohanim 11:91). All of these signs are indeed found in the creatures among us today, but some [creatures] have long heads and some do not have tails, [according to Maharsha (Chul. 66a), the reading is, "and some have tails"] and they must bear the name תָּנָב (Chul. 65b). Concerning this [requirement namely, which type is officially called תָּנָב and which is not], we no longer know how to distinguish between them.

**23 But any [other] flying insect [that has four legs is an abomination for you]** [In verse 20, it already says, "Any flying insect that walks on four is an abomination for you." Why is this repeated here?] It comes to teach us that if it has five [legs], it is clean.

**24 through these** [I.e., you will become unclean] through those animals that are to be enumerated below.-[Torath Kohanim 11:95]

**you will become unclean** I.e., in touching them, there is uncleanness [not that you are commanded to become unclean].

**25 And anyone who carries their carcass** Any place in Scripture that mentions טְמֵאת מִשָּׂא [uncleanness acquired by carrying (נושא) an unclean item], it is more stringent than מִנְע טְמֵאת [uncleanness acquired by touching (נגע) an unclean item], insofar as it requires immersion of the garments [in a mikvah, in addition to the immersion of the person].

**26 [Any animal that has] a cloven hoof that is not completely split** for instance, a camel, whose hoof is split on the top, but on the bottom it is connected. Here [Scripture] teaches you that the carcass of an unclean animal defiles, while in the section at the end of this parashah (verse 39), [Scripture] explains [that a carcass of] a clean animal [defiles as well. However, Scripture deals with these separately since there is a difference between the two: in the case of a clean animal, its carcass defiles only if it dies, but if it was slaughtered properly, even if it was a טְרֵפָה, i.e., it had a fatal disease or injury, its carcass does not defile. This is derived from verse 39, which reads, "If an animal that you (normally) eat dies..." i.e., only when it dies, its carcass defiles].

**27 on its paws** such as a dog, a bear, or a cat.

**are unclean for you** i.e., to touch.

**29 And this is unclean for you** All these statements of uncleanness are not referring to the prohibition of eating, but rather, to actual uncleanness, i.e., that [the person] will become unclean by touching them, and he will [consequently] be prohibited from eating terumah [the portion of one's produce given to the kohen] and holy [sacrifices], and from entering the sanctuary.

**The weasel** Heb. הַהֶלֶד , moustele [in Old French], weasel, beach-marten.

**and the toad** Heb. הַהֶצֶב , bot [in Old French], which resembles a frog. [Rashi in Mikraoth Gedoloth reads: froit, which, according to Rashi on Niddah 56a, is the same as bot. According to Berliner and Greenberg, this is a ferret. According to Gukevitzky and Catane, it is a toad. In view of Rashi 's comment that it resembles a frog, this appears to be the correct translation.]

**30 the hedgehog** Heb. הַהֶצֶבֶק , herisson [in French].

**and the lizard** Heb. הַהֶלֶטְאָה , lezard [in French].

**and the snail** Heb. הַהֶקֶט , limace [in French].

**and the mole** - הַהֶתְנַשְׁמָת , talpe [in Old French, taupe in modern French].

**32 it shall be immersed in water** Even after its immersion, the item remains unclean for [coming into contact with] terumah.

**until evening** And afterwards,

**it will become clean** when the sun sets.-[Yev. 75a]

**33 into whose interior** An earthenware vessel becomes unclean only through [the defiling item entering] its inner space [even if it does not touch the vessel wall. If it touches the outer wall, however, the vessel does not become unclean].-[Chul. 24b]

**whatever is inside it becomes unclean** The vessel in turn defiles whatever is in its inner space (other editions: in its interior).

**and you shall break [the vessel] itself** This teaches us that it [an earthenware vessel] cannot be purified in a mikvah. [Consequently, if you wish to use it, you must break it so that it cannot be used for its original use.]-[Torath Kohanim 11:132]

**34 Of any food that is [usually] eaten** This refers back to the preceding verse, [as if to say]: whatever is inside it shall become unclean... of any food that is [usually] eaten, upon which water comes—if it is inside an unclean earthenware vessel—will become unclean. Likewise, any liquid that is [usually] drunk, in any vessel, meaning that it is in the inner space of an unclean earthenware vessel, will become unclean. From here we learn many things. We learn that food becomes predisposed and prepared to contract uncleanness only if water had, at one time, come upon it. And once water has come upon it, the food can contract uncleanness forever, even if it is dry. Wine, oil, and whatever is called a beverage (משקה) predisposes seeds to receive uncleanness, just as water [does] (Torath Kohanim 11:135). [The liquids that fall under the category of משקה are: water, dew, oil, wine, milk, blood, and bee-honey.] For our verse [here] is to be expounded as follows: “upon which water comes will become unclean, or any beverage that is [usually] drunk, which is in any vessel, it shall become unclean.” [I.e.] the food [will become unclean]. Our rabbis also learned from this verse that an item with a secondary degree of uncleanness does not defile vessels, for we learned (Shab. 138b): One might think that all vessels would become defiled [when they enter] the inner space of an [unclean] earthenware vessel; Scripture, therefore, says (verses 3334): אֲשֶׁר בְּתוֹכוֹ יִטְמָא כֹּל [lit., "anything inside it becomes unclean]... מִכֹּל הָאֵכָל [lit., of any food]"; i.e., food and liquid are defiled by the inner space of an [unclean] earthenware vessel, but [other] vessels do not become defiled by the inner space of an [unclean] earthenware vessel. Because a פְּרָשׁ is a primary source of uncleanness (אָב הַטְּמֵאָה) , and the vessel that becomes defiled by it is a secondary source of uncleanness (וְלֹד הַטְּמֵאָה) . Consequently, it does not in turn defile [other] vessels contained within it. We also learned [from this verse] that if a פְּרָשׁ fell into the inner space of an

[earthenware] oven that contained bread, and the פֶּרֶךְ did not touch the bread, the oven becomes [defiled with] first degree [uncleanness], while the bread is [defiled with] second degree [uncleanness]. In this case,] we do not say that the oven is perceived as though it were "filled with uncleanness," so that the bread contained within becomes [defiled as well with] first degree [uncleanness], for if we were to say so, no vessel would be excluded from becoming defiled by the inner space of an earthenware vessel since uncleanness itself has directly touched the surface of this second vessel (Shab. 138b). We also learned [from this verse] about the contact of water [with food]-that this predisposes seeds [to receive uncleanness] only if the water wetted the seeds after they had been detached from the earth. For, if one were to say that they become predisposed [to contract uncleanness] while still attached [to the ground], there is [no food produce] upon which no water has come [at one time or another]. In that case, why would [Scripture] tell us: "upon which water comes"? [It must therefore mean: after it has been detached from the earth] (Torath Kohanim 11:150). We also learned [from this verse] that [unclean] food will defile other items only if the food has a [minimum] volume equal to a [hen's] egg, as it is said, "[Any food] that is [usually] eaten," meaning: [the amount of] food that can be eaten at one time. And our Sages estimated that the pharynx cannot hold more than [the volume of] a hen's egg" (Yoma 80a).

**35 oven or stove** They are movable objects, made of earthenware, and they have a hollow inside [i.e., an inner space]; and one places the pot over the opening of the cavity. Both have their openings on the top [rather than on the side. See Shab. 38b.]

**shall be demolished** Because an earthenware vessel cannot be purified by immersion [in a mikvah].

**and they shall be unclean for you** Lest you say, "I am commanded to demolish them," Scripture says, "they shall be unclean for you" [meaning that] if you wish to keep them in their unclean state, you are permitted [to do so].-[Torath Kohanim 11:142]

**36 But a spring or a cistern, a gathering of water** which are attached to the ground, do not contract uncleanness. We also learn from the phrase יִהְיֶה טָהוֹר [lit., "he will be clean"] that anyone who immerses in these [collections of water] "will become clean" from his uncleanness.-[see Pes. 16a]

**However, one who touches their carcass shall become unclean** If someone touches the uncleanness [of their carcasses] even while he is inside a spring or a cistern, he becomes unclean. Lest you say, [It can be derived from a] kal vachomer: "If [these collections of water] purify defiled [people] from their uncleanness, how much more so should they prevent a clean [person standing inside them] from becoming defiled!" Therefore, [Scripture] says, "one who touches their carcass shall become unclean."-[Torath Kohanim 11:146]

**37 a sowing seed which is to be sown** [This refers to] the sowing of [various] kinds of seeds (זְרִיעַ) . [The word] זְרִיעַ [lit., "something which is planted,"] is a noun, as in the verse, "and let them give us some pulse (הַזְרָעִים)" (Dan. 1:12).

**it remains clean** Scripture teaches you that it is not predisposed and prepared to be regarded as "food [fit] to receive uncleanness" until water has come upon it.

**38 But if water is put upon seeds** after they have been detached [from the ground]. For if you say that [produce] attached [to the ground] can become predisposed [to receive uncleanness], then there would be no seed that would remain unprepared [to receive uncleanness, since all plants are watered].-[Chul. 118b]

**water...upon seeds** [The law applies] both to water and to other beverages, whether they fell on the seed or the seed fell into them. All this is expounded on in Torath Kohanim (11:151, 152).

**and any of their carcass falls on them** even if they have dried, for the Torah was particular only it should be regarded as "food," then as soon as it has become predisposed to contract uncleanness once [by becoming wet], this

predisposition can never be removed from it.

