

Rabbanit Yemima Mizrachi

Torah Empowerment for Women

Editor:
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#121

↪ Clean Springing ↪

// A Time of Redemption for ADHD Kids

Welcome, readers! I'm dying to give a beautiful shiur about the Seder night, but there's no *seder*, no order, at all. Now's a total mess. We're swirling crumbs of chametz.

And from the proceedings at Court: this morning my husband came home with a huge, brand new wicker bookcase. New shelf space! "ולשמחה מה זה עשה – *Mirth, what does it achieve?*¹ – what's the happy occasion?" I asked him. "A new bookcase in case... what? Now's the time to get rid of stuff, not buy new!"

"I parked the car," he answered. "The wicker store was the only one open. So I bought."

OK so A, he's right. How long can we go without buying stuff? B, whoever's open today deserves your business just for being open (which is why you're with me right now. Just because I'm open 😊). We're on call, trying to survive this overcrowded time, this complicated time.²

Let's open with a salute to the parents of ADHD kids. A child who's a 4x4, running all over the place, and what, for God's sake, are you supposed to do with him on lockdown? The chumash of Vayikra begins with exactly that kind of child, who can't do *kriah*, reading, who have trouble learning to write – and when they do write, the letters come out different sizes, which is exactly how

Vayikra begins. "Look: the word 'Vayikra' starts out fine, with the vav, yod, kof, and resh the proper font size, but that little alef at the end – it's tiny!"³

The Midrash tells us Moshe wrote out the whole Torah, and then saw a bit of ink left in the inkwell. How could that happen? I got precisely the right quantity, and if any remains, that means I didn't complete everything and it's not done properly!

That's because the leftover ink came from his writing a small alef. He wipes his brow after the intense effort, getting the "it's not done properly" ink on his face, and that little bit of ink from that twisted little letter, קרן עור פניו – *the skin of his face radiated*.⁴ After the end of the book of Sh'mot, when ולא יכל משה לבוא – *Moshe could not come in*⁵ – "Oh my goodness, I can't handle all this classroom time" – ויקרא אל משה – *He called to Moshe*,⁶ "Now you can come in, come on home."⁷

Listen – these are redemptive days for attention deficit children, and for their parents. Say what you will, but they suffer so in institutionalized learning. As a Rabbi once said to my husband about one of our kids, "That child should be riding a horse in an open field, but instead he's sitting here and has to learn."

I get non-stop emails about ADHD kids. This period only serves to put in greater focus how much these children, more than any others, long for home as they sit in

¹ Kohelet 2:2.

² The shelves came from the Arab guy who runs a wicker goods store on Agripas St. 😊

³ See Midrash Yalkut R'uveini on Vayikra.

⁴ Sh'mot 34:29.

⁵ 40:35.

⁶ Vayikra 1:1.

⁷ Sh'mot Rabbah 47.

school. They miss it so much. They sit as minute by minute goes by, just for you, Abba and Imma, because for some reason unclear to them, that's what you want them to do. While all they want is to go home.

My son wants so much to come home. **But Moshe could not. Come.** And then – **He called!** Finally, my home is inviting me back!

“Great, Yemima, now what do I do with these kids?”

Hashem tells you: you have no idea what champion housekids they are.

He called to Moshe – and what work awaits him at home? Hmm... neck-wringing birds, burning on the altar, blood, clearing, energetic involvement. These kids are amazing! Give them an avenue for self-expression through the holy work of the cleaning chores that await us. They're incredible at anything that involves moving, the one thing you can't move yourself to do right now. You sit there, a couch potato! Why else did Hashem give you bouncy children? As it says – like a springtime ox bounding in the fields⁸ – those are your children.

Let them. “Paint this corner. Organize that. Wash these toys.” Give them a drill and have them fix, wash, put effort into the house, the home they dream about as they sit imprisoned on the classroom bench for no reason, no reason at all. The bench is finally on vacation from them. They're not bench players, they're basket-cases when relegated to that! They have smart hands that will make your head spin. Celebrate the ADHD kids.

// “What Am I Supposed to Do with Him?” Husband, Wife, and Coronavirus

And what to do with your man? I get tons of emails: “Yemima, what am I going to do with him? He's irritable because he's got no income and he sits in front of the computer all the time. There's such awful tension between us.”