**39 [one who touches] its carcass** [but] not its bones or its sinews, nor its horns, hooves or hide [unless they are attached to the carcass].-[Torath Kohanim 11:159]

**40 And one who carries its carcass** - טְמֵאת מִשָּׁן [uncleanness resulting from lifting up an unclean item, even without touching it, e.g., by lifting it up with a stick,] is more stringent than טְמֵאת מִמַּעַ [uncleanness resulting from touching an unclean item], for one who lifts [a carcass, in addition to becoming unclean himself, also] defiles his garments, but one who [merely] touches it does not defile his garments, for regarding him it does not say, "he shall immerse his garments."

**And one who eats of its carcass** One might think that his eating renders him unclean. However, when [Scripture] says, regarding the carcass of a clean bird, "He shall not eat carrion or one stricken by a fatal disease or injury, to be defiled through it" (Lev. 22:8), [the seemingly superfluous word] כָּה [through it," is explained as follows]: One defiles his garments "through it," [i.e.,] through eating it, but the carcass of an animal does not defile if one eats it without lifting it up. For example, if someone else forced it down his pharynx. If so, why does it say, "And one who eats [of its carcass]"? To specify the [minimum] volume [needed to render someone unclean] through his touching or lifting up [an unclean carcass], namely, the volume that one [normally] eats [at a time], namely, the size of an olive," [half the volume of a hen's egg] (Torath Kohanim 11:16). [One should note that, for food to defile other items, it must have a minimum volume possibly edible at one time, namely, equal to that of a hen's egg. See Rashi on Lev. 11:34].

**and he shall be unclean until evening** Even though he has already immersed himself, he requires sunset [in order to be completely clean].

**41 that creeps on the ground** This comes to exclude mites found in chickpeas and in beans, and the pea-beetles found in lentils, since they did not creep on the ground but within the food [which was already detached from the ground]. However, when they exit into the air and creep, they become prohibited [because they fall into the category of אֲרָבִים, those that "creep on the ground"].-[Torath Kohanim 11:161]

**it shall not be eaten** [This phrase comes] to render guilty someone who feeds a person [with the flesh of a creeping animal] just as if he would have eaten it [himself] (Torath Kohanim 11:162). A אֲרָבִים means a low, short-legged creature, which appears [in its motion] only as if slithering and moving.

**42 that goes on its belly** This is the snake (Torath Kohanim 11:163). The word נָחִיב denotes "bending low" [and it is used to describe the snake] because it moves while bent a prostrated posture, prostrated on its belly.

**Any [creature] that goes** [This comes] to include earthworms and what resembles those that resemble them [i.e., that have tiny legs, but nevertheless slither like a worm on their bellies].-[Torath Kohanim 11:163]

**that walks on four [legs]** This [refers to] a scorpion.-[Torath Kohanim 11:163]

**any [creature]** [This word comes] to include the beetle, called escarbot in French, and what resembles those that resemble them.-[Torath Kohanim 11:163]

**any [creature] that has many legs** This is the centipede, a creature with legs from its head to its tail, on either side, called centipede [in French].-[Torath Kohanim 11:163]

**43 You shall not make [yourselves] abominable** By eating them, for it says: נַפְשֵׁיכֶם, "your souls" [lit., "Do not make your souls abominable"], and merely touching [an unclean item] does not cause "abomination of the soul" [whereas eating it does. See Me'ilah 16b, Rashi there]; similarly, "and you shall not defile yourselves" [means] by

eating them.

**that you should become unclean through them** [God says:] “If you defile yourselves through these [creatures] on earth, I too will defile you in the world to come and in the heavenly academy.”-[Yoma 39a]

**44 For I am the Lord your God** Just as I am holy, for I am the Lord your God, so too, you shall make yourselves holy, [i.e.,] sanctify yourselves below [on earth].-[Torath Kohanim 11:168]

**and be holy before Me**, for I will make you holy above and in the world to come.-[Yoma 39a]

**and you shall not defile yourselves** [This prohibition is written to make a transgressor guilty of] transgressing many negative commandments. And for [the transgression of] each negative commandment, [the perpetrator receives] lashes. This is what [the Sages said in the Talmud (Mak. 16): "If one eats a אַרְבֵּי עֵפָר [a small unclean aquatic creature], one receives four series of lashes [i.e., four separate series of lashes for the four negative commandments transgressed by eating that one creature]; if one eats an ant, one receives five series of lashes; if one eats a hornet, [he receives] six series of lashes" (Mak. 16b).

**45 For I am the Lord Who has brought you up** On the condition that you accept My commandments, I have brought you up [out of Egypt] (Torath Kohanim 11:170). Another explanation of “For I am the Lord Who has brought you up”: Everywhere [Scripture] says, “Who has brought [you] out (הוֹצֵאתִי) [of the land of Egypt],” while here it says, “Who has brought [you] up (הִמְצִילֵנִי).” [What is the meaning of the unusual expression here of bringing up?] the school of Rabbi Ishmael taught: [God says,] “If I had brought up Israel from Egypt only so that they would not defile themselves with creeping creatures like the other nations, it would have been sufficient for them, and this is an exaltation for them.” This, then, explains [the use of] the expression הִמְצִילֵנִי -[B.M. 61b]

**47 to distinguish** Not only must you learn [these laws concerning prohibited creatures in order to know the laws for the sake of knowing Torah], but also you shall know and recognize [these creatures], and be proficient [in identifying] them.

**between the unclean and the clean** But is it necessary [for Scripture] to state [that we should know] the difference between [kosher and non- kosher animals such as] a donkey and a cow, when these [differences] have already been explained? Rather, [what is meant here, is to distinguish] between what is unclean because of you and what is clean because of you, namely between [an animal] whose trachea was slaughtered halfway through [which is considered “unclean” and may not be eaten], and [an animal] who had most of its trachea slaughtered, [rendering the animal “clean” and it may be eaten].-[Torath Kohanim 11:173:7]

**and between the animal that may be eaten** Does [Scripture] have to tell us [that one must be able to distinguish] between a deer and a wild donkey? Are they not already delineated? Rather, [to distinguish] between [an animal] in which signs of a trefah have developed, and it is nevertheless kosher [such as an animal whose injury does not render it trefah], and an animal in which signs of a trefah have developed, and it is not kosher. -[Torath Kohanim 11:173:8]

## Ketubim: Tehillim (Psalm) 78:1-16

RASHI	TARGUM
1. A maskil of Asaph. Hearken, my people, to my instruction, extend your ear to the words of my mouth.	1. <i>A teaching of the Holy Spirit, composed by Asaph.</i> Hear, O my people, my Torah; incline your ears to the utterances of my mouth.
2. I shall open my mouth with a parable; I shall express	2. I will open my mouth in a proverb; I will declare

riddles from time immemorial.	riddles from ancient times.
3. That we heard and we knew them, and our forefathers told us.	3. Which we have heard and known, and <i>which</i> our fathers told to us.
4. We shall not hide from their sons; to the last generation they will recite the praises of the Lord, and His might and His wonders, which He performed.	4. We will not hide it from their sons, recounting the psalms of the LORD to a later generation, and His might, and the wonders that He performed.
5. And He established testimony in Jacob, and He set down a Torah in Israel, which He commanded our forefathers to make them known to their sons.	5. And He established a witness among <i>those of the house of Jacob</i> , and He <i>decreed</i> a Torah among <i>those of the house of Israel</i> , which He commanded our fathers to teach to their sons.
6. In order that the last generation might know, sons who will be born should tell their sons.	6. So that another generation, sons still to be born, should know; they will arise and tell it to their children.
7. And they should put their hope in God, and not forget the deeds of God, and keep His commandments.	7. And they will place their hope in God, and not forget the works of God, and they will keep His commandments.
8. And they should not be as their forefathers, a stubborn and rebellious generation, who did not prepare its heart and whose spirit was not faithful to God.	8. And they will not be like their fathers, a <i>stubborn and vexing</i> generation, a generation whose heart was not firm <i>with its lord</i> , and its spirit was not faithful to God.
9. The sons of Ephraim, armed archers, retreated on the day of battle.	9. <i>While they were living in Egypt</i> , the sons of Ephraim <i>became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time</i> , with weapons of war, and warriors bearing bows. They turned around <i>and were killed</i> on the day of battle.
10. They did not keep the covenant of God, and they refused to follow His Torah.	10. <i>Because</i> they did not keep the covenant of God and refused to walk in His Torah.
11. They forgot His deeds and His wonders, which He showed them.	11. And <i>the people, the house of Israel</i> , forgot His deeds and His wonders that He showed them.
12. Before their forefathers He wrought wonders, in the land of Egypt, the field of Zoan.	12. In front of <i>Abraham, Isaac, and Jacob, and the tribes of their ancestors</i> , He performed wonders in the land of Egypt, the field of <i>Tanis</i> .
13. He split the sea and took them across, He made the water stand as a heap.	13. He split the sea <i>with the staff of Moses their leader</i> , and made them to pass through, and He made the water stand up, <i>fastened</i> like a skin bottle.
14. He led them with a cloud by day, and all night with the light of fire.	14. And He guided them with the cloud by day, and all of the night with the light of fire.
15. He split rocks in the desert and gave them to drink as [from] great deeps.	15. He split <i>mountains with the staff of Moses their leader</i> in the wilderness; and He gave drink as if from the great deeps.
16. He drew flowing water from a rock and brought down water like rivers.	16. And He brought forth streams <i>of water</i> from the rock, and He made water come down like <i>flowing</i> rivers.

## Rashi’s Commentary on Tehillim (Psalm) 78:1-16

**2 ...my mouth with a parable** They are the words of Torah.

**4 We shall not hide from their sons** We, too, shall not hide [these words] from our fathers’ sons by not letting them know what they told us.

**7 their hope** Heb. כסלם , their hope, and so (Job 31:24): “If I made gold my hope (כסלי) .”

**8 as their forefathers** who were in Egypt and in the desert.

**9 The sons of Ephraim** who left Egypt forcefully before the end [of the exile] and trusted in their might and in their arrows. Ultimately, they retreated and fled on the day of battle, as is delineated (I Chron. 7:21): “and the men of Gath, who were born in the land, slew them.”

**archers** Heb. רומי , who cast and shoot, as (Exod. 15:1): “cast (רמה) into the sea.”

**12 Before their forefathers He wrought wonders** (Nevertheless Shem Ephraim) Afterwards, when the end arrived, they too “continued to sin against Him,” as he further concludes. (Another explanation Shem Ephraim)

**Before their forefathers** Abraham, Isaac, and Jacob came beside the sea, and the Holy One, blessed be He, showed them how He was redeeming their children.

**13 as a heap** Heb. גג , a tall heap, as Onkelos renders (Exod. 15:8): “the flowing water stood up like a גג ,” stood up like a wall.

**15 He split rocks** (Exod. 17:6): “and you shall strike the rock.”

**and He gave them to drink as [from] great deeps** in the great deeps. Even as they went through the midst of the sea, whose waters are salty, He sweetened fountains for them in the midst of the sea.

**16 and brought down water like rivers** [Water] that was flowing from the well. The princes would make a line with their staffs and the water would be drawn after them to the encampment of each tribe, as the matter that is stated (Num. 21:18): “by the order of the lawgiver, with their staffs,” as is explained in tractate Makkoth.

### Ashlamatah: Ezekiel 44:21-29 + 45:15

Rashi	Targum LXX Brenton
15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God.	15. The priests the Levites, the sons of Saddoc, who kept the charges of My sanctuary when the house of Israel went astray from Me, these will draw near to Me to minister to Me, and will stand before My face, to offer sacrifice to Me, the fat and the blood, says the Lord God.
16. They shall enter My Sanctuary, and they shall approach My Table to minister to Me, and they shall keep My charge.	16. These will enter into My sanctuary, and these will approach My table, to minister to Me, and they will keep My charges.
17. And it shall be, when they enter the gates of the Inner Court, they shall be clothed with linen garments and no wool shall be upon them when they minister the gates of the Inner Court and within.	17. And it will come to pass when they enter the gates of the inner court, that they will put on linen robes; and they will not put on woollen garments when they minister at the gate of the inner court.
18. Linen hats shall be upon their heads, and linen breaches shall be upon their loins; they shall not gird themselves in a place that sweats.	18. And they will have linen mitres upon their heads, and will have linen drawers upon their loins; and they will not tightly gird themselves.
19. But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their	19. And when they go out into the outer court to the people, they will put off their robes, in which they

<b>Rashi</b>	<b>Targum LXX Brenton</b>
garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, and they shall not sanctify the people with their garments.	minister; and they will lay them up in the chambers of the sanctuary, and will put on other robes, and they will not sanctify the people with their robes.
20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads.	20. And they will not shave their heads, nor will they pluck off their hair; they will carefully cover their heads.
21. And wine may no priest drink when they come into the Inner Court.	21. And no priest will drink any wine, when they go into the inner court.
22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also the widow who is only a widow, some of the priests may marry.	22. Neither will they take to themselves to wife a widow, or one that is put away, but a virgin of the seed of Israel: but if there should happen to be a priest's widow, they will take her.
23. And My people shall they teach the difference between holy and profane, and cause them to discern between the impure and the pure.	23. And they will teach My people to distinguish between holy and profane, and they will make known to them the difference between unclean and clean.
24. And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify.	24. And these will attend at a judgment of blood to decide it: they will rightly observe My ordinances, and judge My judgments, and keep My statutes and My commandments in all My feasts; and they will hallow My Sabbaths.
25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves.	25. And they will not go in to the dead body of a man to defile themselves: only a priest may defile himself for a father, or for a mother, or for a son, or for a daughter, or for a brother, or for his sister, who has not been married.
26. And after his purification they shall count seven days for him.	26. And after he has been cleansed, let him number to himself seven days.
27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God.	27. And on whatsoever day they will enter into the inner court to minister in the holy place, they will bring a propitiation, says the Lord God.
28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession.	28. And it will be to them for an inheritance: I am their inheritance: and no possession will be given them among the children of Israel; for I am their possession.
29. The meal-offering and the sin-offering and the guilt-offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them.	29. And these will eat the meat-offerings, and the sin-offerings, and the trespass-offerings; and every special offering in Israel will be theirs.
30. And the first of all the first-fruits, and every heave-offering; everything from every sort of your heave-offerings shall belong to the priests; also the first out of your kneading-troughs shall you give to the priest, to bring enduring blessing into your home.	30. And the first-fruits of all things, and the first-born of all animals and all offerings, of all your first-fruits there will be a share for the priests; and you will give your earliest produce to the priest, to bring your blessings upon your houses.
31. Anything that has died of itself or is fatally wounded, whether it be bird or beast, the priests may not eat. {P}	31. And the priests will eat no bird or beast that dies of itself, or is taken of wild beasts.
1. ¶ And when you divide the land by lot for inheritance, you shall set aside an offering to the Lord, holy from the land, its length twenty-five thousand and its width ten thousand, it is holy within all its borders around.	1. And when you measure the land for inheritance, you will set apart first-fruits to the Lord, a holy space of the land, in length twenty and five thousand reeds, and in breadth twenty thousand; it will be holy in all the

<b>Rashi</b>	<b>Targum LXX Brenton</b>
	borders thereof round about.
2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around.	2. And there will be a sanctuary out of this, five hundred reeds in length by five hundred in breadth, a square round about; and there will be a vacant space beyond this of fifty cubits round about.
3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies.	3. And out of this measurement will you measure the length five and twenty thousand, and the breadth twenty thousand: and in it will be the holy of holies.
4. It is the holy portion of the land; it shall be for the priests, the ministers of the Sanctuary who come near to serve the Lord, and it shall be for them a place for houses, and the hallowed part shall be for the Sanctuary.	4. Of the land will be a portion for the priests that minister in the holy place, and it will be for them that draw near to minister to the Lord: and it will be to them a place for houses set apart for their sacred office;
5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers.	5. the length will be twenty-five thousand, and the breadth twenty thousand: and the Levites that attend the house, they will have cities to dwell in for a possession.
6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel it shall be.	6. And you will appoint for the possession of the city five thousand in breadth, and in length twenty-five thousand: after the manner of the first-fruits of the holy portion, they will be for all the house of Israel.
7. And for the prince, on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border.	7. And the prince will have a portion out of this, and out of this there will be a portion for the first-fruits of the sanctuary, and for the possession of the city, in front of the first-fruits of the sanctuary, and in front of the possession of the city westward, and from the western parts eastward: and the length will be equal to one of the parts of the western borders, and the length will be to the eastern borders of the land.
8. In the land, he shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes.	8. And he will have it for a possession in Israel: and the princes of Israel will no more oppress My people; but the house of Israel will inherit the land according to their tribes.
9. So said the Lord God: Enough, princes of Israel; remove violence and plunder, and perform justice and righteousness; take away your evictions from My people, says the Lord God.	9. Thus says the Lord God; Let it suffice you, you princes of Israel: remove injustice and misery, execute judgment and justice; take away oppression from My people, says the Lord God.
10. You shall have honest scales, an honest ephah, and an honest bath.	10. You will have a just balance, and a just measure, and a just choenix for measure.
11. The ephah and the bath shall have one volume, the bath shall contain a tenth part of the homer, and a tenth part of the homer is the ephah; according to the homer shall be its volume.	11. And in like manner there will be one choenix as a measure of capacity; the tenth of the gomor will be the choenix, and the tenth of the gomor will be in fair proportion to the gomor.
12. And the shekel is twenty gerah; twenty shekels, twenty-five shekels, and fifteen shekels shall the maneh be to you.	12. And the weights will be twenty oboli, your pound will be five shekels, fifteen shekels and fifty shekels.
13. This is the offering that you shall set apart; a sixth of an ephah from a homer of wheat, and you shall separate a sixth of an ephah from a homer of barley.	13. And these are the first-fruits which you will offer; a sixth part of a gomor of wheat, and the sixth part of it will consist of an ephah of a core of barley.
14. And the rule of the oil [is as follows]; the bath, [which is a measure of] oil, the tithe of a bath is from a	14. And ye will give as the appointed measure of oil one bath of oil out of ten baths; for ten baths are a gomor.

Rashi	Targum LXX Brenton
kor, ten baths are a homer, for ten baths are a homer.	
15. And one lamb from the flocks out of two hundred, from Israel's banquet for a meal offering, for a burnt offering, and for a peace offering to atone for them, says the Lord God.	15. And one sheep from the flock out of ten, as an oblation from all the tribes of Israel, for sacrifices, and for whole-burnt-offerings, and for peace-offerings, to make atonement for you, says the Lord God.

### Special Ashlamatah (I): Isaiah 54:11 – 55:5

Rashi	Targum
11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires.	11. O needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold, I am setting your pavement stones in antimony, and I will lay your foundations with good stones.
12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones.	12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones.
13. And all your children shall be disciples of the Lord, and your children's peace shall increase.	13. All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons.
14. With righteousness/generosity shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you.	14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you.
15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you.	15. Behold, the exiles of your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst.
16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it].	16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth; I have created the destroyer to destroy;
17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. {S}	17. No weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says the LORD.”
1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk.	1. Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn without price, and not with mammon, teaching which is better than wine and milk.
2. Why should you weigh out money without bread and your toil without satiety? Harken to Me and eat what is good, and your soul shall delight in fatness.	2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.
3. Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.	3. Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.
4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations.	4. Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.