⁸ B'rachot 33a.

⁹ Sh'mot 5:4 and Rashi ad loc.

Correct. Your relationship is unresolved, complicated, all as a result of Pharaoh's scheming. לָמָּה תִּפְרִיעוּ אֶת הָעָם מִמַּעֲשָׂיו – **Why do you disrupt the nation from its activity**, he says to Moshe, and Rashi explains: “תִּפְרִיעוּ” תַּרְחִיקוּ, תַּבְדִּילוּ, - “Disrupt” – *separate, distance*.⁹ Pharaoh – *Par'o* – the same root as *tafri'u*, disrupt. Pharaoh = distance and separation in an enclosed space. Blood as the first plague wasn't arbitrary: the Egyptians didn't want our husband-wife relationships to become pure.

Now. You don't how to daven for your marriage. You've suppressed it, to tell the truth. You with your work, and he with his. But now there's a lockdown all of a sudden. What are you going to do? You don't really know how to daven for this, do you?

Rav Soloveitchik writes so beautifully about the famous words וַיֵּרָא אֶת עֵינָיו - זוּ פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ - **He saw our affliction – this refers to the cessation of intimacy**¹⁰ [lit: “the way of the world”], כָּמָּה שָׁנְאָמַר: וַיֵּרָא אֱלֹקִים אֶת בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹקִים וַיֵּרָא אֱלֹקִים - **as it states: God saw the Israelites, and God knew**.¹¹ In his genius, Rav Soloveitchik addresses the question of the double appearance of “He saw,” and how that connects to “God knew.” He gives such a beautiful answer:

The injustice done to slaves is greater and harsher than even the slaves realize. The real tragedy of enslavement to which one has grown accustomed is that fact that the slave himself doesn't understand what was robbed from him, being enslaved and not in his own domain. In Egypt, Yisrael complained only about the back-breaking labor – they had no clue they also had to pray about the breakup of the family unit because of Pharaoh's decrees.

This is what Pharaoh' decreed: תַּכְבֵּד הָעֶבֶדָה עַל תַּכְבֵּד הָאֲנָשִׁים וַיַּעֲשׂוּ בָהֶן, וְאֵל יִשְׁעוּ – **Increase the weight of the work upon them and have them occupied by**

¹⁰ Yoma 74b; Chizkuni on Sh'mot 1:11; Sifri on D'varim 1:15; Passover Haggadah.

¹¹ Sh'mot 2:25.

it, and let them not take note!¹² You won't have an hour to notice your marriage is falling apart. Yisrael didn't even know to blame Pharaoh for it, to blame to hard labor, for depriving them of the basic human right accruing to anyone created in the Godly image, the right to build a family.

Hashem heard our voice. What's "our voice?" "Pesach! Livelihood!" But He sees much more than that, what we've forgotten, **our affliction**; the separation between husband and wife, about which we've entirely forgotten to daven.

Let's put it this way: the Exodus wouldn't have been a complete redemption had Hashem answered only our explicit prayers. Had Hashem only responded to our cries for relief from hard labor, it wouldn't have been redemptive. The real Exodus from Egypt is to put you next to each other and tell you both: you better start davening, and soon, about his enigma of a relationship.

How will it feel at first? Exactly as that woman who wrote to me expressed it – "what am I supposed to do with him now?"

And Dear Yemima (hi!) will tell you she always says when you clean, you expose dirt. Isn't that so? You clean up the gunk and it stinks. You leave the cosmetician (we can only dream about that for the moment) and all your skin is red. But that's because when you clean, you see dirt. The dirt that comes to the surface now between you and your man is in fact a tremendous call to daven for this relationship that neither of you sees as critical right now. You're all, "where will we find the money? What about our health? What about coronavirus?"

So friends, realize that without family there's no redemption! This may be the only year you ever spend the seder as a true couple. The dirt, *lichluch*, between you has come to the surface, because you're cleaning.

קוּמִי לָךְ רַעֲיָתִי יִפְתִּי וּלְכִי לָךְ – Get up, my beloved, my beautiful one, and go.¹³ *L'chi lach*. Go to that unaddressed *lichluch* and daven about it.