5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. {S}	5. Behold, people that you not know will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for He has glorified you.
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## Special Ashlamatah (II): I Samuel 20:18,42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city.

## 1 Tsefet (Peter) 3:18 – 4:11

CLV <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
18. seeing that Christ also, for our sakes, once died concerning sins, the just for the sake of the unjust, that He may be leading us to God; being put to death, indeed, in flesh, yet vivified in spirit,	18. ¶ For even Messiah died one time for our sins, the just [one] for sinners, that he would bring you to God. And he died bodily, but lives spiritually.	18. ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν δι' καιὸς ὑπὲρ ἁδίκων ἵνα ἡμᾶς προσάγαγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζῶσποιοθηεὶς δὲ τῷ πνεύματι.	<b>18 כִּי גַם־הַמְּשִׁיחַ מָת פְּעַם אַחַת עַל־חַט אֲתִינוּ הִצְדִּיק בְּעַד הַרְשָׁעִים לְקָרֵב אֲתָנוּ אֱלֹהֵי־הָאֱלֹהִים הוֹמַת בְּבָשָׂר וַיְחַי בְּרוּחַ:</b>
19. in which, being gone to the spirits in jail also,	19. And he preached to those souls who were held captive in Sheol,	19. ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκὶν ῥύξεν	<b>19 וּבְכֵן הִלַּךְ וַיִּקְרָא לְרוּחֹת אֲשֶׁר בְּמַשְׁמָר:</b>
20. He heralds to those once stubborn, when the patience of God awaited in the days of Noah while the ark was being constructed, in which a few, that is, eight souls, were brought safely	20. those who previously were disobedient in the days of Noah, when [in] the long-suffering of God He commanded an ark to be made, in hope of their repentance, yet only eight souls entered it and were	20. ἀπειθήσασίν ποτε ὅτε ἅπαξ ἔξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὁ κτὼ ψυχῶν διεσώθησαν δι' ὕδατος	<b>20 אֲשֶׁר לְפָנִים לֹא הֶאֱמִינוּ כְּאֲשֶׁר חָפָה אֵל־הַיָּם בְּאֶרְךְ אַפּוֹ בַיָּמֵי נֹחַ בְּהַעֲשׂוֹת הַתֵּבָה אֲשֶׁר נִמְלְטוּ אֵלֶיהָ מֵעֲשִׂים וְהֵם שָׁמְנָה נַפְשׁוֹת מִן־הַמַּיִם:</b>

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

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

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

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

CLV <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
through water,	kept alive on the water.		
21. the representation of which, baptism, is now saving you also (not the putting off of the filth of the flesh, but the inquiry of a good conscience to God), through the resurrection of Jesus Christ,	21. For you also live in the same type by baptism (not when you wash the body of filth, but when you confess God with a pure conscience) and by the resurrection of Yeshua the Messiah,	21. ὁ καὶ ἡ μᾶς ἀντί τυπον νῦν σώζει βάπτισμα οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν διὰ ναστάσεως Ἰησοῦ Χριστοῦ	<b>21 והוא דמות הטבילה אשר כעת תושיע גם-אתכם ל' א להסיר הלאת הבשר כי אמ-לשאל-לנו מאת אל הים רוח שלמה עלי ידי הקמת ישוע המשיח:</b>
22. Who is at God's right hand, being gone into heaven, messengers and authorities and powers being subjected to Him."	22. who was raised up to heaven and is at the right hand of God and angels and authorities and powers are subject to him.	22. ὃς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέτων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων	<b>22 אשר עבר השמימה וישב לימין אל הים ויפגעו מפניו המלאכים והרשיות והגבורות:</b>
1. Christ, then, having suffered for our sakes in flesh, you also arm yourselves with the same thought, for he who is suffering in flesh has ceased his sins,	1. If Messiah therefore suffered for you in the flesh, you also should arm yourselves with this mind, for whoever dies in his flesh has ceased from all sins,	1. Χριστοῦ οὐν παθόντος ὑπὲρ ἡμῶν σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοϊαν ὀπίσασθε ὅτι ὁ παθὼν ἔν σαρκὶ πέπαυται ἀμαρτίας	<b>ועתה פאשר ענה המשיח בעדנו בבשר כן הוי גם-אתם מזינים בדעת ההיא כי המענה בבשר חדל לחטוא:</b>
2. by no means still to spend the rest of his lifetime in the flesh in human desires, but in the will of God."	2. so that from now on, he should not live for the desires of men for as long as he is in the body, but for the will of God.	2. εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον	<b>2 למען אשר ל' א תקיו עוד לתאות בני אדם כי אמ-לרצון אל הים כלימי הוי תכם עוד בבשר:</b>
3. For sufficient is the time which has passed by to have effected the intention of the nations, having gone on in wantonness, lusts, debauches, revelries, drinking bouts, and illicit idolatries,	3. For the time that has passed by is sufficient when you served in the will of the pagans, in excess and in drunkenness and in filthiness and in revelry and in the service of demons.	3. ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἔθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελείαις ἐπιθυμίαις οἰνοφλυγίαις κώμοις πότοις καὶ ἀθεμίτοις εἰδωλολατρείαις	<b>3 כי רב לנו עשות כחפץ הגוים בימים הראשנים ימי לכתנו בדרכי זמה ובתאות כס באי יין וז ללי בשר ור דפי שכר ותועבות עב דת האלילים:</b>
4. while they are thinking it strange of you not to race together into the same puddle of profligacy, calumniating you;"	4. And behold, now they marvel and criticize you, in that you do not burn with passion with them in that former excess.	4. ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες	<b>4 ועליו את תמהים המה ומגדפים כי ל' א-תרוצו עמיהם להיות שטופים בזמה פמוקהם:</b>
5. who shall be rendering an account to Him Who is holding Himself in	5. They will give an account to God, who is going to judge the dead	5. οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρίναι ζῶντας	<b>5 אשר יתנו חשבון לפני העתיד לשפ ט החיים והמתים:</b>

CLV <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
readiness to judge the living and the dead.	and the living.	καὶ νεκροῦς	
6. For for this an evangel is brought to the dead also, that they may be judged, indeed, according to men in flesh, yet should be living according to God, in spirit."	6. For because of this, it was announced also to the dead, so that they should be judged as men in the flesh and [that] they should live in God spiritually.	6. εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσιν μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσιν δὲ κατὰ θεὸν πνεύματι	6 כּי עַל־כֵּן הִתְבַּשְׂרוּ גַם־הַמֵּתִים לְמַעַן יִדּוּנוּ בְּבֶשֶׁר כְּבְנֵי־אָדָם וְיַחֲיוּ בְּרוּחַ קְדוֹךְ אֱלֹהִים:
7. Now the consummation of all is near. Be sane, then, and sober for prayers,	7. ¶ But the end of all approaches. Because of this, be sober and be watchful in prayer.	7. Πάντων δὲ τὸ τέλος ἤγγικεν σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς·	7 הֵן קֵץ הַכֹּל לְקָרֵב לָכֵן הָיוּ צְנוּעִים וְעֹרִים לְהִתְפַּלֵּל:
8. before all, having earnest love among yourselves, for love is covering a multitude of sins."	8. And before everything, have keen love for one another, for love covers a multitude of sins.	8. πρὸ πάντων δὲ τήν εἰς ἑαυτοῦς ἀγάπην ἐκτενῆ ἔχοντες ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν	8 וְקִדְּם כָּל־דְּבַר אֲהָבוּ אִישׁ אֶת־אָחִיו אֲהָבָה עֲזָה כִּי עַל־רַב פְּשָׁעִים תִּכְסֶה הָאֲהָבָה:
9. Be hospitable to one another without murmuring.	9. And be compassionate to strangers without murmuring.	9. φιλόξενοι εἰς ἀλλήλους ἀνευ γογγυσμῶν·	9 הָיוּ מְאָרְחִים אִישׁ אֶת־רֵעֵהוּ בְּבִלִי תִלְגּוֹת:
10. Each, according as he obtained a gracious gift, be dispensing it among yourselves, as ideal administrators of the varied grace of God;"	10. And everyone of you should minister the gift that he received from God to his friends, as good stewards of the diverse grace of God.	10. ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοῦς αὐτὸ διακονοῦντες ὡς καλοὶ οἱ κονόμοι ποικίλης χάριτος θεοῦ	10 אִישׁ אִישׁ כַּמַּתָּן הַחֶסֶד אֲשֶׁר קָבַל תַּעֲזֹרוּ אִישׁ לְרֵעֵהוּ כַּסְּ כְּנִים מִמְּנִים עַל־חֶסְדֵי אֱלֹהִים הַרְבִּים:
11. if anyone is speaking, as the oracles of God; if anyone is dispensing, as out of the strength which God is furnishing; that in all God may be glorified, through Jesus Christ, to Whom is the glory and the might for the eons of the eons. Amen!"	11. All who speak should speak according to the word of God and all who serve [should serve] as from the strength that God has given to him, so that in all you do, God will be glorified by way of Yeshua the Messiah, whose glory and honor is forever and ever. Amen.	11. εἴ τις λαλεῖ ὡς λόγια θεοῦ· εἴ τις διακονεῖ ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός ἵνα ἐν πάνσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοῦς αἰῶνας τῶν αἰῶνων ἀμήν	11 הַמְדַּבֵּר יְדַבֵּר אֶמְרֵי־אֱלֹהִים וְהַעֲזֹר יַעֲזֹר מִתּוֹךְ הַחֵיל אֲשֶׁר תִּנְּנוּ אֱלֹהִים לְמַעַן יִכְבֵּד אֱלֹהִים בְּכֹל עַל־יְדֵי יֵשׁוּעַ הַמְּשִׁיחַת אֲשֶׁר לוֹ הַכְּבוֹד וְהַעֲזֹר לְעוֹלָמֵי עוֹלָמִים אָמֵן:

### Hakham's Rendition

18. ¶ And also [the] Messiah died [other MSS: suffered] once for sins, [the] just for [the] unjust [to the end] that he may bring (or: lead; conduct) you toward God. Being put to death in the flesh, but made alive by the spirit (of God);

19. In which also going to the spirits [held captive] in prison (or, Sheol) he proclaimed;

20. [who] sometime (previously) disobeyed when once was waiting the long-suffering of God in [the] days of

Noah, [while the] ark was progressively being prepared into which few, that is, eight souls, were brought safely through water,

21. which, also, immersion [is] a figure now progressively bringing you to safety (not consisting of [the] removal of dirt away from [the] flesh, but [rather, the] demand of a good (virtuous) conscience towards God), because of [the] resurrection of Yeshua [the] Messiah,

22. Who continuously is in (at) [the] right hand of God, having journeyed into [the] heavens [God] having subjected (placed under) to him (the Messiah) angels (messengers), authorities, and powers.

1. Messiah, then, having suffered for you in [the] flesh, you also arm (equip) yourselves with the same mind (way of thinking), for whoever suffers (dies) in [the] flesh has ceased from sin (sinning),

2. so [that] no longer [should a] man [live] to lusts but [rather] live the remaining time within [the] flesh in God’s will.

3. For sufficient to you [is] the past time of life having worked out the will of the Gentiles, having walked in lasciviousness, [in] lusts, [in excessive] wine-drinking, [in] revelry, [in] drinking parties, and [in] forbidden idolatries,

4. wherein they thinking it strange that you [are] not running [together] with [them] into the same excesses of dissoluteness [and thereby] speaking evil [of you].

5. Such will render [an] account to Him (God) who is readily (and continually) judging [the] living and [the] dead.

6. For into this [purpose], also to [the] dead, the Oral Torah was proclaimed that they may be judged indeed as persons in [the] flesh, but may continue living according to God, in spirit.

7. ¶ But the goal of all things has drawn near (close at hand). Therefore, be un-intoxicated and be watchful in the prayers.

8. But above all things, have fervent love among yourselves, for [it is written] “but love covers over all transgressions” (Proverbs 10:12),

9. [being continually] hospitable to one another [and strangers], without grumbling,

10. each [one], according as he received a gift, continuously ministering it to one another, as good administrators of God’s diverse mercies.

11. If anyone be speaking, [let it be] as God’s Oral Torah; if anyone is habitually serving (ministering) [let it be] as out of [the] strength which God continually supplies, that within all things, God may be constantly glorified through Yeshua the Messiah. To [God] glory and honour be forever and ever, amen!

This week, since we join together two Torah Sedarim, we also need to join together two Pericopes of Hakham Tsefet. Considering these two pericopes as one, we have to say the epicentre of the passage is verse eight of Chapter four: “**But above all things, have fervent love among yourselves, for [it is written] “but love covers over all transgressions” (Proverbs 10:12),**” Thereby, continuing in this pericope the message of strengthening the community altar.

The Hebrew word כַּסָּה (Kasah – H3680) used in Prov. 10:12 - וְעַל כָּל-פְּשָׁעִים, תְּכַסֶּה אֶהְבֵּה - (V’Al – but over, Kol-P’shaim – all transgressions, T’Kaseh – covers/conceals, Ahavah – love; and translating into English as: “but love covers over all transgressions.” In Gematria, the Hebrew words “Ahavah/Love ”and “Echad/Oneness ” are considered synonymous since they have equal numerical value )i.e. 13 .(The word KASAH is also synonymous כַּפַּר the Hebrew word with – Kapor (H3722) = to make atonement/covering, as in our Torah Seder Leviticus 10:17 – “לְכַפֵּר עֲלֵיהֶם” – L’Kaper Alehem – to make atonement/covering for them.” The same exact phrase appears in Ezekiel 45:15, which is the corresponding Ashlamatah for our Torah Seder this week. Thus, establishing a verbal tally by the use of synonyms between 1 Tsefet 4:8, Leviticus 10:17, and Ezekiel 45:15.

As an observation, we can see from the text of Proverbs 10:12 – “Hatred stirs up strife; but love covers over all transgressions,” that love for the brethren functions very much as the altar of atonement/covering. Note also that the

Hebrew has: “V’Al – but over, **Kol-P’shaim** – all transgressions,” and thereby including all transgressions. So effective is the power of love for the brethren that it is in itself an atonement for all transgressions. But Hakham Tsefet is not only content with demanding from every Nazarean Jew to love the brethren but he insists that the command rightly exercised is having “**ἀγαπην εκτενη (Agapi Ekteni) – fervent love**” for the brethren. Without **fervent love** for the brethren there is no covering/atonement for sins!

The Greek word **ἐκτενής (Ektenis)** that we have translated as “fervent” literally means “stretched out to the maximum.” Thus we could also translate this verse as: “But above all things, have love stretched out to the maximum among yourselves.” We need to insist that this “stretched out love to the maximum” is not just a statement or an emotion, but above all else it must be intensely substantive and practical, as Hakham Yochanan puts it: “But whoever has this world's goods, and sees his brother having need, and shuts off his compassion towards him, how does the love of God abide in him? My little children, **let us not love in word or in tongue, but in deed and in truth**”<sup>1</sup> John3:17-18 .(For we know that genuine love =giving as it is taught" :For **G- d so loved** the Gentiles, ) "... **that He gave**John 3:16)

Again, in 4:11, we meet a most interesting Greek word: **ἰσχύος – (Ischuos)** from the feminine noun **ἰσχός – (Ischus)**, and meaning: ability, force, strength, or might, as in: “**if anyone is habitually serving (ministering) [let it be] as out of [the] strength which God continually supplies**” Possible equivalents in the Hebrew are: “koach” (H3581), and “tsemach” (H6780) amongst others.

According to the BDB<sup>5</sup> the Hebrew term **קֹחַ (Koach)** – has the following meanings: 1) strength, power, might, 1a) human strength, 1b) strength (of angels), 1c) power (of G-d), 1d) strength (of animals), 1e) strength, produce, wealth (of soil), 2) a small reptile, probably a kind of lizard, which is unclean. It appears that the word comes from an unused root meaning to be firm. The word “Koach” appears in our Torah Seder at Leviticus 11:30, where we read: **וְהָיָה קֹחַ הַחֹמֶת – V’HaAnaqah V’HaKoach, and which Rashi translates as “The hedgehog, the chameleon,**” However, and at the same time in our language, enthusiastic handshakes, accompanied by the Hebrew greeting “**Yasher Koach,**” are the standard expression of congratulations for those who have had the merit of participating in the public worship of the synagogue, especially the reading of the Torah or those engaged in the service of Ha-Shem and the community. The phrase “**Yasher Koach**” translates literally as “**May you be strengthened.**”

Now the question may be asked, What is the relationship between a “Chameleon” and “strength/be strengthened”? Because of all the lizards in Israel the Chaeleon is the strongest as well as one which can easily adapt to its environs. The origins of the practice of saying “Yasher Koach” to one who has made an Aliyah are linked to those of a similar blessing that is recited on rarer occasions; i.e., the congregational declaration "Hazak hazak venit-hazek" that follows the conclusion of each of the five books of the Pentateuch. The meaning of that Hebrew phrase is analogous to that of "Yasher Koach": "Strong, strong, and let us be strengthened!" From various descriptions of synagogue customs from the medieval period, we learn that the original practice was to wish each participant in the Torah reading Hazak hazak upon the conclusion of his aliyah. The reason for this, it appears, was a practical one. According to the ancient procedure, the Torah had to be read while it was standing upright and its text visible to the congregation. The reader therefore had to physically support it by taking hold of its posts. Sephardic Torah scrolls are normally housed in as special box that can stand safely on the reading table, but to keep an Ashkenazic-style sefer Torah straight and not allow it to fall demanded some serious exertion.

It is therefore understandable that by-standers would do their best to encourage the reader to maintain the requisite vigour. As often occurs in the evolution of religious customs, certain routines stubbornly persist even after their original reasons have ceased to be applicable. Though the Torah is now allowed to lie horizontally on the lectern,

<sup>5</sup> Brown, F., Driver, S.R., & Briggs, C.A. (1979). Hebrew and English Lexicon of the Old Testament, Oxford: Clarendon Press.

we still insist that the reader "support" it by symbolically grasping its wooden posts, and the people next to him continue to pray that the reader's strength will suffice for the task.

Thus we have found ways to preserve the remnants of two different customs: The saying of Hazak has been relegated to the ceremonious conclusions of entire books, possibly owing to a misunderstanding of an old instruction that it be recited "when one finishes reading the Torah." Yasher koach, on the other hand, has been adopted as the informal congratulatory formula for the normal `aliyah.