That's what God needs to know, because we don't know it: **God saw the Israelites and God knew**. What did he know? **אֶחָד, מִי יוֹדֵעַ – One, who knows?**¹⁴ One Who knows. What does He know? How **הָאָדָם הַזֶּה יָדַע אֶת חַוָּה** **אֶשְׁתּוֹ – Adam** once "**knew**" **Chava his wife**.¹⁵ "Knowledge" *da'at*, in the Holy Tongue means connection. Once upon a time Adam knew Chava, but now he doesn't even know he doesn't know her anymore. And you don't even know anymore that you don't know.

So here it comes, the festival of *da'at*. There are two kinds of joy: the first is the revelry of Purim, which is, pardon the term in the age of coronavirus, infectious. But then it's gone. The Purim parties infected everyone, and sent everyone into their homes. Then there's the joy of knowing, of the burrowing search into every corner of the home. OK, so no one wants to see how dirty her home has become. But that's how you clean, and as you clean some things get dirty, but then, finally, you can connect. To get infected (ד-ב-ק) by love.

Our davening now is about that, even though it seems so irrelevant ("Yemima, what are you babbling about?"), but only that, about being infected by the right thing: **וְדָבַק בְּאִשְׁתּוֹ – he will cling to his wife**.¹⁶ You've forgotten to daven for that, but Hashem knows. **וַתַּעַל שׁוֹעָתָם אֶל הָאֱלֹהִים – Their wail went up to God**.¹⁷ Yisrael didn't even complain they'd forgotten what normal family life was. But **God knew**.¹⁸ Only Hashem saw those wounds. Only He knew that was the healing, the redemption.¹⁹

Start davening for this home.

Translated by Rav David Swidler

¹² 5:9.

¹³ Shir HaShirim 2:10.

¹⁴ Passover Haggadah.

¹⁵ B'reshit 4:1.

¹⁶ 2:24.

¹⁷ Sh'mot 2:23.

¹⁸ 2:25.

¹⁹ R' Yosef Dov Soloveitchik, *Haggadat Massoret HaRav*, Maggid Publishers.

↻ A Sudden Appreciation of Precious Things ↻

// Rejoicing with the bride and groom

Time of Coronavirus. As a Rabbanit accustomed to direct contact with my audience, I'm now forced to deliver my shiur online, not in line with my strengths. I feel like I'm in the Knesset. That's how they swore in the incoming legislators in the plenum. It's rare for me to derive anything Torah-related from those folks, but this week, for the first time I understood a verse in T'hillim that has given me headaches for years. At the inauguration ceremony they had radio broadcaster Dan Kaner recite a chapter from T'hillim: **עַמְדוֹת הֵיוּ רַגְלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלַם. [...] כִּי שָׁמָּה יֵשְׁבוּ... כְּסֵאוֹת תַּעֲמִיד, Yerushalayaim²⁰.... For there sat... chairs.²¹**

I'd never understood the phrase, "for there sat chairs."

☺ Chairs that sit? But yesterday everyone saw what that meant. I realized the only piece of furniture missing from the Mishkan was any type of chair. A table, yes, but no chair, because the people performing the service for the nation never sat. The L'viim stood in escort and sang; the Kohanim ran to and fro, and the people of Yisrael brought their offerings. **Our legs would stand**, the chapter begins, because only **chairs** might sit. Take note, elected officials.

When there really is a shared goal and ideal, it doesn't matter what party you represent, because the good of the whole nation is what's important. I think that's what we need to tell the 23rd Knesset, the Knesset ("assembly") that doesn't assemble. Spend some time just the two of you in the plenum, Binyamin [Gantz] and Binyamin [Netanyahu]. You have to act for our sake, because we're the most important thing right now.

That's it for politics. Now let's talk about the precious side of corona, since corona make precious certain ideas

and experiences whose value we might not have appreciated so much before.

Weddings, for example. What joyous weddings! There was one in the parking lot below our apartment yesterday. Only ten people, but what joy! People came out to their balconies to share in the happiness, offering food and musical instruments.

I want to say something that's not funny at all. Much more than I've heard of people dying of coronavirus, I've heard of people dying of heart attacks or other ailments brought on by unbearable wedding expenses. Simple weddings such as those taking place now – that's the most amazing, fabulous kind of pauper's joy, because it highlights the preciousness of the real thing, the bride and groom.