The customs we are describing date back to Talmudic times, and are attributed there to the heroes of the Bible. When God exhorted Joshua to take over Moses' mantle of leadership, he instructed him that "this book of the Torah shall not depart out of thy mouth... be strong and of a good courage." Rabbi Simeon ben Yohai deduced that the wording "this book" implies that Joshua was actually holding a Torah scroll at the time. The Rabbis discerned in this episode a precedent for saying Hazak to anyone who is grasping a Torah. Similarly, when Moses declared "Cursed be the one who does not uphold all the words of this Torah," the Talmudic Rabbis understood this as alluding to the obligation to offer verbal support to the person who is holding up a Torah scroll.

Indeed the fear of inadvertently dropping a sacred scroll was not the only fear that troubled participants in the synagogue services. Midrashic tradition speaks of the grave perils that were felt to threaten a person--whether from a hostile Satan or from the person's own carelessness--when he accepted the momentous responsibility of praying on behalf of the congregation.

An interesting twist on this theme is contained in a midrashic interpretation quoted by Rashi in his very last comment to the end of the Book of Deuteronomy. When God (in Deut. 10:2) spoke to Moses about "the first tablets which [Hebrew: asher] you broke," the Rabbis read this as if God were saying to Moses "Yasher koach for breaking the tablets" in reaction to the people's worship of the Golden Calf. This midrash takes on a powerful poignancy when we bear in mind that the normal meaning of Yasher koach is "May you have strength not to cause the Torah to fall." In this midrashic exposition, the usage is ironically reversed, as God reassures Moses saying: You have done the right thing in showing the strength and courage to hurl the Torah before a people that has proven itself unworthy of it. At any rate, we hope for the strength to uphold both the scroll and its contents, which **"strength which God continually supplies"**

Now, the Hebrew word **צִמָּח** – (**Tsemach**) according to the BDB<sup>6</sup> has the meaning of: 1) sprout, growth, branch; 1a) sprouting, growth, sprout, 1b) growth (of process), 1c) sprout, shoot (of Messiah from Davidic tree). And by association it also means the strength to issue forth. I am also aware that Delitzsh here has used the word **חַיִּל** - "Chayil" and meaning: strength, might, ability, efficiency, wealth, force, and/or army. However I am not convinced that the context is in agreement with the use of this Hebrew word.

Of the three Hebrew terms, the first one - **קוֹאֵךְ** (**Koach**) seems to fit better our passage, and serves to remind us that all strength for accomplishing G-d's will and purposes, ultimately comes from Him, most blessed be He! As it is said in the last pericope of Hakham Tsefet for this week: **"if anyone is habitually serving (ministering) [let it be] as out of [the] strength which God continually supplies."** Hakham Tsefet, therefore is insinuating that this passage in a cycle starting in Tishri, should be read during the Seven Sabbaths of Consolation/Strengthening. Therefore, on these Sabbaths of Consolation/Strengthening of Yisrael, let us have **fervently love** for the brethren since it **covers/conceals all transgressions**, and thereby **strengthening** the communal altar, as it is said: "If I forget you, O Jerusalem (i.e. the local Torah Observant community), let my right hand forget her cunning/trade (i.e. become useless to myself and to others)" (Psalm 137:5).

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<sup>6</sup> Brown, F., Driver, S.R., & Briggs, C.A. (1979). Hebrew and English Lexicon of the Old Testament, Oxford: Clarendon Press.

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

**Vayikra (Leviticus) 10:8 – 11:47**  
**Yehezkel (Ezekiel) 44:21-27 + 46:1-3**  
**Special: Yeshayahu (Isaiah) 54:11 – 55:5**  
**I Shmuel 20:18,42;**  
**Tehillim (Psalm) 78:1-16**  
**1 Peter 3:18 – 4:11**

**The verbal tallies between the first two pasukim of our Torah portion and the Ashlamata of Ezekiel are:**

Drink - שתה, Strong’s number 08354.

Wine – יין, Strong’s number 03196.

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

Come / Go - בא, Strong’s number 0935.

Assembly - מועד, Strong’s number 04150.

Die / Death - מות, Strong’s number 04191.

Statute - חקקה, Strong’s number 02708.

**The verbal tallies between the first two pasukim of our Torah portion and the special Ashlamata of Isaiah 54 are:**

HaShem – יהוה, Strong’s number 03068.

Wine – יין, Strong’s number 03196.

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

Everlasting - עולם, Strong’s number 05769.

**The verbal tallies between the first two pasukim of our Torah portion and Psalm 78:1-16 are:**

HaShem – יהוה, Strong’s number 03068.

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

Generation - דור, Strong’s number 01755.

**Vayikra (Leviticus) 10:8-9** And the LORD <03068> spoke unto Aaron, saying <0559> (8800), 9 Do not drink <08354> wine <03196> nor strong drink, you, nor your sons <01121> with you, when you go into the tabernacle of the congregation <04150>, lest you die <04191> (8799): it will be a statute <02708> forever <05769> throughout your generations:

**Vayikra (Leviticus) 11:1-2** And the LORD <03068> spoke unto Moses and to Aaron, saying unto them, 2 Speak unto the children of Israel <03478>, saying, These are the beasts which you will eat <0398> (8799) among all the beasts <02416> that are on the earth <0776>.

**Yehezkel (Ezekiel) 44:21** Neither will any priest drink < 08354> wine <03196>, when they enter <0935> (8800) into the inner court.

**Yehezkel (Ezekiel) 44:24** And in controversy they will stand in judgment; and they will judge it according to My judgments: and they will keep My laws and My statutes <02708> in all My assemblies <04150>; and they will hallow my Sabbaths.

**Yehezkel (Ezekiel) 44:25** And they will come <0935> (8799) at no dead <04191> (8801) person to defile themselves: but for father, or for mother, or for son < 01121>, or for daughter, for brother, or for sister that has had no husband, they may defile themselves.

**Yehezkel (Ezekiel) 44:27** And in the day that he goes <0935> (8800) into the sanctuary, unto the inner court, to minister in the sanctuary, he will offer his sin offering, says the Lord GOD.

**Yeshayahu (Isaiah) 54:13** And all your children <01121> will be taught of the LORD <03068>; and great will be the peace of your children <01121>.

**Yeshayahu (Isaiah) 55:1-2** Ho, every one that thirsts, come to the waters, and he that has no money; come, buy, and eat; come, buy wine <03196> and milk without money and without price. Wherefore do you spend money for that which is not bread? And your labour for that which satisfies not? Hearken diligently unto Me, and eat that which is good, and let your soul delight itself in fatness.

**Yeshayahu (Isaiah) 55:3** Incline your ear, and come unto Me: hear, and your soul will live; and I will make an everlasting <05769> covenant with you, even the sure mercies of David.

**Yeshayahu (Isaiah) 55:5** Behold, you will call a nation that you know not, and nations that knew you not will run unto you because of the LORD <03068> your God, and for the Holy One of Israel; for He has glorified you.

**Tehillim (Palms) 78:4** We will not hide them from their children <01121>, showing to the generation <01755> to come the praises of the LORD <03068>, and His strength, and His wonderful works that He has done.

**Tehillim (Palms) 78:5-6** For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children <01121>: That the generation <01755> to come might know them, even the children <01121> which should be born; who should arise and declare them to their children <01121>:

**Tehillim (Palms) 78:8** And might not be as their fathers, a stubborn and rebellious generation <01755>; a generation <01755> that set not their heart aright, and whose spirit was not steadfast with God.

**Tehillim (Palms) 78:9** The children <01121> of Ephraim, being armed, and carrying bows, turned back in the day of battle.

## Hebrew:

Hebrew	English	Torah Seder Le10:8- 11:47	Added Seder Nu. 28:9-15	Psalms Ps 78:1-16	Ashlamatah Ez 44:21-29 + 45:15	Spec. Ashlamatah Is 54:11 – 55:5	Spec. Ashlamatah I Samuel 20:18,42
אב	father			Ps 78.3	Ez 44.25		
אָזְנוֹ	ears			Ps 78.1		Is 55.3	
אֵין	one does not have, no		Nu 28.11		Ez 45.15		
אֵין	money	Le 11.10				Is 55.1	
אָכַל	eat	Le 10.12			Ez 44.29	Is 55.1	
אֵלֹהִים	GOD	Le 11.44		Ps 78.7		Is 55.5	
אֵמֵן	was not faithful, faithful			Ps 78.8		Is 55.3	
אָמַר	saying, said	Le 10.8					1 Sa 20.18
אֶרֶץ	earth, land	Le 11.2		Ps 78.12			
אֵשׁ	fire			Ps 78.14		Is 54.16	
אִשָּׁה	fire offering	Le 10.12	Nu 28.13				
אֲשֶׁר	which, who	Le 10.11		Ps 78.3	Ez 44.22	Is 55.1	1 Sa 20.42
בֹּא	shall bring, enter	Le 10.15			Ez 44.21		1 Sa 20.42
בֵּין	between	Le 10.10			Ez 44.23		1 Sa 20.42
בָּנִים	sons, old, children	Le 10.9	Nu 28.11	Ps 78.4	Ez 44.25	Is 54.13	
בְּרִית	covenant			Ps 78.10		Is 55.3	
בַּת	daughter	Le 10.14			Ez 44.25		
דָּוִד	David					Is 55.3	1 Sa 20.42
דּוֹר	generations	Le 10.9		Ps 78.4			

BS”D (B’Siyata D’Shamaya)  
Aramaic: With the help of Heaven

Hebrew	English	Torah Seder Le10:8- 11:47	Added Seder Nu. 28:9-15	Psalms Ps 78:1-16	Ashlamatah Ez 44:21-29 + 45:15	Spec. Ashlamatah Is 54:11 – 55:5	Spec. Ashlamatah I Samuel 20:18,42
הָיָה	continue, has not had	Le 11.35			Ez 44.25		
הָלַךְ	walk, departed, come, go	Le 11.20		Ps 78.10		Is 55.1	1 Sa 20.42
הִן	behold, if	Le 10.18				Is 54.15	
הִבֵּה	behold	Le 10.16				Is 54.11	
זֶה	these	Le 11.2	Nu 28.14				
זָרַע	seed, offspring	Le 11.37			Ez 44.22		1 Sa 20.42
חַדְשֵׁי	months, new moon		Nu 28.11				1 Sa 20.18
חָלָל	profane	Le 10.10			Ez 44.23		
חֲקִיָּה	statue	Le 10.9			Ez 44.24		
טָהוֹר	clean	Le 10.10			Ez 44.23		
טָמֵא	unclean, defile	Le 11.24			Ez 44.25		
טָמֵא	unclean	Le 10.10			Ez 44.23		
יָדַע	known, discern			Ps 78.3	Ez 44.23	Is 55.5	
יְהוָה	LORD	Le 10.8	Nu 28.11	Ps 78.4	Ez 44.27	Is 54.13	1 Sa 20.42
יוֹם	day	Le 10.19	Nu 28.9	Ps 78.9	Ez 44.26		
יַיִן	wine	Le 10.9	Nu 28.14		Ez 44.21	Is 55.1	
יָם	seas	Le 11.9		Ps 78.13			
יָצָא	brought forth, brings			Ps 78.16		Is 54.16	
יָרָה	teach	Le 10.11			Ez 44.23		
יִשְׂרָאֵל	Israel	Le 10.11		Ps 78.5	Ez 44.22	Is 55.5	
כִּוֵּן	prepare, establish			Ps 78.8		Is 54.14	
כִּי	because, however	Le 10.13			Ez 44.25		1 Sa 20.18
כָּל	all, every, any	Le 10.11		Ps 78.14	Ez 44.21	Is 54.17	
קֶלֶב	article, weapon	Le 11.32				Is 54.16	
לֹא	nor, no	Le 11.8			Ez 44.21	Is 54.17	
לָקַח	take, marry	Le 10.12			Ez 44.22		
מוֹעֵד	meeting, appointed feasts	Le 10.8			Ez 44.24		
מָוֶת	die, dead	Le 10.9			Ez 44.25		
מַיִם	water	Le 11.9		Ps 78.13		Is 55.1	
מִיָּנִי	among, theirs	Le 11.10			Ez 44.29		
מִנְחָה	grain offering	Le 10.12	Nu 28.9		Ez 44.29		
מִצְרַיִם	Egypt	Le 11.45		Ps 78.12			
מִשְׁפָּט	ordinances, judgment				Ez 44.24	Is 54.17	
נִאֵם	declares				Ez 44.27	Is 54.17	
נַחֲלָה	inheritance, heritage				Ez 44.28	Is 54.17	
נָטָה	incline			Ps 78.1		Is 55.3	
נָפַל	fall	Le 11.32				Is 54.15	
נִפְשׁוֹת	creatures, yourself	Le 11.10				Is 55.2	
נָתַן	given, made	Le 10.14			Ez 44.28	Is 55.4	

BS”D (B’Siyata D’Shamaya)  
Aramaic: With the help of Heaven

Hebrew	English	Torah Seder Le10:8- 11:47	Added Seder Nu. 28:9-15	Psalms Ps 78:1-16	Ashlamatah Ez 44:21-29 + 45:15	Spec. Ashlamatah Is 54:11 – 55:5	Spec. Ashlamatah I Samuel 20:18,42
קַפַּר	tell, elapse			Ps 78.3	Ez 44.26		
עַד	until, forever	Le 11.24					1 Sa 20.42
עוֹלָם	perpetually, forever	Le 10.15					1 Sa 20.42
עִז	goat	Le 10.16	Nu 28.15				
עַל	along, in addition, because	Le 10.15	Nu 28.10			Is 54.15	
צָוָה	command, commanded,						
צָוָה	commander	Le 10.13		Ps 78.5		Is 55.4	
קַדוֹשׁ	holy, holy one	Le 10.13				Is 55.5	
קִדְּשׁ	consecrate, sanctify	Le 11.44			Ez 44.24		
קִדְּשׁ	holy	Le 10.10			Ez 44.23		
קוּם	established, accuses, rose up			Ps 78.5		Is 54.17	1 Sa 20.42
קָרַב	presented, present, offer	Le 10.19	Nu 28.11		Ez 44.27	Is 54.11	
שִׁבְעַ	seven		Nu 28.11		Ez 44.26		
שׂוּם	appointed, will make			Ps 73.5		Is 54.11	
שַׁבָּת	sabbath		Nu 28.9		Ez 44.24		
שְׁלוֹם	well being, safety					Is 54.13	1 Sa 20.42
שְׁלָמִים	peace offering	Le 10.14			Ez 45.15		
שָׁמַע	heard, listen	Le 10.20		Ps 78.3		Is 55.2	
שָׁמַר	keep			Ps 78.10	Ez 44.24		
שְׁנַיִם	two		Nu 28.9				1 Sa 20.42
שָׁתָה	drunk, drink	Le 11.34			Ez 44.21		
תּוֹרָה	law	Le 11.46		Ps 78.10	Ez 44.24		
הֵם	which, theirs	Le 11.21			Ez 44.29		
חַטָּאת	sin offering	Le 10.16	Nu 28.15		Ez 45.22		
כִּפָּר	make atonement	Le 10.17			Ez 45.15		
מַשְׁקָה	liquid, well watered, watering places	Le 11.34			Ez 45.15		
עֹלָה	burnt offering	Le 10.19	Nu 28.10		Ez 45.15		
עַם	people			Ps 78.1	Ez 44.23		
עָשָׂה	made, offered, wrought	Le 11.32	Nu 28.15	Ps 78.12			
רַב	abundant, great			Ps 78.15		Is 54.11	

**Greek:**

Greek	English	Torah Seder Le10:8 – 11:47	Added Seder Nu. 28:9-15	Psalms Psalm 78:1-16	Ashlamatah Ez 44:21-29 + 45:15	Spec. Ashlamatah Is 54:11 – 55:5	Spec. Ashlamatah I Samuel 20:18,42	N.C. 1 Pe 3:18 – 4:11
ὁ δίκος	unjust					Is 54.14		1 Pe 3.18

Greek	English	Torah Seder Le10:8 – 11:47	Added Seder Nu. 28:9-15	Psalms Psalm 78:1-16	Ashlamatah Ez 44:21-29 + 45:15	Spec. Ashlamatah Is 54:11 – 55:5	Spec. Ashlamatah I Samuel 20:18,42	N.C. 1 Pe 3:18 – 4:11
αἰ ὧν	ages						1 Sa 20.42	1 Pe 4.11
ἁμαρτία	sins	Le 10.16	Nu 28.15		Ez 44.29			1 Pe 3.18
ἄνθρωπος	men				Ez 44.25			1 Pe 4.1
δοξάζω	glory, glorify					Is 55.5		1 Pe 4.11
ἐγγίζω	approaches					Is 54.14		1 Pe 4.7
ἔθνος	nations sufficing,					Is 55.4		1 Pe 4.3
ἔχω	have	Le 11.21				Is 55.4		1 Pe 4.5
ζάω	living	Le 11.10				Is 55.3		1 Pe 4.5
ἡμέρα	days		Nu 28.9	Ps 78.9	Ez 44.26			1 Pe 3.20
θεός	GOD	Le 11.44		Ps 78.7	Ez 44.27	Is 54.13		1 Pe 3.18
κρίνω	judge				Ez 44.24			1 Pe 4.5
λαλέω	speaks	Le 11.2						1 Pe 4.11
λαμβάνω	received	Le 10.12			Ez 44.22			1 Pe 4.10
πνεῦμα	spirit			Ps 78.8				1 Pe 3.18
προσάγω	lead	Le 10.19	Nu 28.9					1 Pe 3.18
ὕδωρ	water	Le 11.9		Ps 78.13		Is 55.1		1 Pe 3.20
ψυχή	souls	Le 11.10			Ez 44.25	Is 55.3		1 Pe 3.20

## Mishnah Pirke Abot: IV:11

**Rabbi Elazar ben Shammua said: “Let the honour of your disciple be as dear to you as your own, and the honour of your associate be like the reverence for your master, and the reverence for your master like the fear of Heaven.”**

### Abarbanel on Pirke Abot

By: Abraham Chill

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(pp. 261-263)

As an introduction to his commentary on this Mishnah, Abarbanel remarks that the text given here is the one in most editions of the Mishnah and that Rambam used it. Rashi and Sefer ha-Mitzvot had a text which read “Let the honour of your disciple be as dear to you as the honour of your associate ...” However, the meaning of the two different readings is the same.

In the previous Mishnah, Rabbi Yochanan Ha-Sandlar taught us the importance of altruism on the part of all those involved in community projects. He spoke in general terms on Le-Shem Shamayim. For Elazar ben Shammua in our Mishnah this was not enough. He was interested in details and a program. Hence, he emphasized the importance of respect and honour among men to ensure the protracted endurance of social relationships.