Notice that in last week's parasha, Ki Tisa, everyone took their most precious gold, more precious than anything. They used it to make a golden calf, and danced around it. It was the opposite of joy! **קוֹל עֲנוֹת אֲנֹכִי שָׁמַע – The sound of affliction I hear**, says Moshe as he hears the boom-boom-boom-boom of the band at that unhappiest of wedding dances. Rashi: a sound that afflicts the soul of one who hears it.²²

Then in Vayakhel, they no longer bring such heavy gold. Each one provides a thread. A swatch of fabric. A board. It was so simple, a Mishkan made of drapes,²³ a Chuppah with rickety poles. But such real, true joy, pauper's joy.

That relative poverty taught me to appreciate some wonderful things. One of them is Shabbat. We talked about that yesterday. It's not that we finally get to Shabbat after an exhausting week. Uh-uh. Now, in Vayakhel, Moshe tells the people just freed from slavery: "you have a new mission: **לַעֲשׂוֹת אֶת הַשַּׁבָּת – to make Shabbat.**"²⁴ We're no longer slaves in Egypt who need a day of rest from hard labor, and Shabbat finally comes along. We're not working as we have before. You have

²⁰ T'hillim 122:2.

²¹ 122:5.

²² Sh'mot 32:18 and Rashi ad loc.

²³ Sh'mot 26:1.

²⁴ 31:16.

to make Shabbat. You'll see, it'll be one of your most joyful Shabbatot!"

Exactly because the whole family spent the week together inside, we'll have a different kind of Shabbat because we'll have to make it ourselves, prepare for it ourselves, sing it ourselves. It'll be a completely different Shabbat. We'll make Shabbat precious- much more precious.

We're also making the idea of the Sh'chinah, the divine presence, more precious. Alternatively, the Sh'chenah, the neighbor. **וְשָׁכַנְתִּי בְּתוֹכְכֶם – I will dwell in their midst.**²⁵ That balcony serenade was a discovery of the institution of neighborliness, of those who dwell so near, yet can be so distant.

I went downstairs yesterday, to that wedding. I saw our elderly neighbor upstairs. A Holocaust survivor. She hasn't left her home in a long time, because it's dangerous for the elderly right now. Such a precious neighbor! She said to me, "Yemima, this reminds me of the time right after the world war. It was just us, our mother and her two daughters, that's all that was left. Mama didn't have much to give us. It was a confusing time. But Mama said," and here she transitioned to Yiddish for the direct quote, and I'm sorry I can't repeat it verbatim, "Mama said, 'If we can't go over the bridge, we'll go under it. We'll learn to walk beneath it.'"

Amazing. The entire world is **גֶּשֶׁר צָר מְאֹד – a very narrow bridge?**²⁶ OK, then **תַּחַת הַגֶּשֶׁר נִמְצָא שָׁם אוֹצֵר – under the bridge there's a treasure.**²⁷ What's the treasure? My neighbor told me, "Mama didn't have anything to give us, but we felt loved. That love nourished us. There was no food, no livelihood, and Mama could never take us anywhere to have a good time. But we felt loved."

That precious neighbor gave me the shiur of my life. Everyone brought something small for the Mishkan, but it came from the heart.

כָּל נָדִיב לְבוֹ יְבִיֵאֵה אֶת תְּרוּמַת ה' – Whoever is of a willing heart, let him bring it, the offering to Hashem.²⁸ Let each person put his heart in to it. The intention going into something is what makes it so precious. Even if you have no means through which to rejoice, there's love itself, through which they will remember this time for the rest of their lives.

אֲדַרְבָּא, תַּן בְּלִבְנוּ שְׁנֵי רֵאֵה כָּל אֶחָד מֵעֵלַת חֲבֵרֵינוּ – Master, put it in our hearts to see our friend's good qualities. Reb Elimelech is speaking to us today, using a phrase from our parasha: **וְלִהְיוֹת נִתָּן בְּלִבּוֹ – [Hashem] put it in his heart that he may teach.**²⁹ Says the Ramban: How did the women know how to make those complicated drapes? ³⁰ The Mishkan was the original Betzalel Academy of the Arts – how could they have known how to embroider like that? To produce walls that would hold up a house? Those require fine motor skills, but they'd only known hard physical labor. I, for example, know how to give lectures. I have no clue when it comes to such delicate skills. So how did they know? His answer: **Master, put in our hearts. [He] put it in his heart.** When you're wise of heart, you can upgrade the simplest materials with immense joy.³¹

We've talked about making Shabbat precious, about the precious Jewish Chuppah, about precious neighborliness. Now I want to talk about making old age precious.

Basically we've all marshalled our efforts to maintain supreme, even extreme, safety measures, to protect a risk group more precious to us than anything. The aged. When you see the British Minister of Health saying, "OK, some people will pay with their lives, but most of the population will get sick and then gain immunity," I couldn't help but think of Pharaoh. When Yisrael wants redemption, Pharaoh says, "OK. **לָכוּ נָא הַגִּבֹּרִים – Let the men go.**³² Why do you want to be encumbered by some high-risk, weak population?"

²⁵ 25:8.

²⁶ R' Nachman of Breslov, *Likkutei Torah* II 48.

²⁷ *Stories of R' Nachamn of Breslov*, "The Treasure under the Bridge."

²⁸ Sh'mot 35:5.

²⁹ 35:34.

³⁰ 35:25.

³¹ Rabbeinu Moshe Ben Nachman, commentary on the Torah Sh'mot 35:21.

³² Sh'mot 10:11.

“What??” objects Moshe. **בְּנֵעֲרֵינוּ וּבְזִקְנֵינוּ נִלְךְ – With our youngsters and elders we will go.**³³ Our aged aren’t our past – they are our present and future. Without them we’d still be enslaved. Without their life wisdom, where would we be today? Who would tell us these precious stories?”

Every year spring comes. *Aviv*: Nisan is the “month of Aviv.” This Shabbat we announce its arrival. **This month is for you.** It depends on you. To what extent do you look at your elders with a fresh gaze?

“Tell me something new,” I urged my elderly neighbor. Wow, did she, with her “We felt loved.” You don’t need attractions. What a shiur you gave me, lady.

Nisan is coming – **שָׁמֹר אֶת הַדָּשׁ הָאֵבִיב – keep the month of Aviv!**³⁴ What’s the month of Aviv? Alef-bet, yod-bet. Yod-bet, twelve. You’re bat mitzvah again. And you have an alef-bet, an Av, a father. “Hashem, look at the mitzvot all around me I can do everyday. With my family, with my neighbor.”

And Hashem answers, “Yes, Abba’s here. And you’re a little girl again, with every opportunity for renewal. You’re important to Me. There’s no such thing as too old. There’s always a new future brewing.”

That’s what *Aviv* means. Like its literal translation, a freshly sprouted grain stalk, ready to produce.

We gain strength from knowing this Shabbat announces the Aviv. It’s unfortunate to have to miss it. We get the opportunity to leave Egypt every year. If we will it, we can leave. We can be reborn.

In Parashat HaChodesh Moshe shows Yisrael the growing moon. It gets reborn! This new moon hasn’t yet been subject to a decree of aging/shrinking. What will put that into effect? Our worrying and stress.

But the days of Mashiach will come, when **וְהָיָה אֹרֵךְ הַלְבָנָה – the light of the moon will be as the light of the sun.**³⁵ Guaranteed. It’s a divine promise. Why don’t

we feel so sure? That would be real joy. This Shabbat we herald something just born, with no death decree pronounced on it, and if we engage in real joy this Shabbat, it never will be.

It’s in the air. It’s real. Go to your elderly neighbors. Don’t hug them – just from afar. Maybe an elbow-bump. These people elbowed their – and our – way to this point. They should be new in your eyes each day!³⁶

I am so happy about this little shiur, because it centers the elderly, and they deserve it. **With our youngsters and our elderly we will go.**³⁷

// A Poem for Misfortunes – A Psalm for All Kinds of Fear

Now is the time to recite, and study, Moshe Rabbeinu’s “poem for misfortunes.” According to the Midrash on our parasha, Moshe himself composed T’hillim chapters 90-100, eleven chapters.