In the view of Abarbanel, Rabbi Elazar is talking of three levels of social contact. The first is the relationship between a person with one who is inferior to him, such as the Scholar and his disciple. In this case, the master is admonished to extend the same respect to his disciple as he would want to be extended to himself. This refers not only regarding a subordinate who is not indebted to his superior in any manner or fashion, but even one who is. That this is the proper attitude is illustrated in the Torah: Moshe said to Aaron, “Pick some men for us and go out and do battle with Amalek” (Exodus 17:9). Although Aaron was a lesser personality than Moshe, yet he was put on the same level when Moshe used the word us.

The second level of social contact is the relationship between equals.

Here Rabbi Elazar teaches us to honour our equals with the fear that is due to a master. Abarbanel alerts us to the difference between honour and fear. He reminds us that the Torah addresses itself to both, “Honour your father and your mother,” and “You will fear your father and mother.” Honouring parents means providing them with food, drink and clothing; fearing, or revering them implies not contradicting them, not sitting in their appointed place, etc. With this in mind, Rabbi Elazar ben Shammua underscores the premise that the bond between a person and his equal should be coloured with fear and reverence.

To elaborate this point, Abarbanel refers to a passage in the Talmud (Bava Mezi'a 33a) where Ulla, a scholar from Eretz Israel, remarks that the scholars in Babylonia used to rise in respect of each other and that when one of them died, the others used to perform the ritual of *keriyah* (tearing their garments) and eulogize the deceased. Rabbi explains that they used to do these things, which are the marks of respect due to a teacher, because it is impossible that associates in study do not learn something one from the other. Thus each one is the master of the other.

Furthermore, Abarbanel quotes the Jerusalem Talmud to the effect that if a person accidentally cuts himself, he will not punish the hand which held the knife. So, too, must a man behave towards his associate; he must consider him to be one with himself. The Torah demands, “You will love your neighbour as yourself.”

As an aside, Abarbanel includes in the maxim of Rabbi Elazar the serious wrong a person commits when he exploits the embarrassment of his peer or his colleague. We are told (Megillah 28a) that the rabbis asked Nehunyah ben ha-Kanah to what he attributed his longevity. He replied, “In all my life I have never exploited the embarrassment of any of my associates,” and referred to an incident involving Rav Hunna who was walking along carrying a rake on his shoulder. Along came Rav Hana bar Hanilai who wanted to take the rake away because it was demeaning for such a great scholar as Rav Hunna to be seen carrying an agricultural implement. He turned to his helpful friend and said to him that if he did something like this in his own home town, he would have no objections. This was a sight that people were accustomed to. “If, on the other hand, you do not do such a thing in your community, I hesitate to exploit your shame.” The underlying theme of this second level is the fundamental importance of according the proper recognition and deference to a Torah personality. However, one does not need to abase oneself before an associate, because an associate does not merit the self-abasement which is the due of a master.

The third level deals with one who is in the company of a superior personality, especially in Torah circles. For him, Rabbi Elazar ben Shammua is unequivocal in stating that the relationship must be one of reverence, fear and trepidation as if he was in the presence of the Shekhinah. In that situation the Law is clear: It is true that a man must honour and fear his parents, but if they instruct him to violate a Law, he must defy them, because both he and they must obey God's will. So it is with the disciple and his master. Here, again, the Halakhah is definitive: If a man's father and master are in captivity and he has enough funds to pay the ransom for only one of them, his obligation is towards his master. Of course, this applies only to one whose father taught him nothing. In the event that his father is also scholarly, his duties lie with his father. The reasoning behind this line of thinking is that God gave the Torah to Israel, but the scholars are the ones who bring the precepts of the Torah into clear focus so that the Jew can live by them.

### Miscellaneous Interpretations

**Rashbatz** quotes Rashi and Rambam who reason that the meaning of “Let the honour of your disciple be as dear to you as your own, and the fear of your associate as the fear of your master” cannot be taken literally because it is a far cry from reality for one to assume these attitudes. A disciple knows less than his instructor and an associate is not on the same level as a master. What Rabbi Elazar is emphasizing is the importance of according respect to scholars on all levels as closely and commensurately as they deserve.

Rashbatz finds a flaw in Rabbi Elazar's maxim that the respect you must have for a peer should be tantamount to the fear of a master. “Where,” asks Rashbatz, “does the Torah indicate that one must honour his colleagues to that extent that it be equated with fear of a master?”

**Rashi:** Why should a disciple be given the respect of a colleague? Because the teacher gains his reputation and prominence through the successful development of his students. In other words, he was elevated to a colleague because his student put him there.

Following this reasoning, an associate must be given extra respect which Rabbi Elazar characterizes as fear - fear of the master. In this instance, the associate had nothing to do with the progress of his peer. He should conduct himself not only with respect, but on a much higher plateau, fear.

Finally, in the Jewish tradition the apex of achievement in life is to become a Scholar and a master of God's Law. Nothing requires more dedication, perseverance and toil. Rabbi Elazar could think of no other tribute to such a person than to pay homage to him as one would to God.

**Rabbenu Yonah** is joined by Rashbatz and others in their conceptualization of the respect due to a disciple from his teacher. However, he goes his own way in his analysis of the relationship between the fear of one's master as compared to the fear of God. At first blush, this may appear somewhat illogical. Rabbenu Yonah finds the logic in the idea that the master is the one who imbues his students with the passion to study Torah and to fear the Almighty. The student would never have come close to Godliness if it were not for his teacher. He would not know the meaning and significance of the fear of God. It is for this reason that Rabbi Elazar employs the word fear in relation to both God and the master.

### What say the Nazarean Hakhamim?

**Rom 9:21** Or does not the potter hold authority (have a right) pertaining to clay, forth from out of the same kneaded mixture to make the one a container (a vessel; an instrument; a utensil) into honour (value), yet the other into an unhonoured one (one without value; one deprived of privileges)?

**Rom 12:10** In the love (fond affection) of brethren, to one another [be] tenderly affectionate, by the honour (estimation of value or worth) of one another habitually esteeming one another first in value (constantly giving preference to one another in honour).

**1Ti 5:1** You should not inflict blows upon (or: give reproofs to) an older man (or an Elder). To the contrary, you must habitually call [him] alongside, as a father, to aid and assist, to encourage and strengthen. [Treat] younger men as brothers,

1Ti 5:2 older women as mothers, younger women as sisters, with all purity.

**1Ti 5:19** Do not ever accept (receive; assent to) an accusation against an Elder (or, an older man) outside of and except upon two or three (reliable) witnesses.

**1Ti 5:17** Let the Elders having excellently placed themselves at the head so as to stand before and to lead - be considered worthy of double honour (value), especially those being continually wearied and spent with labour in within [the] Torah and teaching,

1Ti 5:18 for the Scripture is saying. “You will not muzzle a bull (ox) when it is threshing out grain,” and, “The worker [is] worthy of his wages” (Deut. 25:4)

**1Ti 6:1** Let as many as are (exist being) slaves/employees/disciples, under a yoke/contract, constantly regard (consider; esteem) their own masters worthy of all honour, to the end that God’s Name and the Torah may not be repeatedly blasphemed (spoken of injuriously; slandered).

### 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 10:9?
4. What questions were asked of Rashi regarding Vayiqra 10:14?
5. What questions were asked of Rashi regarding Vayiqra 10:17?
6. What questions were asked of Rashi regarding Vayiqra 10:19?
7. What questions were asked of Rashi regarding Vayiqra 11:2?
8. What questions were asked of Rashi regarding Vayiqra 11:34?
9. Where in the readings for this Shabbat is it insinuated that we are in a period of consolation and returning to G-d?
10. How is the Torah Seder related to our reading of Psalm 78:1-16 both by verbal tally and thematically?
11. How is the Torah Seder related both by verbal tally and thematically to our Ashlamatah of Ezekiel 44:21ff?
12. How is the Torah Seder related both by verbal tally and thematically to our Special Ashlamatah of Isaiah 54:11ff?
13. How is the reading of 1 Tsefet 3:18 – 4:11 related to each of the readings for this Shabbat?
14. How does Hakham Tsefet proposes that one that is returning to G-d should strengthen the community altar?
15. How is Vayiqra 10:8-9 related to Varyiqra 11:46-47?
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 (Ellul 04, 5770): Shabbat Nachamu 4 4<sup>th</sup> of 7 Sabbaths of the Consolation of Yisrael

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>אִשָּׁה כִּי תִזְרִיעַ</b>		
<b>“Ishá Ki Taz’riá”</b>	Reader 1 – Vayiqra 12:1-8	Reader 1 – Vayiqra 13:29-31
<b>“A woman if has conceived”</b>	Reader 2 – Vayiqra 13:1-5	Reader 2 – Vayiqra 13:32-34
<b>“La mujer cuando concibiere”</b>	Reader 3 – Vayiqra 13:6-8	Reader 3 – Vayiqra 13:35-37
Vayiqra (Leviticus) 12:1 – 13:28	Reader 4 – Vayiqra 13:9-11	
Ashlamatah: Isaiah 9:5-6 + 11:1-9	Reader 5 – Vayiqra 13:12-17	
Special: Isaiah 51:12 – 52:12	Reader 6 – Vayiqra 13:18-23	Reader 1 – Vayiqra 13:29-31
Psalm 78:17-31	Reader 7 – Vayiqra 13:24-28	Reader 2 – Vayiqra 13:32-34
Pirqe Abot IV:12	Maftir: Vayiqra 13:24-28	Reader 3 – Vayiqra 13:35-37
N.C.: I Tsefet (Peter) 4:12-19	Isaiah 51:12 – 52:12	

Shalom Shabbat !

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