A Poem for Misfortunes is a prayer about fear. The explanation for this beautiful prayer comes from Sanhedrin 103; it describes all kinds of fear: **דְּבַר הַוּוֹת, פַּח יְקוּשׁ – devastating disease; the bird-hunter’s snare;**³⁸ **פַּחַד לַיְלָה, חֵץ יַעֲוֶה יוֹמָם – night-terror; day-flying arrows;**³⁹ **קָטָב יִשׁוּד צְהָרִים – gloom-walking pestilence.**⁴⁰ Every fear in existence.

Fear is internal instability. If we can calm our jittery insides, if we can find the inner power, we’ll gain strength. According to the Gemara in Sanhedrin, this Psalm features the three aspects of a person that offer calm – the same three partners in the creation of a human: Hashem, the father, and the mother.⁴¹ It’s a fantastic interpretation:⁴²

מֵאִי דַכְתִּיב “לֹא תֵאָנֶה וְאִמְרַי רַב חֶסֶד: אִמְרַי רַב יִרְמִיָה בֶר-אֲבָא: אֵלֶיךָ רָעָה וְנִגַע לֹא יִקְרַב בְּאֶהְלֶךְ?” [...] שְׁלֵא יִבְעֵתוּךְ חִלּוּמוֹת רַעִים וְהִרְהוּרִים רַעִים. [...] עַד כִּאֵן בִּירְכּוּ אֲבִיו

³³ 10:9.

³⁴ D’varim 16:1.

³⁵ Y’sha’yahu 30:26.

³⁶ Cf. Rashi on D’varim 26:16.

³⁷ Sh’mot 10:9.

³⁸ T’hillim 91:3.

³⁹ 91:5.

⁴⁰ 91:6.

⁴¹ Kiddushin 30b.

⁴² Sanhedrin 103a-b.

in the name of Rabbi Yirm'yah bar Abba, "What is [the meaning of] that which is written, 'No evil will befall you; nor will any plague approach your dwelling'?⁴³... that bad dreams and evil thoughts not shake you... to this point is one's father's blessing.

That's fatherly calm: don't shake hands. Don't stand within two meters of one another. All the preventive measures, the warnings, the lockdown.

"כִּי מִלְאֲכֵי יִצְוָה לָךְ לְשִׁמְרָךְ בְּכָל דְרָכֶיךָ. מִכָּאן וְאֵילֶךְ בִּירְכֶתּוּ אִימֹו – עַל כַּפִּים יִשְׂאוּנֶךָ. עַל שַׁחַל וּפְתָן תִּדְרֹךְ". עַד כֵּן בִּירְכֶתּוּ אִימֹו
From that point forward his mother blesses him: 'For His angels He commands [to protect] you, to guard you along all your ways. They will carry you in their hands lest your feet strike a stone. Upon lion and viper you will tread...'⁴⁴ To this point is one's mother's blessing.

That's motherly calm: we're protected. Angels guard us. Lots of things are happening around us, yes, but **אֵלֶיךָ לֹא יִגָּשׁ** – *near you it will not draw.*⁴⁵

Then Hashem appears. *From this point forward, Heaven blesses him: 'For he has felt drawn to me; therefore I will rescue him. I will raise him up, for he knows My name. He will call and I will answer; with him am I in trouble; I will deliver him and honor him. I will sate him with long life and show him My salvation.'*⁴⁶ I am with you in these troubles. This is another dimension, a spiritual/mystical one. Each time you see something you don't understand, this will serve to calm you, because you will know you are in My hands." That's Godly calm.

Those are the three stages that help calm prevail. Physical prevention – Abba. Calming words and encouragement – Imma. If with your father it's "Stay safe and keep away," with Imma it's "Maintain your routine as much as possible." Then along comes the third partner, Hashem, and says, "You see this all generates in you a desire to listen, to see what's behind it all. I'm here. With you. You'll get through this, you'll get out of this, this COVID19. *I will honor him – Akhadehu,*⁴⁷ *because he knows My name.*⁴⁸

That's it. That's the Psalm to recite to calm yourself. A Poem for Misfortune. It's got both prevention (*m'ni'ah*)

and serenity (*no'am*). Say it today. What else have we got to do anyway?

Translated by Rav David Swidler

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⁴³ T'hillim 91:10.

⁴⁴ 91:11-13.

⁴⁵ 91:7.

⁴⁶ 91:14-16.

⁴⁷ 91:15.

⁴⁸ 91:14.